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NORTH CAROLINA

Christian Advocate

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Number 1

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A special freewill offering will be received during the period December 15, 1956—January 6, 1957.

Among the refugees in the Middle East—Jordan, Egypt, Syria, Lebanon—are 400,000 children and as many adults. In a state of near-starvation they wait.

In Austria, before the recent uprising in Hungary, 20,000 Hungarian refugees were harbored. Then wave followed wave . . . more than 119,000 refugees.

The demands on the church relief agencies far exceed capacity within the limits of normal giving. Therefore, your church is asking for a special offering on a Sunday during the period December 15 to January 6.

This church-wide offering by Methodists fits into a pattern of co-operation with other denominations through the National Council of Churches and the World Council of Churches.



People, Places and Happenings

HAY STREET CHURCH, Fayetteville, will be host to the Duke Divinity School Seminar, Jan. 17-18.

LYON MEMORIAL CHURCH, Fayetteville, adopted a needy family at Christmas time, giving food and fuel.

THE REV. AND MRS. DAVID W. CHARLTON, JR., announce the birth of a son, David Wayland III, on Dec. 17 in Iredell Memorial Hospital, Statesville.

AS A RESULT OF THE APPEAL by Emil John (ADVOCATE, Nov. 29), pupils of Central Junior High School, Greensboro, donated \$165 to Hungarian Relief.

THE EDITOR will attend the annual meeting of the Board of Missions at Buck Hill Falls, Jan. 12-18. Editors of the Methodist Publications will meet at that time.

CHARLOTTE DISTRICT ministers, at their annual Christmas party in Myers Park Church, Dec. 11, contributed \$124 for Hungarian Relief.

DOUBS CHURCH, near Pfafftown, has adopted a plan for the proposed new addition, which will adjoin the present education building and will provide room for a fellowship hall seating 125 persons, restrooms and a classroom.

THE REV. D. E. EARNHARDT, pastor of First Church, Clinton, has been named to the post of chaplain of the city Police Department, according to the local newspaper. Mr. Earnhardt served in the same capacity with the Durham Police Department when he lived in that city.

FUNERAL SERVICES for Mrs. Mary Eva McClamrock, wife of the Rev. Ralph G. McClamrock, of Liberty-Concord Charge in the Thomasville District, were conducted Saturday afternoon, December 22, at Liberty Methodist Church. Burial was in the Oak Grove Church Cemetery. The Rev. M. T. Hipps, the Rev. G. W. Fink, and the Rev. R. L. Oakley officiated.

THE REV. J. W. FRANK, 85, former missionary to Japan, died at the home of his daughter, Mrs. C. Freeman Heath, on Sunday, Dec. 9. Mr. Frank had recently gone to live with the Rev. and Mrs. Heath, after the death of Mrs. Frank, which occurred exactly three weeks preceding. After 35 years in Japan Mr. Frank returned to America in 1940, forced out by the impending war, and settled in Mount Airy. Since then he had preached in rural churches. He had attended the session of the Elizabeth City Conference just a few days before his death. The *Mount Airy Times*, in an editorial, said . . . "Somehow Mount Airy will not seem as usual, now that Mr. Frank is no longer among us. It was a common sight to see him walking along Main Street . . . Active as he was until a short time ago, the beloved minister was never too busy to pause and chat for a few minutes with an acquaintance."

THE REV. AND MRS. WILLIAM NEAL BLANTON, JR., of the Helton Charge, announce the birth of their second child, a boy, David Miller, on Dec. 10.

A TOTAL OF 17 members have been received into Macedonia Church, Raleigh District, since last Conference, when the Rev. W. L. Loy became pastor. None of these new members came by baptism.

THE REV. AND MRS. J. EDWIN CARTER of Andrews are in process of adopting a son, James Edwin III, aged 4½ months, who came to live with them on Dec. 8. They have one other child, Rachel Ann, who is eight years old.

ANN STREET CHURCH, Concord, recently voted to buy a pipe organ and remodel the chancel. The organ has been ordered and will be installed before Easter, according to the pastor, the Rev. Miles A. McLean. (The editor will preach at Ann Street on Jan. 20.)

THE CONGREGATION OF ABERNETHY MEMORIAL CHURCH, Newton, will sponsor their pastor's trip to Cuba on the International Evangelistic Mission, Jan. 29-Feb. 7. The Rev. Grady Dulin writes that these people have been exceedingly kind to him and expresses his appreciation. (But he reminds his brethren that he has only been there three years, and, we presume, isn't expecting to move!—Ed.)

AT A ONE-DAY HARVEST FESTIVAL, sponsored by the WSCS of Louisburg Church, an even \$1,000 was received for the building fund. During the period of preparation for this, the members of the church gave an additional \$3,872 for the same fund, making a total of \$7,635 for the education building fund since July 1. During this time, 21 new adult members have been received, and the congregation has been active in leading, giving and working for the Louisburg College fund of \$50,000. The Rev. George W. Blount is the pastor.

DR. A. J. WALTON of Duke Divinity School preached at Lakewood Church, Durham, on Dec. 16, when a modernistic baptismal font was dedicated. This font was the gift of Mrs. J. M. Ormond, in memory of her husband, the late Dr. J. M. Ormond. Mrs. Ormond is a valued member of the church, and Dr. Ormond was very much interested in the construction of the new building. On Christmas Sunday the pastor, the Rev. Alfred L. Chaplin, welcomed the 100th new member into the church. This new member was, like most of those uniting with the church, a young adult.

GARYSBURG CHURCH, says J. M. Attkinson, chairman of the board, "has been wondrously blessed by gifts from members and friends. The church steeple was repaired and a new roof put on during the summer, at a cost of around \$1,800. Recently, beautiful memorial windows have been installed . . . The stained-glass transom over

the entrance was given in honor of the Rev. Matt Gardner, a former pastor, by Mr. and Mrs. Willard Conwell. On Dec. 23 Mr. Thomas D. Stephenson presented the church a Hammond organ, and on Christmas day a cross and candlesticks were presented in memory of Mr. John B. Collier and in honor of his wife, Mrs. Mamie G. Collier, by their children. Mr. Collier was a steward and devoted church worker." The Rev. Paul R. Maness, the pastor, who has been ill for some time, has recovered and is now able to carry on his work as before.

ST. JOHN'S CHURCH, Gastonia, has launched a campaign to raise \$325,000 to build a new church plant on New Hope road which will serve the communities of East Park, Sunrise Park, and adjoining sections. There are 400 prospective residents in this section and each month 30 new houses are built, according to the *Gastonia Gazette*. The first item in the program will be the construction of the education building named for George A. Gray. Later a chapel and the main sanctuary will be built. With only 68 members at the present time, the young church is less than five months old, and is using the education building of First Church for its Sunday morning services. The Rev. Reginald Cooke is the pastor.

Cancer Warning

The Food and Drug Administration has issued a public warning that the Hoxsey treatment for internal cancer distributed by the Hoxsey Cancer Clinics at Dallas, Texas, and Portage, Pennsylvania, is worthless and may be dangerous to those who rely upon it instead of obtaining competent medical treatment. All persons who may be considering the Hoxsey treatment are advised to secure a copy of the warning notice.

Write to: Food and Drug Administration, Washington 25, D. C.

This warning is an official notice of the U. S. Government

NORTH CAROLINA

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Mail Form 3579 to P. O. Box 508,
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... by the EDITOR

What's Going On Around Here?

Bishop John Branscomb tells of a Sunday morning when he stood outside First Methodist Church, Orlando, and was approached by a little boy who was obviously unfamiliar with church activities. Seeing the large crowds entering the doors, he said to the pastor, "Say Mister, what's going on around here?"

One who attended the meeting of the NC Board of Education at Overton's Barbecue recently might have well asked that same question, for Rocky Mount's favorite dining spot was crowded with Methodists, preachers and laymen. This unusual setting for a Board meeting was chosen by Bishop Paul N. Garber, not only for its good food, but because it has become a gathering place for Methodists, not only for dining but for church services as well. Each Sunday morning, the beautiful pine-panelled rooms of the restaurant are thrown together and become a sanctuary for the members of the new Englewood Methodist Church, to which the Overton family belong.

Across the way from the restaurant the new church building is taking form, under the watchful eye of the pastor, the Rev. F. E. Still, former chaplain, whose energetic efforts have made this a miracle-church in the Conference. The *ADVOCATE* congratulates Mr. Still and his congregation on the splendid record which they have made during the past two years, and believes that an indication of their interest in the work of the church at large is evidenced by the fact that every family in the congregation is a subscriber to this paper!

There are some churches which have difficulty in getting their people to give to missions and to show any interest outside their own circle. One of the best ways to stir up such an interest is to see that they have an opportunity to read news of other churches and of the church at large. No other magazine can give this service except the Conference organ. Selah!

Writing the News

Nearly everyone wants to write, but many do not know how to go about it. Here are a few simple rules for would-be news writers:

1. Have something to say. If it's a news item, make sure that it is interesting to those who may read it. (Many items are interesting only to the writer and a few friends. Such items are often printed, but add no interests to the news page.)
2. Use a typewriter, double-space, and put your name at the top left-hand side of the page.
3. Try to follow the style of the magazine. For instance, the *ADVOCATE* follows newspaper practice and puts the main story first, then adds the details.
4. Boil it down. Leave out descriptive adjectives (such as beautiful, wonderful, lovely) and try to say what you have to say in a few words.
5. Do not ask the editor to "print this exactly as I wrote it." He might do just that, and wouldn't you be embarrassed! Even the best writers make mistakes and someone has to correct them.
6. Get the news in ten days ahead of publication date; make sure that your announcement won't be too late.

The Subscription Campaign Goes On

We begin our 102nd year of publication with one of the largest subscription lists in the history of this magazine. But this large number will soon be reduced very drastically unless the pastors put on their subscription campaigns. As least 10,000 subscriptions will expire within the next two months. Many of these will not be renewed unless someone does a little work.

We tried the plan of separating the campaigns this year. That plan has helped reduce the strain in the office, but it has not produced as many subscriptions. Many of the pastors in the N. C. Conference have not observed *ADVOCATE* Sunday, but are waiting for a later date.

January and February are before us. Now is the time to support your church paper. If your subscription expires now, please renew through your pastor or *ADVOCATE* agent. You will not want to miss the many fine features which we have in store for you this coming year.

The campaign goes on in both Conferences. Let us make it the best in history.

Questions on Worship

QUESTION: *Our church would like to improve the quality of its corporate worship. Our Order of Worship seems to be unsatisfactory. What steps should we take toward the recovery of a satisfying and correct order of worship?*

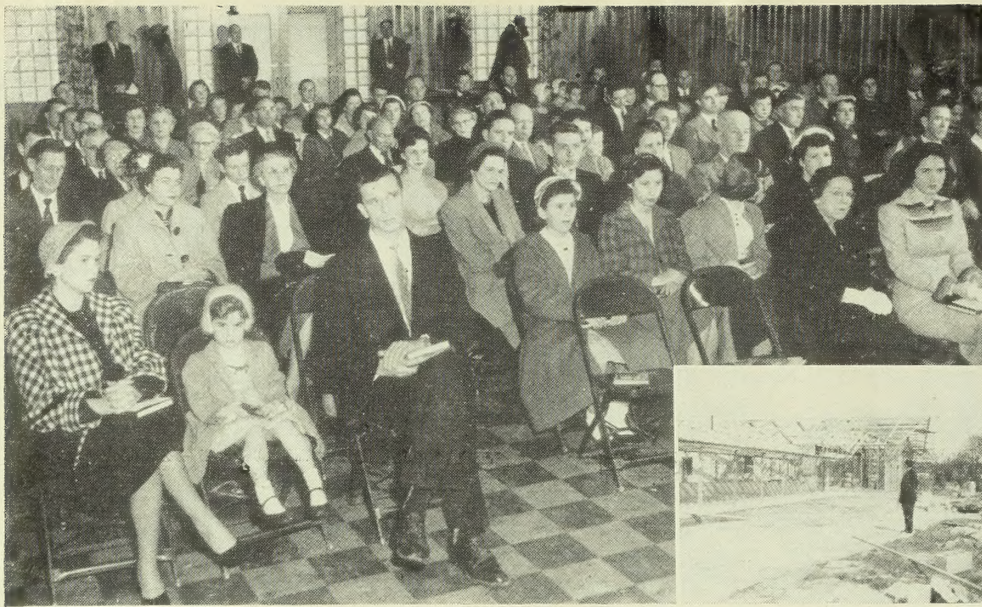
ANSWER: This question is typical of many that come from all sections of the church. The question itself is a commentary on the decadence of worship in Methodism.

Historic Methodism emphasizes both *Form* and *Freedom* in worship; but everywhere, *freedom* has out-run *form*, so that what passes as good Methodist practice is actually a patch-work borrowed from alien sources, a sentimental series of meaningless sequences, built around the sermon. Methodism stands for a unity of personal religious experience and the sacramental life; the *Inner Witness* must be balanced with the *Outer Witness*, which is the drama of our Redemption.

The recovery of true worship involves the individual and the congregation in seeking to rediscover the aims of corporate worship. True corporate worship seeks to bring men a Vision of God. This means that every service of worship is a drama in which the minister, choir, and people literally act out the drama of man's deliverance. There are four steps in this pictorial presentation: They are (1) *Adoration*; (2) *Confession*; (3) *Illumination*; and (4) *Dedication*. Any Order of Worship which fails in even one of these acts, fails altogether and is thus inadequate.

If any Methodist congregation wishes to return to the true historic position of our Fathers, it has only to adopt Order of Worship I, found in *The Methodist Hymnal*. This Service is well-nigh flawless, and the only improvement one might make would be to place the Offertory after the Sermon. Methodism is rooted and grounded in the Anglican tradition; she is not a *Reformed* Church. This Order of Worship is the "Service" John Wesley loved so devoutly; its use goes far back into the beginnings and development of Christian worship. Order of Worship I is shaped from Morning Prayer as laid down by Archbishop Cranmer in the Book of Common Prayer and is the only *Official* Order of worship in the Methodist Church.

It will be seen that Order of Worship I, as laid down in *The Hymnal* is simply an outline, or skeleton form. The skilled pastor and choir director must learn to clothe this beautiful service with a proper Introit, a correct use of hymns, Scriptures, and especially, the proper use of versicles, responses, etc. Sometimes this cannot be accomplished all at once, but the wise leader can begin simply by properly constructing the content of public worship around this lovely Order which permits the people to share fully in the Service and at the same time takes the church back to her historic footing in the historic liturgy.—V. E. Queen.



The background for this picture is a popular barbecue eating place in the Englewood section of Rocky Mount. The Englewood Church has met there ever since it was organized over a year ago, and will continue to do so until their new building is completed. Growing rapidly, this new church has already expanded across the street where several church school classes are held in a steak house. Inset shows New Englewood Church under construction.

Churches Sometimes Start Amid Strange Surroundings

By DALLAS MALLISON

It seems that when the urge is strong enough it doesn't matter too much what sort of a building a new church has to meet in.

Old cow barns and milk houses, music stores and abandoned dance halls, barbecue restaurants and steak houses, or what have you—anything will do apparently, or at least until something better comes along.

This is the experience of several dozen new Methodist churches formed during the past four years in the NC Conference area. The 1952-56 quadrennium saw over forty new churches organized in more than half of the 56 counties making up the NC Conference.

"When Tar Heels really want to start a new church, they won't let a little thing like where to meet stop them," declared the Rev. Thomas A. Collins of Raleigh. As secretary of the Conference Board of Missions, he has presided at the "births" of most of these new churches.

Many of these new churches didn't let the doctrine of "separation of church and state" hold them up either. This is shown by the fact that the most popular initial meeting place among these new churches was, and is, a public school. When it came to this kind of building they "commandeered" anything in sight—auditoriums, classrooms, and even basements.

Many other kinds of public buildings have been used, and are being used, as first meeting places for these new churches. These include community centers and neighborhood or community theaters, local armories and old army barracks, old homes and stores. Two new churches even took over former Baptist church buildings, while another was invited by the nearby Presbyterian church to meet in its building.

The Englewood Church is still holding its meetings in a barbecue restaurant in the Englewood section of Rocky Mount. It has grown so rapidly that it has had to expand over a steak house. It has been meeting thus for over a year now, and will continue until it gets its new building completed.

Wynnewood Park Church, located on the Aventura Ferry Road near Raleigh, is still meeting in an abandoned dairy barn. Trinity Church in the Brite Meadows section of Elizabeth City has remodeled a former milk house. A three-room upstairs apartment has been provided for the pastor's family.

Aldersgate Church in Durham began with the purchase of an abandoned dance hall in Homestead Heights. Because of the radical change from dance hall to Methodist Church, the name "Aldersgate" was

deemed appropriate. The North Goldsboro Church has been meeting in an abandoned music store soon to be demolished to widen the highway. They will then need another building before they can build their own.

Organized following a tent revival in May, 1955, the Pine Level Church in Johnston County bought an old Baptist church building which has been remodeled into a lovely structure. St. Paul Church in the Grove Park section of Burlington holds its meeting in a nearby Presbyterian church.

Holding its meetings in the Burlington armory until it can build its new unit, Grace Church is serving a fast-growing suburban area springing up around the new Western Electric plant and the new hospital. Airboro Church near the Seymour-Johnson Air Base at Goldsboro has bought and remodeled an old army barracks in a lovely meeting place.

The new Cherry Point Church, now meeting in the community theater adjacent to the Cherry Point Marine Air Station, plans to build on a new four-acre site near the proposed Havelock high school. The Coates Church met in a community building until they were able to remodel an abandoned Baptist church which they purchased.

Among the new churches first meeting in a school room, auditorium, or a basement are St. Luke, Goldsboro, Epworth Church in the Hope Valley section of Durham, Highland Church on Ridge Road in Raleigh, Aldersgate Church in the Glen Lennox Village at Chapel Hill, and the Trinity Church in east Sanford.

The St. John Church in southeast Kinston is still meeting in a store building. The Christ Church on Raeford Road in Fayetteville met in a remodeled home until they built their first unit. The Eutaw Village Church off Bragg Road in Fayetteville met in a home until one of the new six "Steel Chapels" could be erected on their new site.

The other five churches where these "Steel Chapels" are being used are Grace Church on Highway 17 five miles north of Elizabeth City, the West Smithfield Church, Hart Church in the Hart Mills section of Tarboro, Leyden Memorial Church in Caroline Pines south of Raleigh, and the Six Forks Road Church at Six Forks north of Raleigh.



The Christ Church off Fort Bragg Road in Fayetteville held its first meetings in the old home of the Talleyes who made it available to the new church and who have given so much to the church and community life of Fayetteville.

Bishops Make Fund Appeal for Victims of Oppression

A special appeal for relief funds for Hungarian and other victims of oppression will be made in all Methodist churches from Dec. 15 through Jan. 6.

The Council of Bishops voted unanimously to appeal for funds at their Pasadena meeting on Dec. 11. Signing the appeal letter to Methodist pastors were Bishops W. Earl Ledden, president of the Council of Bishops; G. Bromley Oxnam, president of the Council on World Service and Finance; and Frederick B. Newell, chairman of the Methodist Committee for Overseas Relief.

MCOR will administer the funds which are desperately needed for food, clothing, and other relief items in Hungary itself and for the Methodist share in responsibility for resettling refugees.

More than 119,000 refugees have crossed the Hungarian border since the revolt began in October.

Extending as it does over the Christmas season, the Methodist appeal for funds will coincide with similar drives of other Protestant denominations. Methodist funds will be channeled through the World Council of Churches, Church World Service, and Methodist representatives overseas.

Swan Quarter's New Parsonage Has All Modern Features

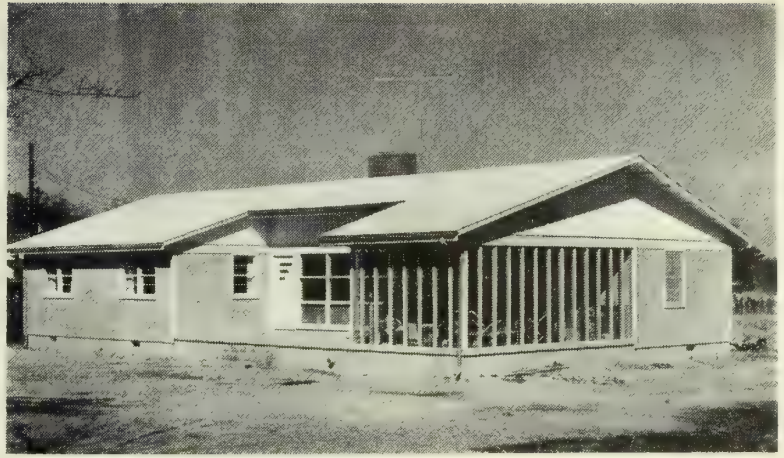
The Methodists of the Swan Quarter-Fairfield Charge in Hyde County are happy and proud their newly completed parsonage, a modern ranch type house with three bedrooms, two complete baths, living room, dining room, kitchen, study and screened porch. The house features a built-in electric oven and counter-top burners in the kitchen, a forced hot air central heating system, and a 16' x 6'7" front picture window.

This home is the culmination of a three year old dream, a dream which has been filled with frustration. Two years ago hurricane Hazel hit Hyde County and left the crops depleted, and a deposit of salt in the land which reached 11.2 tons per acre in many areas. Last year hurricanes Connie, Diane, and Ione came and caused total destruction of all crops.

The situation was so bad that Hyde County was declared a disaster area and received surplus food from the state and federal governments for 10 months.

Yet, in July 1956 the contract was given to start the new parsonage, and the minister and his family moved in on October 31, 1956.

This is a fine exhibition of faith on the part of the people of the charge, which comprises the Epworth, Fairfield, Soule, and Providence churches. Under the able leadership of the building committee, Mr. Gilbert Tunnell, chairman, and Mrs. S. O. Jones, Providence Church; Mrs. Estelle Richards and Mr. Sam Spencer, Epworth Church; Mrs. A. B. Harris and Mr. H. L. Pallance, Fairfield Church; and Mrs. Dick O'Neal and Mrs. Edward Bonner, Soule Church, every effort has been made to



The new parsonage at Swan Quarter, Elizabeth City District, is of ultra-modern design.

make the parsonage modern in every respect and a comfortable place for their minister and his family.

On December 2, the new parsonage was consecrated by the district superintendent, the Rev. C. Freeman Heath of Elizabeth City, who was assisted by the pastor, the Rev. Amos H. Stone.

North Carolina Conference Holds Prayer Vigil

Under the general supervision of Dr. H. K. King, Conference Director of the Board of Evangelism, the NC Conference is launching a nine-week Prayer Vigil. It began on New Year's Eve, with a week allotted to each district. Evangelism will be the primary object of prayer. Sensing a tremendous evangelistic need, each church is asked to pray that Evangelism will increasingly become a witnessing movement

of spiritual life and power. Recognizing Evangelism as the essential ministry of the Church, the leaders of the movement believe that earnest prayer plus personal commitment will produce the desired results.

The Burlington District set the vigil into motion, beginning on New Year's Eve and running through January the 7th. The week has been divided into 12 hour prayer periods, with 14 churches participating. The remaining churches are taking whatever hours they can. The schedule in the Burlington District is as follows:

Mt. Hermon, noon to midnight, January 5. Auburn Lore, pastor.

Swepsonville, midnight to noon, January 5-6. Wesley Brogan, pastor.

Haw River, noon to midnight, January 6. J. W. Goodwin, pastor.

Saxapahaw, midnight to noon, January 6-7. R. E. Garland, pastor.

Davis St. Burlington, noon to midnight, January 7. Dermont J. Reid, pastor.

A Letter from Bishop Harmon

OUR CONFERENCE PAPER

I trust that all our Church families will subscribe to the NORTH CAROLINA CHRISTIAN ADVOCATE. It is the official organ of our Conference, as well as of the Methodists of the North Carolina, our sister Conference.

Each home needs the ADVOCATE in order to keep up with the events which are transpiring in our Conference-wide work, and to get the thought of the Church and of world-wide Christianity, as well as to keep up with the expanding program of Methodism itself.

Our editor, R. P. Marshall, keeps us all abreast of matters through his editorials and Conference-wide news coverage. To help him do this, we urge our Ministers and alert Laymen to furnish Dr. Marshall with matters which transpire in their local churches. Helpful letters and incisive comment are always welcomed. Naturally, the editor must select what he feels to be the most news-worthy of such items, articles, etc., but the entire Conference can help him and help itself by supporting the ADVOCATE wholeheartedly. Especially should the Boards and Committees of the Conference let Dr. Marshall know in advance of their meetings and what transpires at each separate one.

A good CHRISTIAN ADVOCATE—and we have a good one in North Carolina—can act as a connectional bond, cementing powerfully the various sections of the Conference and making us truly a Methodist connection.

During January when the ADVOCATE is putting on a campaign for new subscribers, we trust that families who do not now subscribe will do so; and that each present reader will check his renewal notice and keep right on as a subscriber. Let us not be remiss in this.

NOLAN B. HARMON, Bishop

Growth of Kinston Church Cited

The remarkable and phenomenal growth of the Methodist Church in Kinston during the past six years—which has set an all-time record in the N. C. Conference—was highlighted at the Annual Conference of the Elizabeth City District held at the First Methodist Church in Washington recently.

Some 500 delegates representing the nearly 100 churches in the district were in attendance. The Elizabeth City District comprises all or part of 12 Northeastern counties. Dr. C. Freeman Heath of Elizabeth City is district superintendent.

The story of the work and achievements of the Queen Street Church in Kinston was described by its former pastor, the Rev. Mark W. Lawrence, as a "most thrilling and marvelous one." The minister, who went to Trinity Church in Durham last June, spearheaded most of the work at the Kinston Church during the period, 1950-56.

"During the past six years Methodism in Kinston has grown faster than the population of the town has increased," declared Mr. Lawrence, "and I doubt that there is another church in the entire N. C. Conference which can boast of such an outstanding record."

Dr. Heath's report centered around the two new goals for all Methodist as formulated by the General Conference a few months ago. In both of these—Church Higher Education and the Local Church—the N. C. Conference has already made progress, he reported. The Conference decision to establish senior colleges at Rocky Mount and at Fayetteville is in line with the first Quadrennial goal.

Dr. H. K. King, executive director of the N. C. Conference Board of Evangelism, outlined some steps that are planned to carry out the second quadrennial goal of promoting the local church. He announced

that during the first quarter of 1957 the nine districts making up the Conference will observe "Prayer Vigils." Each district will take its weekly turn at conducting the Vigils which will climax with the coming Easter season.

The Conference sermon, which came at two o'clock during the afternoon worship period, was delivered this year by the Rev. A. L. Thompson, pastor of the Long Memorial Church in Roxboro. The sermon closed the annual conclave and followed a picnic luncheon served by the Women's Society of Christian Service of the host church, the First Methodist Church of Washington. The Rev. N. W. Grant is pastor and he extended the official welcome of his church to the delegates.



Seen above are members of the Waynesville District Board of Evangelism, meeting recently to plan their work for the coming year. They are: Front row (l. to r.) Mrs. Grady Rogers (Clyde), Mrs. Evelyn Coward, Secretary of Spiritual Life, WSCS; Miss Judy Babington, MYF, Andrews; Miss Pam Parkman, MYF, Waynesville; Miss Adora McGlamery, MYF, Hayesville; Mrs. Raymon Stovall, Sylva. Second row, (l. to r.) Hazel Ramsey, district lay leader; Sam L. Davidson, Murphy; Rev. Milford Thumm, Cullowhee; Rev. A. L. Maxwell, district director, Murphy; Frank Martin, Franklin; Clyde Hoey, Jr., lay director of Evangelism, Canton; Rev. Frank Smathers, district superintendent; Rev. Roy E. Bell, district youth director, Sylva; Rev. Sam Moss, Franklin; Sam McCrary Dellwood; Rev. Grady Barringer, Dellwood.

Laymen's Conference Set for Next July

"Our hope for a more Christ-like world rests strongly upon the loyalty and devoted service of informed and spiritually motivated laymen," the Methodist Council of Bishops has declared in a recent statement.

Placing their stamp of approval upon the plan to hold the second National Conference of Methodist Men at Purdue University, West Lafayette, Ind., July 19-21, 1957, the bishops urged the "widest possible" attendance at the conference and invited "churchmen around the world to pray for this significant gathering."

Full text of the call to the National Conference of Methodist Men which the bishops adopted at their December 10-14 meeting in Pasadena, California, follows:

In 1954 under the auspices of the General Board of Lay Activities the first National Conference of Methodist Men was held at Purdue University, West Lafayette, Indiana. Twenty-two hundred men from all sections of the United States attended.

The extraordinary growth of Methodist Men clubs in numbers as well as in service activities is due in no small measure to the impetus provided by this national meeting.

The second National Conference of Methodist Men will be in session on the Purdue campus July 19-21, 1957. An attendance of five thousand is confidently anticipated.

Recognizing the vast potential for Christ and the church represented in such a group, the Council of Bishops urges a most enthusiastic response among our people to the call for the second National Conference of Methodist Men.

We are convinced that the coming together of this great body of laymen for inspiration, training and fellowship in the Kingdom enterprise will strengthen Methodism in every phase of its life and work.

(Continued on page 16)



North Carolina Conference Delegation at the annual meeting of the National Council of Evangelism, held at Purdue University (Lafayette, Ind.) Nov. 29-Dec. 5, 1956. From left to right (seated): Mrs. Paul N. Garber, Bishop Garber, Dr. Harry Denman (General Secretary, National Board of Evangelism). Standing: H. K. King, conference director; Leon Couch, vice-chmn., Conference Board, and Goldsboro Dist. Secy.; Paul C. Browning, Wilmington District Secretary; L. L. Parrish, Rocky Mount District Secretary; Langil Watson, New Bern District Secretary; J. Kern Ormond, Raleigh District Secretary; M. Dewey Tyson, Burlington District Secretary; W. E. Howard, Fayetteville District Secretary; John M. Cline, Durham District Secretary.

E. C. Few Pays Tribute to the Late W. L. Scott

Speaking at the Jamestown Church recently, Dr. E. C. Few paid tribute to the life and ministry of the late Rev. William Lee Scott, former member of the WNC Conference. Said Dr. Few:

"Words of eulogy are utterly helpless to add anything to a life of far-reaching usefulness and Christian confidence such as that of our departed friend and brother, the Rev. William Lee Scott. Yet, a life like his leaves such a profound impression upon those who knew him well that they are eager and happy to speak in glad testimony concerning his noble qualities.

"Fortunate indeed was Brother Scott in that he was blessed of his Creator with a strong body and a keen mind. He was a rugged Christian character of deep consecration. As a devoted and loving husband and affectionate and understanding father, he lived magnificently in his home.

"He knew Him whom he believed and committed everything unto Him. He was obsessed of an indomitable determination. Hence, nothing could keep him down. Leaning hard upon God, he wrought manfully and heroically whether as a teacher or as a good minister of Jesus Christ."



WILLIAM LEE SCOTT

Paine College Receives Gift from C.M.E. Church Conference

Paine College, Augusta, Georgia, recently received a check for \$15,000, the initial gift in its endowment campaign. Bishop Arthur W. Womack handed the check to the president of the college, E. Clayton Cal-

houn, a gift from the Christian Methodist churches in Georgia over which Bishop Womack presides. The gift was the largest ever received by the college, from the churches of any state. With the exception of the recent grant from the Ford Foundation it was the largest endowment gift made to the institution since the original donation of the Rev. Moses U. Payne in 1888.

Bishop Womack stated that this is the first of several installments from the churches under his supervision. They are in a campaign to lift the college endowment to a minimum of three hundred thousand dollars by the Paine College Diamond Jubilee in February 1958.

Another endowment gift from C.M.E. churches was received from South Carolina. Bishop J. Claude Allen presented a check for \$1,500 to Paine representing the offerings of the churches over which he presides.

Paine College is a liberal arts college established for the Christian education of Negro youth by two co-operating churches in 1882. These churches were the Methodist Episcopal Church, South, (now the Methodist Church) and the Colored Methodist Episcopal Church (now the Christian Methodist Church). For nearly three quarters of a century Paine has trained teachers and ministers for outstanding community leadership in a pattern of interracial co-operation and mutual understanding.

The enrollment at Paine is about 300 with a faculty and staff of 34.

Waynesville District Board Sets Evangelism Goals

Meeting in Dillsboro, Dec. 5, the Waynesville District Board of Evangelism, under the leadership of the director, the Rev. Asmond L. Maxwell, considered the recommendations of the Conference Board and agreed to set a goal of 420 members received on profession of faith and 250 by transfer for this Conference year.

In planning for this goal, the board voted to promote the program on a subdistrict basis, asking local commissions to take more leadership, enlisting the aid of laymen in planning and promoting. They asked for more lay preaching in the churches.

Sub-committee chairmen are: Haywood County, the Rev. Grady Barringer; Jackson-Swain counties, the Rev. Milford Thumm; Macon County, the Rev. Sam Moss; Cherokee, Clay and Graham counties, the Rev. Asmond Maxwell.

The district superintendent, the Rev. Frank Smathers, is encouraging a strong emphasis on evangelism in the local churches. The district lay leader, Mr. Hazel Ramsey and the lay director of Evangelism, Clyde Hoey, Jr., pledged the full support of the laymen in this effort.

A Youth Witness Training Week-end will be held in conjunction with a Christian Vocation meeting at Sylva Church, under the leadership of the Rev. Roy Bell, Conference Youth Director, sometime in February.

Lent will be a time of special emphasis upon church attendance, lay visitation and church membership. Reports on plans and progress will be made from each local church through the subdistrict committees during the united Lenten campaign, and will be compiled for the benefit of all the churches by the district director.



Snapshots taken at the Raleigh District Conference held at Holland Church. Top left, Bishop Ralph Cushman and District Superintendent R. Grady Dawson; (top right) representatives of the Board of Hospitals and Homes, Superintendent J. F. Coble, Robert McNeill, Mrs. C. A. Jones, Rev. Sidney Boone, district secretary; (bottom left) new parsonage on Garner Circuit; (bottom right) visitors from the Methodist Retirement Home.

THOUGHTS *for the Week*

By ROBERT G. TUTTLE

I BELIEVE IN THE KINGDOM OF GOD

"Thy kingdom come . . . in earth, as it is in heaven."—Matthew 6:10.

In the idea of the Kingdom, faith comes to life; Christian theory becomes Christian practice; the work of Jesus finds its perpetuation. Christ directed his ministry toward the building of this Kingdom among men. He prayed: "Thy Kingdom come . . . on earth as it is in heaven." He instructed his disciples: "Seek ye first the Kingdom of God."

What is this Kingdom? It is man's recognition of the Rule of God; it is man's acceptance of the Sovereignty of God. It is a voluntary spiritual realm where all transactions are carried out in the spirit of Christ. The Kingdom of God is a practical realm "whose first mark of citizenship is character"; it is an attitude of social-mindedness based on the Will of God; it is liberty that wins its right through self-discipline; it is a way of life wherein movies, radio, television, literature, politics, diplomacy, rents, production, finance—everything—is brought into line with the ultimate purpose of the Universe. It is God-centered individual and social living. It is man coming into his own.

The Kingdom has not yet come—because man has not yet realized his Sonship. Dr. Halford E. Luccock reminds us: "We have learned to fly in the air like birds; to swim underneath the sea like fish; it alone remains for us to walk upon the earth like men." The Kingdom is the final step in civilization; it is the ultimate goal of history. But the foundations have been laid—the framework is now in the making. The design is of God; the materials, the souls of men. The Kingdom comes "one step at a time, with resistance at every step." The Kingdom has not come because it is bigger than we think—we have underestimated it. We have chosen its convenient parts, and have left off the inconvenient. The Kingdom of God "is the most difficult and

radical thing in the world." If America should enter the Kingdom the whole "course of history would be changed." When a man enters the Kingdom "he must prepare for a revolutionary change in his personal history" (Editorial in *Life*).

The Kingdom will come—It is of God! We do not believe for a moment that the



New Year's

God, who let lights be in the firmament for signs, for seasons, for days, and years: we are glad for all the blessings of the Old Year as we welcome the New. The epiphany of Thy boundless love is all around this place—a perky lamb already, milk test up to 4%, fat redbirds carrying cracked corn from our window sill, and the President's inaugural prayer coming right here in the other room. Oh, we thank Thee! We thank Thee, Good Shepherd of all our days, not one lost but was found, for safely folding them into another sheltered year with 12 new panels. Now we, Thy children, every time we eat our daily bread, would remember to be just, to love mercy and to walk humbly with our God. All-ways. All days. All years, until Thy Kingdom Come. Amen.



future belongs to war and to death, to drunkenness and to adultery—but to God and to life, to purity and to peace! Man can dam up a living stream only so long; the waters always break over and continue their course to the sea—So goodness and love shall not be held back, nor God's will forever thwarted! For graphic effect, Pro-

fessor Robinson of California has condensed the whole story of mankind into 50 years. According to this scale, man took the first 49 years to learn to plant a few seeds, to tame a few animals, to weave a few garments. Only six months ago did he learn to write. Eight weeks ago Christ was born. If it took man 49 years out of 50 to learn to plow, it is not surprising that he has not learned to love in 8 weeks—But he will learn! History "flows uphill"—progressively from a lower level to a higher level. It will continue until the Kingdom comes! Jesus said: "Fear not little flock; it is your Father's good pleasure to give you the Kingdom." The Kingdom is a gift from God: "I saw the Holy City, the New Jerusalem, coming down from God out of heaven." God will continue to project His spirit into the affairs of men—as rapidly as we, in our littleness, will allow.

What is my part—in a world where the Kingdom has not yet come? Jesus whispered: "The Kingdom is *within* you." It is within persons, or it isn't anywhere! It is not built of stones, nor established by armies; it is built out of human personality, as it is touched by and yields to the Spirit of God. It is here realized in human hearts and human relations; it has its *eternal* consummation in the heavenly Kingdom. My vocation, then, is to live as a Christian in an un-Christian society—to live as a "good member of God's family" in a world not so inclined. My part is to establish a Christian home, even if other homes are un-Christian; to carry on my business on a Christian level, even when my competitor takes an un-Christian advantage; to treat all men as brothers under God, when others are insisting on un-Christian differentiation; to stand for Christian principles in international relations, even if our national opponents act on a different level.

To paraphrase an expression by Kirby Page concerning peace: Does God want His Kingdom to come in this generation? Yes! Is God able to bring His Kingdom in this generation? Yes! Will God achieve His Kingdom in this generation?—That depends upon whether this generation says "Yes!" to God, or "No!" to God. Does God want me to enter the Kingdom now? Yes! Is God able to bring me into the Kingdom now? Yes! Will God bring me into the Kingdom now?—That depends upon whether I say "Yes!" to God, or "No!" to God. Even now by my actions and attitudes, rather than by my words, I am saying "Yes!" to God, or "No!" to God.

God is ready! The Kingdom will come when man is ready!

PRAYER: *Father, teach me to live as a Christian in an un-Christian society, until all mankind shall live and move in the spirit of the Christ. Amen.*

Information Please!

Will the lady whose picture the editor took at the Elizabeth City District Conference in Washington please give us her name? She had been a reader of the *Advocate* for fifty years—or was it sixty? The information has been mislaid during the Christmas rush!

Application for Registration

DUKE DIVINITY SCHOOL SEMINARS, 1957

● SHELBY, N. C., January 14-15 ● FAYETTEVILLE, N. C., January 17-18 ●

Seminar to be attended: Shelby..... Fayetteville.....(Check one)

Name

Address.....

Pastor of..... Denomination.....

I do.....do not.....desire a room overnight. (Check one)

Enclosed find my check.....money order.....for \$4.00 for three meals.

(Draw check to Central Methodist Church for Shelby Seminar, or to Hay Street Methodist Church for Fayetteville Seminar.)

Return this form with check enclosed to:

For Shelby (by Jan. 11)
The Reverend Howard C. Wilkinson
Central Methodist Church
Shelby, N. C.

For Fayetteville (by Jan. 14)
The Reverend Graham S. Eubank
Hay Street Methodist Church
Fayetteville, N. C.

News of Methodism . . .

Father and Sons Honored at Evangelism Conference

NASHVILLE, TENN.—A father and two sons who as Methodist ministers have received a total of more than 1,000 new members into their three churches during the last 18 months were recognized at the first annual meeting of the Methodist Council of Evangelism, November 29 to December 5, at Lafayette, Ind.

The father is the Rev. Ira E. Williams, Sr., pastor of First Methodist Church, Ardmore, Okla. The sons are the Rev. Bill B. Williams, pastor of St. John's Methodist Church, Oklahoma City, and the Rev. Ira E. Williams, Jr., pastor of Grace Methodist Church, El Paso.

The three, six-footers all, credited the success to regular, week-after-week visiting in the homes of prospective members. The visiting is done by active commissions on membership and evangelism, composed of laymen, and by the ministers, themselves.

The ministers' three churches won a total of 678 new members during the Methodist conference year, June 1955 to May 1956. They have won a total of more than 400 in the new conference year which started in May.

"The Lord helping us, we hope to surpass last year's record," said the father.

The Ardmore Church served by the father has 2,500 members. Bill is pastor of a small three-year-old church in Oklahoma City. Ira Jr.'s 800-member church is in a fast-growing suburban area of El Paso.

District Superintendents Will Meet in Chicago

The top leadership of The Methodist Church will meet for a District Superintendents Conference at the Conrad Hilton Hotel in Chicago Feb. 10-13, 1957.

Planned especially as a briefing session for the church's 572 district superintendents, the conference will also bring together the 37 active bishops in the United States, scores of denominational board executives and about 200 chairmen of annual conference commissions on promotion and cultivation and world service and finance.

Special achievement awards will be presented to seven annual conferences which have chalked up outstanding records in giving to various causes in the church's benevolence program.

A two-fold emphasis will run through the conference, highlighting the major denominational programs for the current quadrennium, 1956-60—the emphasis on the local church and the emphasis on Christian higher education.

Japan Church Begins Foreign Service

The United Church of Christ of Japan, of which the Methodist Church is a part, re-elected the Rev. Dr. Takeshi Muto as moderator, and established a Board of Foreign Missions at its General Assembly recently in Tokyo.

The new Board of Foreign Missions, set up after months of study, will send pastors and religious workers to serve primarily

among groups of overseas Japanese, including those in Okinawa and Latin America. But it will also recruit specialists whose services are needed in countries of Southeast Asia. The formation of the board is another manifestation of the trend of the "younger churches" to become missionary-sending as well as missionary-receiving bodies.

Board of Missions Meets Jan. 15 to 18

Reports of Methodist missionary work in the United States, its territories and 52 countries overseas will be given at the annual meeting of the Board of Missions of The Methodist Church January 15-18 at Buck Hill Falls, Pa.

The board meeting will bring together about 500 persons, including 18 bishops, 135 board members, home and overseas missionaries, and executive staff members from board headquarters in New York and Philadelphia. Bishop Arthur J. Moore, Atlanta, Ga., board president, will preside.

Starting January 8, the Woman's Division of Christian Service, one of the four divisions of the board, will begin its annual meeting. Representing 1,790,000 Methodist women, 60 delegates will vote appropriations, hear reports and take action. The division president is Mrs. J. Fount Tillman, Lewisburg, Tenn. The sessions will end January 12.

A second of the four divisions, the Joint Section of Education and Cultivation will meet January 16, under the chairmanship of Bishop W. Angie Smith, Oklahoma City. The two other divisions will meet simultaneously with the board. Bishop Richard C. Raines, Indianapolis, Ind., is president of the Division of World Missions and Bishop A. Frank Smith of the Division of National Missions.

The board members will vote appropriations for the 1957-58 fiscal year and decide missionary policy in the home and overseas fields. Last year the board appropriated a record \$18,229,886. Reports of Methodist missionary work in all fields will be made by executive staff members.

A commissioning service January 18 for workers in home and overseas mission fields will close the meeting.

Laymen Must Help, Says Bishop Raines

Trying to spread Christianity without laymen's help is like "fighting a war with generals only," a Methodist bishop told the Chicago Methodist Ministers' Association recently.

Bishop Richard C. Raines of the church's Indiana Area also told the clergy: "It's not my worry that so few people are coming to church, but that so little happens when they do come."

He criticized ministers' tendency to consider laymen as "religious amateurs" because "they do not earn their living by preaching."

"The layman is an expert in communications out on the world's firing line," he contended. "We have to use laymen to help evangelize the world."

Bishop Raines pointed out that the clergy makes up only 3% of the world's population and "if laymen aren't active, you've left out more than 99 per cent of God's people."

Dr. Frank D. Slutz, 74, of Dayton, Ohio, well-known Methodist layman and educator, died Dec. 16 following an illness of several months. Funeral services were held Dec. 19 in Dayton's Grace Church, of which he had been an active member for 39 years. He had served for a number of years on the church's Curriculum Committee and the Board of World Peace, and was formerly a member of the General Board of Education. Over a long period, he had been a frequent contributor to the church school publications of The Methodist Church and a regular columnist in *The Methodist Layman*, monthly magazine of the General Board of Lay Activities.

The first National Conference on Spiritual Birth and Growth sponsored by the Methodist General Board of Evangelism will be held January 8-11 at Kenlake Hotel, Kentucky Lake Park, Ky. About 300 Methodist ministers from at least 31 states are expected to attend the meeting, according to the Rev. Dr. G. Ernest Thomas, Nashville, director of the conference and a staff member of the Methodist General Board of Evangelism.

The Methodist Church's first World-Wide Prayer Movement, with expected participation in at least 46 countries, was launched New Year's Eve with special prayer services in several countries. It is thought that the movement will result in a year of continuous prayer around the world, with at least one person praying every minute of every day of 1957.

The Rev. Woodrow A. Geier, Nashville, a staff member of the Methodist Board of Education, has been named director of information and publications for the Commission on Christian Higher Education of The Methodist Church. Mrs. John K. Benton, Nashville, has been chosen to be Mr. Geier's editorial associate.

The Methodist Church's four-year emphasis on Christian higher education will be formally launched in a joint meeting of Methodist educators January 10-12 in Philadelphia, Pa. The two groups which will meet jointly at the Bellevue-Stratford Hotel are the National Association of Schools and Colleges of The Methodist Church and the Commission on Christian Higher Education of The Methodist Church.

The Methodist Television, Radio and Film Commission presented a commendation to radio personality Galen Drake December 15 in New York City. The commendation for Drake's promotion of hymn-singing was presented by the Rev. William A. Meadows, Nashville, staff member of the commission. Drake closes each of his Columbia Broadcasting System programs with a hymn.

Personnel of the Methodist Board of Education's Division of the Local Church will sponsor a German refugee family which escaped from the Russian zone of Germany in 1946. The family of four is expected to arrive in Nashville in a few weeks, and the father will be employed in the service department of the Board of Education there.

District Conferences on Christian Education



LEE F. TUTTLE

Our schedule calls for one district meeting in each of ten districts and two meetings in the Waynesville district to consider Christian education in vacation church schools, youth activities week, and the work of the adult division. Six of these meetings are being held the last of January and the others in April. Dates and places have been cleared with each district superintendent and with pastors of host churches. The schedule for January meetings is as follows:

GASTONIA DISTRICT, JANUARY 22 First Church, Gastonia, 7:30 p.m.

Representatives from all churches of the district will meet at First Church, Gastonia, Tuesday evening, January 22 at 7:30 p.m. Dr. J. G. Huggin, Jr. is the district superintendent and Dr. Wilson O. Weldon is the host pastor.

WINSTON-SALEM DISTRICT, JANUARY 24 Centenary, Winston, 7:30 p.m.

Centenary Methodist Church will again be the host church for this district meeting. Dr. Mark Depp and J. C. Auman are the pastors. Dr. Lee F. Tuttle is the district superintendent. The facilities of this great church are always available for the Methodists of the district as generously as to its own constituency. The meeting is scheduled for the Fellowship Hall, Centenary, Thursday, January 24, at 7:30 p.m.

CHARLOTTE DISTRICT, JANUARY 25 Central, Monroe, 7:30 p.m.

Central, Monroe, is fast becoming a favorite meeting place for activities in this great district which serves the churches of Mecklenburg, Union and Anson Counties. Friday evening, January 25, at 7:30 p.m. is the time and place for this district occasion. Frank B. Jordan is the district superintendent and Lee R. Spencer is the host pastor. We appreciate the hearty welcome that comes from the good people of Central from year to year.

SALISBURY DISTRICT, JANUARY 27 Trinity, Kannapolis, 3:00 p.m.

Again we will have the privilege of meeting in the new church facilities at Trinity, Kannapolis, on Sunday afternoon, January 27, at 3:00 p.m. Kannapolis is the most central meeting place where adequate facilities are available. Paul W. Townsend is the district superintendent and Mark Q. Tuttle is the host pastor. For a number of years the people concerned have requested a Sunday afternoon meeting because it is a more convenient time for most of the membership of this district.

THOMASVILLE DISTRICT, JANUARY 28 First Church, Lexington, 7:30 p.m.

The fine people of Lexington share their beautiful new church generously with their fellow Methodists of the Thomasville district. Our sessions will be held at First Church, Lexington, Monday evening, January 28 at 7:30 p.m. M. Teague Hipps is the district superintendent and Ralph H. Taylor is the host pastor.

GREENSBORO DISTRICT, JANUARY 29 West Market, Greensboro, 7:30 p.m.

West Market, Greensboro, is another natural center for the Methodists of that district. We are indebted to West Market and to other churches mentioned for generosity in making facilities available for district occasions. Our meeting is scheduled there for Tuesday evening, January 29, at 7:30 p.m. Dr. Eugene C. Few is the district superintendent. Dr. C. P. Bowles, R. Harold Hipps and T. A. Summey are the host pastors.



J. ELWOOD CARROLL

TEACHING YOUR TEACHERS FOR VACATION CHURCH SCHOOL

The purpose of these sessions is to give vacation church school directors and teachers a preview of methods and materials to be used this summer. The leaders of these groups have made a thorough study of the texts and will be prepared to share their experiences in person and in outline form. These meetings afford the best opportunity for assistance to local church teachers that will be available. They should not miss these sessions.

Teachers for Age Groups

The following persons are the teachers: Mrs. W. P. Moore and Miss Kate Crowell, Kindergarten; Mrs. J. B. Hough and Mrs. A. P. Ratledge, Primary; Mrs. J. E. Carroll and Mrs. W. R. Reed, Junior; Miss Marion Craig and Mrs. Carl King, Intermediate.

Each church is urged to send a minimum of one person from the kindergarten, one person from the primary, one person from the junior and one person from the intermediate groups.

Vacation School Texts

Texts recommended for use this year are *Friends Far and Near* by Purvis for Kindergarten; *Our Families* by Taltauvul for primaries; *Meet Your Neighbor* by Abernethy for juniors; and *God's World and Ours* by Griffiths for intermediates. Order copies for study now from the Methodist Publishing House, Fifth and Grace Streets, Richmond, Va.

YOUTH DIVISION ACTIVITIES

The vacation season also affords excellent additional opportunities for Christian education for youth. There will be a consideration of the purpose, organization and administration of a program for Youth Activities Week. Long range planning will be considered as well as specific plans for the summer. Included will be a consideration of the necessary committees, special projects, worship, recreation, discussion groups and Christian witness. Persons who should attend from each church are the counselor, the MYF President and publicity chairman. The leader for this group is Miss Mary Ellen Harrell, Conference Director of Youth Work. Youth Activities Week in the local church is designed primarily for seniors and older youth.

VACATION CHURCH SCHOOL FOR INTERMEDIATES

Texts and leaders for intermediate vacation school are listed with information in children's division above. Even tho intermediates are in the youth division, all planning for vacation schools may well be done by one group in the local church. Regular teachers and counselors of intermediates as well as teachers for the intermediate vacation school are invited to this discussion group. Miss Marion Craig and Mrs. Carl King are the leaders.

CHRISTIAN EDUCATION FOR ADULTS

There will be three groups for adult workers in each district conference on Christian education. Those persons who should attend from each church are: 1. Adult Division Superintendents 2. Teachers of Adult Classes 3. Young Adult Leaders. All adult workers will be assigned to one room from which they will be divided into three interest groups: Adult Division Superintendents will be led by Glen Lanier, Rollin Gibbs, John S. Jordan and John Few. Teachers of adult classes will meet with J. J. Shepard, Glenn McCulley, Mrs. Howard Russell, R. A. Foster and G. C. Starr, Jr. George W. Rudisill, Conference Director of Adult Work, will meet with leaders of young adults in each of the conferences.

OTHER DISTRICT MEETINGS IN APRIL

Tuesday, April 23—Statesville: Broad St., Statesville
Thursday, April 25—North Wilkesboro: First, North Wilkesboro
Friday, April 26—Marion: First, Morganton
Sunday, April 28—Waynesville: Franklin
Monday, April 29—Waynesville: First, Waynesville
Tuesday, April 30—Asheville: Central, Asheville



JAMES G. HUGGIN, JR.

Observe Church School Day in Every Church, Sunday, March 17, 1957



Contact With Youth

in the Western North Carolina Conference

Senior Department MYF, Ardmore

The membership of the Senior MYF has been divided into five program areas, each group having a chairman, co-chairman, and two adults to act as advisors to them. These program areas are Christian Faith, Christian Outreach, Christian Citizenship, Christian Witness, and Christian Fellowship and Recreation.

Each area meets separately on a specified date during each month to work out programs for the MYF, to work on their projects, and to have fellowship.

In October the program area dealing with Citizenship sponsored a series of programs dealing with politics and our Christian responsibility in regard to politics. One program was made up of a panel of local and state politicians who answered questions relating to their political party or views, these questions being directed to them by our young people. From this program it was interesting and refreshing to find that our young people are acutely aware of the maliciousness and distortion of facts prevalent in our political campaigns, and that they heartily disapproved and resented this type of conduct.

During November this same area conducted evening programs for the MYF dealing with problems facing youth today, such as Alcoholism, False Advertising, Communism, and Welfare.

For our Thanksgiving project, our MYF collected food to be distributed to needy families, and as their November project, the Christian Witness Area delivered this food to the chosen families, and also visited some of the shut-in members of our church and carried them baskets of fruit.

In the area of Christian Faith, this group is endeavoring to encourage daily Bible reading during the Advent season with the hope that this Christmas will be celebrated as the birthday of Jesus rather than the highly commercialized holiday. Bible bookmarks were distributed at both the worship services in our church on December 2 by members of this area.

Our Senior MYF is sponsoring again this year on December 23 a Candlelight Service for the entire membership of our Church.

A Watch-Night Service is also being planned by this group.

Another project in our MYF is the editing of a newspaper, bi-monthly. A newspaper staff has been elected by the group, and the class reporters are all busy chasing down news. Copies of the newspaper are sent to last year's Seniors who are away in college this year.

Youth Sponsors Thanksgiving Meditation

On Thanksgiving morning, the youth of Bessemer Methodist Church, Greensboro District sponsored a community wide Thanksgiving Meditation Service. This was the first service of this nature to be held in the community. Several denominations from the area joined in this hour of worship. During the hour, approximately 175 persons worshipped.

The service consisted of fifteen minutes of guided meditation in each part of the hour of meditation. The service was planned and led by the youth who stressed worship in the home during the holiday seasons. At the end of each portion of the service there was issued an altar call for individual altar meditation.

Expressions of inspiration were shown and the youth are planning to continue this as an annual service.

Youth who participated in the service were: Ray O'Ferrell, president, Judy Bailey, Ann Surratt, Beth Sellers, Calvin Strickland, Nancy Allen, who gave special parts. Workers with these youth are: Mr. and Mrs. Claude Hauser, and Mrs. Bernard Bryant. Beverly Hardin is the youth assistant.

New District Directors of Youth Work

Austin Hamilton, pastor of Cramer Memorial Methodist Church, is the new Director of youth work in the Gastonia District. He has undertaken this work with real enthusiasm. Austin has worked with youth at Camp Tekoa and in the charges he has served—Oak Grove—Unity, Stanfield, Ann St., Concord. We are proud to have him working in this relationship with youth and their adult leaders.

Austin followed the Rev. Bill Rock who served as director of youth work in this district for many years. Bill and his wife, Lenora, are widely known in the district and conference for their splendid work. They served as dean and head counselor for two years at the Senior Assemblies at Lake Junaluska. They were moved out of the district to First Methodist Church, Randleman, at Conference.

The Rev. Jesse Johnson, pastor of Bethlehem, Bess Chapel Charge, is the district director of intermediate work. Jesse and Austin will work together in guiding the youth work of the district.

The Rev. Ray Swink has recently accepted the position of director of youth work in the Asheville District. Ray has worked with youth in camp and MYF's. He was at Brevard College in Public Relations and taught Bible, and has worked with the Conference Board of Temperance.

Ray is filling a position which was left vacant when the former director, the Rev. Mel Harbin, went to a new church in the Greensboro District. Mel gave several years of guidance to youth and adult workers with youth in the Asheville District who grew under his leadership. We are deeply indebted to him.

Two new district directors of intermediate work are Dan Bridger of the Randleman Circuit, director in the Thomasville District and Bill Haire of St. Matthews-Zion Memorial in the Marion District. Dan will be working with Paul Duckwall, Midway Methodist Church, who has been Thomasville district director of youth work for many years. Bill will work with Ralph Miller, Bostic Methodist Charge, who is district director of youth work in the Marion District.

We are very proud of our directors of youth work who give themselves unselfishly to the nurture of our youth. Without their consecrated service, the youth program could not grow as it has.

Now Available

The Christian and Military Service, by Herman Will, Jr., a revision of a five-session discussion guide from *Roundtable*. Useful reading and study material for Christian young people. Ten cents each; \$1.00 per 12; \$6.00 per hundred.

Stop, Look, Listen, a valuable guide to newspapers, magazines, newsletters, radio, and TV for the individual who wants to know how to be well informed on current issues. Five cents each for handling; \$2.50 per 100.

Issues Before the Eleventh General Assembly, 256 pages of accurate information on United Nations business being considered by the present General Assembly. Twenty-five cents each.

Conscientious Objector Registration Card, available for Methodists to register their views officially with their denomination. Free in reasonable quantity.

All of the above items should be ordered from the General Board of World Peace, 740 Rush Street, Chicago 11, Illinois.

FOR A SENSE OF DIRECTION

Methodist Service Projects—1957

This basic manual of vocational information of The Methodist Church describes a wide variety of vocational opportunities in the various institutions and programs of the church.

Personnel needs of the church in the fields of ministry, the missionary enterprise, Christian education, and medical and social service are estimated at 5,400 persons annually. Sixty-eight different categories of work are outlined in a dozen general areas.

In addition to job descriptions, the manual contains a statement of the Christian philosophy of vocation, a description of volunteer, summer-time, and short-term opportunities; an analysis of the relationship of selective service law to church vocations; information on Methodist student loan and scholarship funds; and a bibliography of resource material on Christian vocations.

Methodist Service Projects has long-term value for counselors, guidance officers, student workers, and for youth themselves.

Ten cents a copy, \$8.00 a hundred. Order from Interboard Committee on Christian Vocations, P. O. Box 871, Nashville 2, Tennessee.

◇ ◇ ◇

The Upper Room is printing 1,500 extra copies of the January-February issue of its Hungarian edition. The international devotional guide had a request from Austria for 500 extra copies for Hungarian refugees there. The other 1,000 are for Hungarian refugees in the United States and Canada. *The Upper Room* is published by the Methodist General Board of Evangelism.

Woosley Chapel Dedicated; Raleigh Visitors Christmas Music; The New Year

Dedication of Woosley Chapel

We are looking forward with keen anticipation to Sunday, January 27, at 3 p.m. On that day we will hold the dedication services for our new buildings. These services will be held in our Woosley Chapel. Bishop Harmon will have charge of the services and will be assisted by our district superintendent, Dr. Lee F. Tuttle, our minister, the Rev. Ross Francisco, and the chairman of our Board of Trustees, Mr. R. G. Stockton. Invitations to the people of our Conference to this service have been extended through the ministers of our churches. We hope very much you will accept these as very personal invitations to each of you to be with us on this occasion.

The Chapel is to be the home of our Children's Home Methodist Church. It has been named the Woosley Chapel, honoring Mr. and Mrs. O. V. Woosley. Mr. and Mrs. Woosley served this Conference in a noteworthy manner at the head of the Children's Home from 1930 to 1954. Their devotion and consecrated efforts made many lasting contributions to this grand place. It is fine that they can be honored in this way. We who are permitted to live and work at the Children's Home now have a deep appreciation for their work and are most happy to see this recognition given them.

Visitors from Methodist Home for Children at Raleigh

We were happy to have Mr. Nicks, Mr. Hammack, the basketball coaches, and the teams from the Methodist Home for Children of Raleigh with us Friday evening. They arrived in time for supper and visited with us in our recreation center following the games. The games were close and well played. We were lucky to win both of them. They were real scraps right down to the last minutes. We not only had the pleasure of watching these exciting games but we had the good fortune to have an opportunity to enjoy the fellowship of these fine people for a little while. Our teams will make the trip to Raleigh later in the year.

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

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M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor

Christmas with Friends

We appreciate greatly the invitations that our children received to spend a part of the Christmas holidays in your homes. When it became known that some of our children might not have an opportunity for a Christmas vacation, we received many requests to be allowed to provide these. In fact, we had so many that we were not able to fill nearly all of these requests. It moved one to see how anxious so many people were to share their homes with others. In so many instances you were willing to make room for one in your home. This is a grand expression of the Christmas spirit.

School Program

The Children's Home School extended to its friends a Christmas greeting in song on Thursday evening, December 20, in the school auditorium. Miss Kitty Hamner, teacher of public school music and director of the choruses, was in charge of the program and did the piano accompaniments.

The children of the first three grades sang five numbers, ranging from the sprightly "Jolly Old Saint Nicholas" to the plaintive "Bethlehem Lullaby."

The fourth and fifth grades opened their group of five selections with "There's a Song in the Air" and closed with the rollicking "Up on the Housetop."

The junior high chorus, which has a reputation for singing well consistently, did its usual good job and pleased the audience with six numbers. Particularly delightful were "Silver Bells" and "Virgin's Slumber Song."

The senior high chorus has been improving steadily in quality of performance, and it seemed to be the consensus that the group on Thursday night gave its best per-

formance within the past two years. These girls sang eight numbers, concluding the program with "Silent Night."

A New Year Thought

In our Sunday school lesson for Christmas we learned that one of the distinguishing characteristics of man is his "Power to Become." Of course the greatest gift is the power to become sons of God.

We might be warned that this marvelous thing doesn't just automatically happen to us. It is clear that something is required of us. There are conditions that must be met. God sent His son to us to show us the way. Jesus brought light to a darkened world. However, it was only as men would see and follow that light that they could find their way to God. It is a tragedy that we so frequently allow ourselves to be blinded by trivial things. We think that material success will bring happiness. But then we discover that lasting satisfaction will not come through the acquisition of things. We learn that the abiding joy must be experienced through a way of life. That way is the way Jesus lived and can be learned from the things He said, the things He did, and the great ideals He formulated.

As we go into this new year let us remember that we possess this power to become. We shall not be satisfied with the accomplishments of the past year nor shall one be defeated by the failures of the past year. Rather, we shall remember that we have the power to become something finer, more noble people than we have ever been.

Surely there is a lesson for those of us who work with young people. They may disappoint us at times, but we must never forget that they have within them that power to become noble creatures of God. It does not mean that we are to be soft and condoning in all our relations with them. Rather we would remember that the way may be difficult and demanding at times. And surely it will be, and young people must be prepared to meet life on such a basis. We will not forget that there are possibilities there. Then we must see that our young people have those experiences that will enable them to become what God would have them. As we enter into this new year, we at the Children's Home again renew our dedication to such a program for our young people.



Milton Barber, Sandra Hall, Larry Calhoun, Sherrill McCraw, Patricia Whitt, and Betty Plyler are busily at work, making good use of some of the kindergarten equipment provided them by some friends in Elkin. Mrs. Noah Hayes and a number of her friends and business associates provided the material and Mr. W. W. Guyer constructed the furniture.

How to Resist Temptation

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 3:16 through 4:11.

After the Spirit came upon Jesus at his baptism, assuring him that he was to fulfill a divine mission, he went into the wilderness to pray for guidance. He chose to work out the understanding of his destiny in the solitude of the desert wastes, far from the influences to which he had thus far been exposed. So that God alone might speak to him, he cut off associations and suggestions from human beings. Mark's gospel (1:13) says "he was among the wild beasts, but the angels waited upon him."

The account of the temptations of Jesus has intrigued Bible students throughout the ages. Just what was the nature of these temptations? If we can discover their meaning we ourselves may be in a stronger position when we are faced with temptation. Unless we are to disbelieve the record, these temptations were real. This is no shadow-boxing affair. It is not a play. Jesus was in a struggle with evil forces; and the outcome of that struggle would affect history for the remainder of time.

The first temptation was to put physical comfort first. Jesus was hungry. The tempter was saying, "Why be hungry when it is so easy for you to have all the bread you want?" Here Jesus used the first of three quotations from the Bible, this one from Deuteronomy 8:3 "It is not on bread alone that man shall live, but on every word that proceeds from the mouth of God" (Weymouth). Later in his ministry Jesus reinforced this teaching in the parable of the rich fool who stored his barns with grain and said "Soul, thou hast much food stored up for many years"—as if the soul could live on grain! Recently an advertisement was seen in a newspaper which said: "Drive a better car and live a better life." It would be amusing if it were not tragic. Since when were the laws of life revised so that all you have to do to "live a better life" is to get the latest model car?

Jesus' second temptation was to convert himself into a sort of divine magician, throw himself down, and prove God would save him. This time the tempter tries his hand at quoting Psalm 91:11, 12—"His angels will bear thee up, etc." Jesus replied with another quotation—"Thou shalt not put the Lord thy God to the proof" (Deut. 6:16). In his "Life of Christ" Papini comments on this incident thus: "It is no fit deed for Jesus needlessly to throw himself down from the temple . . . with the sole purpose of fascinating men with wonder and terror. He never used his power for

his own safety, not even at Gethsamane when Satan tempted him to put away the cup of death from his lips, nor when he was nailed to the cross and Satan repeated his challenge (through the words in the mouth of others) 'If thou art the Son of God, come down from the cross and save thyself.'"

Jesus' third temptation was world leadership at the price of surrender to the forces of evil. His answer to this challenge was another quotation from Scripture: "To the Lord thy God thou shalt do homage, and to him alone shalt thou render worship" (Deut. 6:13). The temptation to misuse power is a constant threat to happy human relations. Says Papini: "Satan sleeps every night on the pillows of the powerful." Jesus' temptation in this incident was to use the wrong methods to achieve the right ends. But in God's book we cannot separate these. If wrong methods are used, if we compromise with evil, then our objectives, however noble, are corrupted. For Jesus to have yielded to the popular cry for a military revolt against Rome would have been to betray his larger mission. The Kingdom that he announced and invited men to join was of a very different sort from those built on force and fear. Many of the empires so built have crumbled into ruins. His Kingdom lives forever in the hearts of faithful men.

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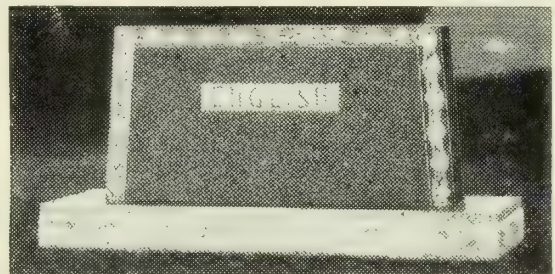
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The Eternal City

John, the beloved disciple, in Revelation 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

Keeping Christmas All the Year

By ERNEST C. DURHAM

"Why can't we have Christmas all the time?"

Mike was asking his sister Marie the question, as they were both helping their mother take down the Christmas tree, and all the decorations in the house. They were in one corner of the living room, and their mother had just gone into another room to find the box in which they usually packed all the pretty little decorations to be used next Christmas time.

"You see, Mike," said Marie, who was four years older than the only boy of the home, "if we had Christmas all the time, we wouldn't have anything to look forward to."

Mike and Marie, like so many other children, looked on Christmas as about the only big event of the entire year. When Christmas was over, they would begin to count the time until the next Christmas would roll around. But to a child time rolls by all too slowly, even if Issac Watts, one of the truly great men of the past, did say that "time is an ever-rolling system." A lot of children think time rolls as slowly as half-frozen molasses in the winter.

When Mother came back with the box, she told Mike and Marie that she had heard just about everything they had said; and she began talking with them very understandingly and helpfully. She really wanted to help them, for she had once been a child, too, and knew what it meant to wait, and wait, and wait for Christmas to come.

"Can you realize, my dear children, that I was once just as young as you, and had the same thoughts about the passing of time, when it seemed that another Christmas would never come? But since I have grown older I think I have a far different feeling about it all. So I want to tell you a few important things while we are taking down the tree and decorations. I think you will understand how we really do have Christmas all the time."

Both children were anxious to hear what their mother had to say about this.

"Do you mean that we do have Christmas all our lives?" Marie was asking the same question that was running through little Mike's mind too.

"Yes, children, we are not taking Christmas away when we take down the tree and the other decorations. You see, we can't put Christmas in a box, and put it away until next year. For Christmas is something great and spiritual, something that we cannot see with our natural eyes. The colored balls, the red berries, the silver trimmings, the star at the top of the tree—and the beautifully wrapped gifts too—all these things are simply signs of a spirit in our hearts and a greater Spirit in heaven. Christmas is really made up of God's love-

gift to all people, and of our thoughtfulness of other people, together with our words and songs of joy and cheerfulness."

"Shouldn't we think of what we are getting, Mother?" said Mike, his big blue eyes full of wonder.

She smiled and said, "Yes, dear, we must have some thought of such things, but our greatest thought should be concerning what we can give, and what we can do to help make the world more like Christ would have it to be; and this is to be done at Christmas time and every day of the year that follows. So then, every day of the New Year can be looked forward to with the greatest of joy; for every day is a day that the Christ of Christmas lives and works and watches with loving interest the way we live—out there with our playmates, and in the home with loved ones. Living the real Christian life is a thrilling adventure—every day."

Mother paused a moment, and then said, "Do you realize, children, that the Babe of Bethlehem did not remain a baby in the manger? He grew day by day, just as you do, and He played and worked as a growing boy, wondering how He could learn more of the Heavenly Father's will."

As she continued talking with the children, they began to catch on to the real meaning of Christmas, and the way boys and girls, and everyone, should be on the go with the ever-advancing Christ—always practicing the true Christian and Christmas spirit.

And as the years passed they came to know, with joy, that we can keep Christmas all the year, and all through this wonderful life on earth.



I SIT A'THINKING

Guess what? Here I am at the beginning of another year, sitting quietly all by myself—thinking. I who live and work and play so fast that sometimes even thoughts get crowded out—I'm actually thinking! But there's something so wonderful about New Year, right after the blessed Christmas season, and I want to be still and think of life—of the old year that has just ended, and of the brand new year that is just beginning. Let me tell you, boys and girls, what I'm thinking.

Last year was very good to me. I couldn't count all my blessings even if I tried. I've had good health, so many good friends, interesting work to do, happy fun times, and O many, many opportunities to give a smile or a kind word to someone, or to help somebody carry a burden. I've been so happy when I've done these things for

others, and my heart has ached when, because of selfishness, I've gone my own way and failed to sing or smile or speak kindly.

And most wonderful of all, I've had Jesus for my dearest friend. He's been with me through the happy days, and has shared my joys. When I've had troubles, and things seemed all wrong, He has loved me through them, and forgiven me for being weak and afraid. He has never failed to watch over and care for me, and He has heard and answered my prayers. Many times He has answered "Yes." At other times He has said "No," while now and then He has said "Wait a while, my child." But He has always known best.

And now as I think of the new year—each day coming as a lovely gift from God, full of opportunities, and rich with His promises of strength and courage, I'm not a bit afraid, even though the year is big and new and strange. It will bring me new experiences, and will take me places where I've never been before. But I read in His word, "Fear not, for I am with thee," and He means this promise for me too.

I made mistakes last year, but through them I have learned valuable lessons, and instead of grieving and worrying over the mistakes, I'm going to forget them now, and look forward to being a better person. I'm sure Paul must have been thinking about this when he said, "Forgetting those things that are behind, and reaching forth unto those things that are before, I press on . . ."

So let's welcome the New Year together, boys and girls. We shall be more kind and thoughtful, we shall sing and smile more, and each day shall find us taking a bit of time for being quiet—and thinking, of the goodness of God and His love for us.

—E. W.



BIBLE QUIZ

Colors in the Bible

1. "Wash me and I shall be . . . than snow."
2. "Though your sins be as . . . they shall be as . . . as snow."
3. Lydia was a seller of . . .
4. Samson told Delilah that if she would bind him with seven . . . withes, his strength would be gone.
5. "The sun became . . . as sackcloth of hair, and the moon became as blood."

Answers to Last Quiz

1. Donkey
2. Sheep
3. Cows, Sheep, Oxen
4. Camels



The New Year's Narrow Gate

At the gate that now opens
To welcome me in
There is no room for entrance
Of all that I've been.

I thank God it is narrow,
This gate I now find;
Only my best shall enter,
My worst stays behind.

—E. C. D.

LETTERS TO THE EDITOR



"SIN WITH A CART ROPE"

To the Editor:

In our *Advocate* of September 20 (p. 13), Isa. 5:18 is quoted, according to the King James Version. This verse affords an excellent illustration of the improvement effected by the RSV.

First, the KJ English is not good because it is at best ambiguous. Does it read "they draw . . . and sin," and if so how does one "sin with a cart rope?" Does "as it were" mean "as though it were," and does this mean "as though it were sin" or "as though it were with a cart rope."

Second, if these ambiguities are cleared up we find that the KJ English still does not say what the original Hebrew says, and therefore fails to convey the thought of Isaiah. The RSV transmits its understanding of the Hebrew clearly: "Woe to those who draw iniquity with cords of falsehood, who draw sin as with cart ropes." This seems to be what the KJ wishes to convey except that the "cords of vanity" are "cords of falsehood." The verb "draw" here is equivalent to "pull after one."

If then we refer to Moffatt and to Gordon (American Translation), we see that 25-30 years ago their understanding of this passage from Isaiah presented a gripping metaphor: "Woe to those who draw guilt on themselves with cords of ungodliness, and the penalty of their sin as with cart-ropes." Here is the picture, not of one harnessed to draw a burden (iniquity and sin), but of one bound helplessly by strong cords (ungodliness and the penalty of sin). Whichever of these two pictures was in the mind of the prophet as he wrote, it is evident that the modern translations excel the KJ in their clear and vivid imagery and in the power to convey to the modern Christian the wisdom recorded by the ancient prophet.

I thought you might be interested in this train of thought started by your incidental quotation. If it has more than a personal and private value, this may lie in its suggestion that many a scriptural verse thus printed could mean more to the reader if quoted from one of the later translations.

Kenneth W. Clark

Duke University

SLIPS THAT SHOW IN TYPE

To the Editor:

Pardon me, but I think "your slip is showing." I wouldn't mention it, but I'm really curious about this sentence, taken recently from your *In Passing* page: "Both he and his brother, David, have the same birthdays . . ." I wondered about it then, knowing it to have been written by an authority on the use of the language (as I am not), and have become more curious since, from having encountered in a novel translated from the Russian a sentence "on all fours" with it; from having listened to innumerable spot radio commercials containing statements like ". . . both have the same formula . . ." and (my prize clipping) the statement of a top flight CBS Washington correspondent—referring to India's Nehru's visit to our President—that "Both hope to get to know each other better."

I should really like to know whether such sentences do constitute a "slip" or whether I'm just becoming allergic to the word *both*. If the late, lamented *Literary Digest* were still in circulation, I should long since have referred an inquiry to its Lexicographer. But since I know of no similar service available today, it had not occurred to me to submit an inquiry to anyone—until I recalled having sat in a court room recently while an argument of counsel was in progress on a motion before His Honor to set aside a jury verdict because of errors he himself had committed in his charge. Then it occurred to me that one might be justified in asking you to review this sentence of yours and make an adjudication as to whether there is error.

Fred Proffitt

Burnsville, N. C.

Editor's Note: This is what we like! Any reader who can spot a "slip" is always welcome to this column. As a matter of fact, we were guilty. "Both" is redundant in this case. However, our authority on grammar, Mr. Park, says the "top-flight commentator" was correct, as in that case "both" referred to names that had been previously mentioned and was, therefore, not redundant. Just for fun, we left in a mistake in spelling which our correspondent made. See if you can find it. You can find plenty mistakes in spelling almost any time you read a newspaper—which proves that none of us is perfect. (And how about that sentence?)

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A Communication

REVEREND AND MRS. J. G. WINKLER HONORED

The ministers and their wives of the Marion District honored their District Superintendent and his wife, the Rev. and Mrs. J. G. Winkler, with a Christmas party on Friday, Dec. 14. Although it was a rainy afternoon, more than sixty people from the District called at the District Parsonage to express their Christmas greetings and best wishes.

Reverend and Mrs. Winkler, knowing that the party was planned, had the District Parsonage decorated beautifully with spruce and holly and Christmas lights. A magnificent star was hanging from the porch ceiling and a beautiful Christmas tree graced the living room. The surprise of the evening came when Mrs. J. C. Madison, President of the Ministers' Wives of the Marion District, presented to the Winklers on behalf of the parsonage families two lovely Westwood contemporary three-way lamps.

After a brief party at the District Parsonage, the entire group went out to dinner at the Lake Tehoma Steak House, having Reverend and Mrs. Winkler as special guests.

Mrs. A. C. Kennedy, Jr., Sec.
Mrs. J. Clay Madison, Pres.

BOOK REVIEWS

THE TOUCH OF THE MASTER'S HAND, by Charles L. Allen. Fleming H. Revell Co., Westwood, N. J. 158 pp., \$2.00.

Do the miracles of Christ bother you? Are you troubled because you do not understand them? Do you try to explain them and account for them, or rationalize them? In this book the author takes you by the hand, as it were, and leads you into a spiritual understanding which is at once satisfying and uplifting. There is no controversy, no quibbling, but a straightforward acceptance, and application to the problems of everyday living. As you read, you, too, will feel the "Touch of the Master's Hand."—O. D. P.

Calendar of Church Observances

January and February

Jan. 6-13: Universal Week of Prayer

Observed since 1846 in Protestant churches throughout the nation, beginning on the first Sunday of each New Year, ending on the second Sunday, to emphasize that prayer is a vital force for developing a closer relationship with God and ourselves.

Jan. 20-26: Church and Economic Life Week

First authorized in 1949, its purpose is to emphasize the responsibility which the Christian faith lays upon Christians for building Christian principles into their economic relations and decisions.

Jan. 27-Feb. 3: Youth Week

Its purpose is to give young people an opportunity to declare their common faith and to express this faith in community planning and action. The observance seeks to provide young people with an opportunity to dramatize the place and purpose of youth in the program of the church and the community; to build and strengthen a fellowship between adults and young people in the church; to bring unchurched youth into active, full relationship with the church; and to help bring a greater awareness of Christ into everyday living. The focal point of Youth Week is YOUTH SUNDAY, using for 1957 the theme: "Consider Your Call."

Feb. 10: Race Relations Sunday

Observed since 1923 on the second Sunday in February to stress the importance of brotherly love, regardless of race, color, or creed.

Feb. 17: Universal Day of Prayer for Students

The Day of Prayer has become an occasion for the joint celebration by a fellowship of students and by churches coming together—in praise and thanksgiving to God, and in petition and intercession for His universal community of students.

A RESOLUTION REGARDING REV. D. D. HOLT'S SERVICES TO THE METHODIST COLLEGE FOUNDATION ADOPTED AT ITS ANNUAL MEETING, NOVEMBER 19, 1956, AND MADE A PART OF THE PERMANENT RECORDS OF THE FOUNDATION

Be it resolved that the Methodist College Foundation, in Annual Session November 19, 1956 at High Point College, express grateful appreciation to the Rev. D. D. Holt who has served with great distinction as executive director for the past four years. He has given remarkable leadership to the total cause of Christian Higher Education, as director of the United College Appeal and as an inspiring and informative speaker in our churches and on our college campuses. He has brought the cause of Christian Education to the attention of Methodists in North Carolina as no other leader has done. Untiringly and with rare Christian insight he has enlisted unprecedented support of our institutions. We express gratitude to God for his devoted statesmanlike service through these years and pray God's blessings upon him as he enters upon a larger field of opportunity for Methodism and higher education.

(Signed)

J. C. Cowan, Jr., president
Bill Price, secretary

CHANGE IN APPOINTMENT

With the approval of Bishop Paul N. Garber, the Rev. Durwood F. Wiggins has been appointed pastor of the Shady Grove Charge, New Bern District, effective Jan. 1, 1957, succeeding the Rev. J. D. Cranford, retired.

A. J. Hobbs, D.S.

OPPORTUNITIES

FIVE CENTS a word each insertion, minimum charge, one dollar, cash with order, opens "Opportunities" to you.

TRINITY CHURCH, Kannapolis, would like to employ a Director of Christian Education. If interested, write Mark Q. Tuttle, c/o Church.

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PEOPLES BIBLE COLLEGE, 2109 Boulevard Street, Greensboro, N. C., offers four years High School and four years College. A Christian education and a spiritual atmosphere at low cost. Second semester starts January 21st. Call or write now for information. John W. Groce, President.

WANTED: Reader's Digest for January-June, 1942, and for January, 1943 through December, 1950. Will be interested in any or all of these issues. J. D. Caskey, Merner Library, Pfeiffer College, Misenheimer, N. C.

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If I had depended upon the two nice ladies at a roadside restaurant, I never would have found Whitnell. I didn't ask them for directions—I knew better—but I did mention that I was headed for that small city, as I ate two well-cooked hamburgers. The ladies immediately went into a huddle with a road map and came up with the startling information that, according to Texaco, there was no such place. I thanked them, paid for my hamburgers, and went on my way. I've learned by sad experience that most folks don't know how to give directions.

I followed what I could remember of the pastor's instructions and landed at the parsonage just in time to interrupt his supper. (I had told him not to wait for me, for I knew he had a wedding late that afternoon.) Spending the night in the Waggoners' lovely parsonage, I became acquainted with one more of the fine young preacher-families of the Western Conference, and kept them up later than I realized, for I did not know that they would have to put out the bulletin after I had gone to bed.

Whitnell, (if you don't know) is just outside Lenoir, and the faithful small congregation has done wonders in providing for their church and parsonage. It was a delight to preach to that good congregation and to find, not two, but three little boys on the next-to-the-front seat. (Not to mention the five small girls.)

I have to be brief in my descriptions, for I have been traveling at a rapid rate, covering 2,000 miles in two weeks, and I have not space to tell all of the nice things that happened or to thank all the kind people who made life pleasant during these hectic days. The next engagement was in Statesville on Monday, where I met the WNC ADVOCATE directors and had the pleasure of entertaining them at lunch in the Vance Hotel. My thanks to my friend McFarland, who took care of the arrangements for this occasion—and to Superintendent J. E. Carroll for sitting in with us on the discussion. I have high hopes for a fine campaign this month when these men get to work.

And that reminds me that the success of the ADVOCATE campaign does not depend upon the editor, but upon the directors, superintendents, and the pastors. If they fail us, nothing we can do will help.

I spoke, on Tuesday night, to the Upper Room Bible class of Moriah Church, meeting in the Mayfair Cafeteria in Greensboro. It's the second time this year that I have spoken to an organization of this church, whose young and energetic pastor, J. S. Gibbs, Jr., ran the risk of hearing the same speech twice, but was saved by the fact

that he had to leave before I started talking. (It was a new speech, anyway.)

Then, on Thursday, I took off for the East again, and drove over to Belhaven for another Men's Club supper. It was my first visit to this very interesting section of the state, and I thoroughly enjoyed the hospitality of Pastor Wentz and his people. Trinity Church has a fine Men's Club and they were out in force, and with their ladies, too. Congratulations to the officers, Midgette, Credle, Smith and Andrews on a fine job, and thanks for the supper—which was excellent, even if I had hoped for seafood!

It's too bad that there isn't enough space to tell of all the delightful things that happened in those three days in Beaufort and Hyde counties. Friday was spent in sight-seeing at Bath, the state's oldest town, where I visited the ancient Episcopal Church and took pictures of the unique structure, which has been here for more than 250 years.

Swan Quarter has an intriguing sound. What does it mean? The answer is simple—it means "where the swans 'quarter'" during the winter, for these beautiful birds have been coming down to Lake Mattamuskeet and its vicinity for hundreds, perhaps thousands, of years, and on my way across the lake, on Saturday, there were at least 500 of them quietly feeding in the shallow water. Ducks and geese are there by the thousands.

Pastor Amos Stone told me a story that would be hard to believe, if it were not fully authenticated. He said that in 1876 the small group of Methodists decided to build a church and picked out what they thought was a good location. To their disappointment, they found that the owner of the property wouldn't sell. They bought a site on the other side of town and built a small frame building, but still cast their eyes with longing at the place they had selected.

Now comes the almost incredible part of the tale. Evidently this was not the place where God designed the church to be, for on the morning of Sept. 17, 1876, a hurricane came and the tide rushed in, bearing the little church down the street as if it were a sailboat. Striking against a store on the corner, it turned and took off with seeming determination and sailed on until it reached the spot where the church people had wanted to build. There it made another turn and settled down with what might have been a sigh of contentment.

And there it has stayed for the past 80 years, for the owner of the property had not the heart to move it off. Long years later a brick structure was built, but the old church still stands behind it and does

duty as a church school building.

Do you wonder that they named it "Providence?"

That's all for now, and I'll be seeing you next week—in passing.

LAYMEN'S CONFERENCE

(Continued from page 6)

Our hope for a more Christ-like world rests strongly upon the loyalty and devoted service of informed and spiritually motivated laymen. We commit to the General Board of Lay Activities the planning and promotion of the National Conference.

We invite our churches and churchmen around the world to pray for this significant gathering. We urge that there shall be such a response to the call that the widest possible representation of Methodist Men at Purdue University next July may be achieved.

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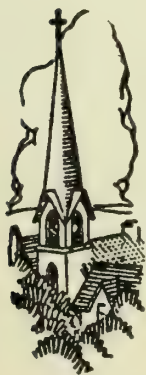
WHITE PEACE

FRANCES PATTERSON SMITH

Winter's first snow lies deep
upon the ground;
Above hangs high a moon,
whose pale, pure light
Pervades the earth and sheds its
silvery gleam
Into the night.

I stand as in a dream of endless
space,
Where all is still and all time
seems to cease;
I look across a field of spreading
white
And know God's silent peace.

—From *Song and Shadow*



—H. Armstrong Roberts Photo

People, Places and Happenings



FIRST CHURCH, Morganton, observed a twenty four hour Prayer Vigil last Sunday, according to the church bulletin.

THE REV. AND MRS. C. S. KIRKPATRICK are now living at 2624 Fairfield St., Greensboro, N. C. Mr. Kirkpatrick is a retired member of the WNC Conference.

NINE INFANTS were baptized in St. Paul Church, Goldsboro, by the Rev. Leon Couch, in a special service commemorating the love of Jesus for little children.

FIRST CHURCH, Hertford, has an unusual bulletin, printed in three colors, showing the picture of the church on the cover.

Has your subscription expired? You will not want to miss the series of articles on the story of the NORTH CAROLINA CHRISTIAN ADVOCATE which begin next week. Renew now, through your pastor or ADVOCATE agent.

MORE THAN 300 children, parents, grandparents, and friends were present at the Christmas party given by Ahoskie Church, according to the report of the pastor, the Rev. Gene Purcell, in the church bulletin.

AS A RESULT OF AN APPEAL FOR HUNGARIAN RELIEF on a recent Sunday at Centenary Church, Winston-Salem, an offering of \$300 was received for this cause. (Many other churches in the two Conferences have received offerings and others will take collections for this purpose.)

YOUTH OF THE DURHAM SUBDISTRICT met for a New Year's Eve party at Bethany Church. Five youth speakers addressed the meeting on the general theme "The Promise of Another Year." This group will hold a Southeast Asia Folk Festival, on Monday, January 28 at Trinity Church, Durham.

TRINITY CHURCH, Wilmington, printed a unique calendar of activities recently, giving all of the church meetings for the month of January on the back of the church bulletin. (Here is an idea which might be copied by other churches, for it gives the membership a handy reference sheet which can be used as a calendar.)

THE REV. R. GRADY DAWSON, superintendent of the Raleigh District, presented the charter to the Spring Hill Methodist Men on December 19. Dr. Dawson installed the following officers: president, Lloyd Stewart; vice-president, Thomas Holder; secretary, Clayton Wood; treasurer, Baxter Mason; reporter, Paul Johnson.

ASBURY AND WEST SMITHFIELD began their first charge-wide mid-week prayer services in Asbury Church, January 2, with the first of eight studies in Methodism. The course will cover the history, doctrine, and organization of the Methodist Church. Services will alternate between the two

churches each Wednesday night during January and February.

THE SECOND ANNUAL WORKSHOP IN THE CARE OF THE ALCOHOLIC will be held at the Greensboro YWCA, Jan. 14-16, under the direction of Dr. Russell L. Dicks. The workshop is sponsored by the Keeley Institute of Greensboro. Lecturers will include the Rev. Paul Wesley Aitken, Bishop Richard H. Baker, Robert H. Dovenmuehle, M.D., Ben F. Fortune, Paul H. Fraser, the Rev. Joseph M. Garrison, the Rev. Carl Herman, and the Rev. John Mott.

THE 1957 DUKE DIVINITY SCHOOL SEMINAR will be held in Shelby and Fayetteville next week. Speakers will include Dr. Gerald Knoff, Dr. W. A. Kale, and Dr. McMurry S. Richey. They will be assisted by Bishop W. W. Peele and the Rev. William R. Brantley, O. L. Hathaway and James G. Huggin. The Shelby meeting will be held in Central Church Jan. 14 through 15. The one at Fayetteville will be in Hay Street Church, Jan. 17, through Jan. 18.

METHODIST MEN OF MOUNT HERMON CHURCH heard Judge Leo Carr at their Christmas banquet recently. This club, which was organized April 27, 1956, now has 47 members, sponsors a midget baseball team and a Scout troop. Judge Carr praised the club for its activities among the youth of the community and urged parents to use more praise and less criticism in the training of children. Special guests at the banquet were Dr. A. T. Brantley, superintendent of the Burlington District, and Mrs. Brantley. Leonard Alton was the chairman of the program.

MR. WALTER F. ANDERSON, lay evangelist of Raleigh, N. C., conducted a week-end revival at the Purvis Methodist Church recently, with services Friday evening, Saturday morning and evening, and Sunday morning and evening. In addition to the new members received and the rededication of the members, another result is that the church is ready to begin on some new Sunday school rooms which have been needed for a long time. Purvis is a part of the Rowland Charge, of which the Rev. Martin R. Chambers is minister. (This news item was lost on the editor's desk and just came to light.—Ed.)

Jewish Editor Pens Tribute To Christian Clergy

Harry Golden, editor of *Carolina Israelite*, who is known far and wide as a pungent and fearless writer of unconventional editorials, recently paid his respects to the pastors of Christian churches in the following words:

"While the radio and television evangelists and 'healers' spend fortunes to bring their 'messages' to the masses, the average clergyman, making \$4,000 a year, is called

upon to make the real 'decision,' in human relations.

"I have seen a clergyman cancel his summer vacation because a member of his church was hospitalized after a serious accident and he felt he may be needed at home. I see others go down to the police station at all hours of the day or night to see what they could do about some kid in trouble. One summer a clergyman I know made the rounds of the wholesale grocery people, loaded his car with food, and took it out to a group of gypsies on the outskirts of the city. They had been stranded momentarily in their wanderings through the South. The clergyman did not understand their language, but he sat around with them all day, coming back into town for additional supplies and medicine.

"The mass-appeal evangelists deliver their 'messages' in broad generalities, but the head of a church of two or three hundred families is the man who delivers the real down-to-earth 'messages'; like, for instance, a man here who is the head of a church of working people; and when a member calls him about some serious family problem, maybe an operation for his wife—this minister has a stereotyped answer—'don't worry, we'll find a way.'

"And he always finds a way."



The congregation of Rosemary Church, Roanoke Rapids, has completed paying the debt on its \$130,000 building after only three years. The final payment was made on Dec. 23. The Rev. Leslie L. Parrish, pastor, announced that this was made possible by the fact that many members of the church practiced tithing.

The building, which is considered one of the most attractive edifices in the northeast section of North Carolina, was ready for occupancy in 1952 after three years of construction under the leadership of the Rev. Willis R. Stevens and the Rev. C. J. Andrews. In October 1953 the building debt amounted to \$28,500.

Mr. Parrish, who succeeded Mr. Andrews as pastor, is completing his fourth year at Rosemary.

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... by the EDITOR

Have Methodists Given Up Infant Baptism?

One of the most disquieting items in the reports of the pastors in these two Conferences is the small number of baptisms recorded. In some sections there is no record of any infant baptisms during the past year.

What has happened?

Simply this: In the face of long-continued pressure from other denominations, Methodists in the South have given up the Wesleyan practice of baptizing small children and have deprived themselves of one of the greatest experiences to be found in church life. And the odd thing is that, while we have stopped baptizing the children, the denominations which preach "adult baptism" have gradually lowered the age limit until it is common for little children of five and six to be immersed, by what is called "baptism of believers." And many other churches of the Baptist persuasion have begun to hold "dedication" services for infants.

Why do we baptize infants? First, as an act of dedication to God on the part of the parents. The public ceremony of dedication and baptism is valuable, if for no other reason, as an avowal of our determination to "train up the child in the way that it should go." But there is another reason. Baptism is the gateway to the Church, and the children of Christians should be received into the Church as soon as possible. They are not full members; that awaits their own decision, when they shall have come to an age when they desire to "confirm" the vows made for them by their parents at the time of their baptism.

But, according to Methodist theology and practice, baptized children are preparatory members of the Church. As such, they are to be trained by their parents, their Sunday school teachers, and by their pastor, and when they are old enough to understand for themselves the meaning of Church membership they are to be received into full membership in the ceremony which is appropriately called "Confirmation." In this ceremony, they confirm their baptismal vows and the minister lays his hand on their head and prays that God will "confirm" them—that is, make them firm and strong in his faith and service.

Life Out of Lightning?

Some of America's leading scientists have proposed the theory that lightning flashing through deadly gases in the atmosphere of the primitive earth could have caused the beginning of life. "The dazzling electric bolts could have created complex chemicals from the gases," said the newspaper report and continued, "From these new-born chemicals came living matter."

This is only a theory, but it is interesting to the layman as well as to the scientist. Bible students may find in this theory either a threat to their faith or a vindication of it. Those who think of creation as occurring in some very literal fashion at the very hands of God may feel that lightning is a poor substitute for the Almighty. But those who are willing to accept the thought that God must have used natural processes to effect creation will be encouraged by the scientist's approach to the problem.

After all, who made the lightning?

One Exclusive Right of the Rich

An editorial in the *Indiana Catholic and Record* said recently, "One thing rich people have an exclusive right to expect from the clergy is to be made uncomfortable every so often. Any wealthy Christian who is not periodically made uneasy by the clergy about being so rich is not getting his money's worth."

St. James started that kind of preaching when he said, "Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. . . . You have laid up treasure for the last days. Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of Hosts" (James 5:1, 2, 3a, 4).

That sort of preaching is not calculated to become very popular, except with the poor, but it is a part of the Christian judgment on the world. And our Roman Catholic editor hits the nail on the head when he says, "If the clergy do not speak out to the rich on behalf of the poor there is double treason committed. And who will doubt that in the long view the unwarned rich have been more tragically betrayed?"

Give Through MCOR

Bishop Nolan B. Harmon calls attention to the need for stressing the fact that Methodists should make their contributions to Hungarian Relief through our own relief agency, the Methodist Committee for Overseas Relief.

The nation is being flooded with appeals for help, many of them genuine and most of them very dramatic. Some will very likely turn out to be fraudulent. Methodists should make sure that their money is properly used by sending it through MCOR, which is organized for this purpose and is able to transmit aid to needy people with a minimum of red tape and overhead expense.

If you wish to contribute to Hungarian Relief, make your offering through your church treasurer.

Check Your Church Insurance

More than a score of churches have burned during the past year in the United States. Some of these fires were the result of arson, some the result of carelessness. In Trenton, N. J., eight fires were set by a pyromaniac, resulting in millions of dollars in damage and the loss of three lives. One of these fires destroyed the First Methodist Church and almost took the life of the pastor. In Hartford, Conn., a \$5,000,000 Roman Catholic cathedral was destroyed last week. Other sections of the country were hard hit by church fires, most of which seem to have been set by someone with an insane hatred of churches and religion. One man, arrested in Hartford, admitted that he "thought all priests and nuns should commit suicide." Other firebugs have asserted that they were Communists. Chances are that all are mental cases.

But the fact remains that churches are in danger today. The widespread publicity will encourage other unbalanced persons to commit more crimes. And there is the ever-present danger from out-of-date wiring and inadequate heating systems. Check your insurance policies and guard your churches well.

Father, Who Needs Me Next?

By ELIZABETH WHISNER

In a soul-stirring message to a large audience of American people, Dr. Frank C. Laubach, the world missionary and evangel of literacy among the illiterate people of the world, made a statement which stirred our hearts, and revealed the secret of his amazing success as one of the greatest missionaries of our time. Dr. Laubach stated that through all the years of his work on the mission fields, at the very center of his prayer life has been this petition, "Father, who needs me next?" and God's answers have taken him to the poor, the illiterate, and the starved souls in ninety-one countries of the world.

Dr. Laubach is one of the most humble souls among God's host of faithful laborers, but he knows he is needed, and that he has a God-given ability to perform a definite ministry. In the cries of the lonely, the defeated, and the outcast—the "poor little people of the world"—he hears the voice of God saying "Go here" or "Go yonder," in answer to his prayer, "Father, who needs me next?"

Such complete surrender to the leadership and direction of God is something that most of us can only vaguely imagine. And such yearning and heartache over the distress of the unfortunate—so akin to the Master's—should cause many of us who call ourselves Christians to bow in shame. How little, by comparison, do we stop to seek God's guidance as we hurry through the busy days, or pray that we may be led to someone who needs us! And how little, by comparison, do the cries and heartaches of others touch us!

Dr. Laubach does not include our blest land among the ninety-one countries of his "little people," but there is distress and hunger, of both body and soul, and loneliness and despair, within a stone's throw of where most of us live. There are those in our community who are "dying for a little bit of love," sympathy, and understanding, but we go on our way with slight thought as to who might need a kind word, or a bit of encouragement, or an invitation to meet and know our Christ.

It is not egotism to know that one has the capacity for loving, a talent for cheerfulness, the ability to give a lift to a burdened heart, and the strength to help another in his weakness. These are God-given powers, and surely His heart aches to see them often "hidden away in a napkin," because of carelessness or perhaps timidity, instead of being put to glorious use for Him, and for "the least of these" His children.

Does not the secret of our failure lie in the fact that something is missing from the center of our prayer life? "Father, who needs me next?"

Windshield Washing

Recently I stopped at a service station for some gasoline. After filling the tank, the service man washed the windshield. Sitting on the inside of the car, I could see the dirt gather on the paper towel until it was dirty all over. He turned the towel over and cleaned some more. Finally, the windshield

was clear and I could see clearly. The funny thing about it, I had not realized the windshield was so dirty, because it had gradually gotten that way and I had become accustomed to it.

I remarked to the service man, that going to church each Sunday in a spirit of repentance and desire to worship God had the same cleansing effect on the soul that washing had on the windshield. From daily

FOR THE PRESENCE OF GOD

Into Thy hands, O God, we commend ourselves and all who are dear to us this day. Let the gift of Thy special presence be with us even to its close. Grant us never to lose sight of Thee all the day long, but to worship and pray to Thee, that at eventide we may again give thanks unto Thee, through Jesus Christ our Lord . . . Amen.

—GELASIAN SACRAMENTARY

living, mixing with others, sharing criticism and gossip with others, indulging in unclean thinking, our souls become dirty with a film of sin over it—road dirt if you please. The only way it can be cleaned away is by the cleansing power of God, His Holy Spirit actively at work on our souls, and we have to place ourselves in such a position that He can wash our souls clean. Then we discover that our vision is much better than it was before, and we are surprised at how clearly we can see, not realizing the road film of sin had covered our souls so gradually until we were unable to see how dirty we were.

When that happens we want to say with Peter, "Not just my feet, Lord, but wash me all over." Not just the windshield of my soul, gracious Father, but wash the entire car, so that I can see Jesus clearly, and become like him.

—Henry B. Lewis



Bishop Nolan B. Harmon is seen with the Rev. Joseph R. Bogle, pastor, at the laying of the cornerstone of the new education building of First Church, Belmont. This is said to be one of the finest education buildings in the community and it has been decorated and furnished in keeping with the most modern methods of education. Members of the building committee are: Chairman J. E. Daughtridge, J. P. Houser, W. P. Hand, Mrs. Grady Parsons, Henry H. Rankin and J. W. Henkel. Mrs. C. R. McAdams, Olen R. Ashe, David Saunders and J. Paul Houser were in charge of furnishings.

New Churches, Increased Giving Set Record in WNC

The Western North Carolina Conference, during the last quadrennium, increased its giving to Missions and Church Extension from \$353,000 in 1950-51 to \$588,000 in 1954-55. During the same period, the churches in this Conference advanced from \$106,000 to \$162,000 in gifts to Advance Specials.

This Conference has moved from seventh place in the quadrennium ending in 1952 to fourth place for the four years of the last quadrennium. Only three conferences in Methodism gave more than its total of \$430,946—Florida, \$676,299; Virginia, \$651,875; and Ohio, with \$431,577.

Says the Rev. Horace R. McSwain, missionary secretary, "In the four years of this quadrennium, 24 new congregations have been started in Western North Carolina, counting the new appointments made at the recent Annual Conference and the two churches which have been reopened. Nineteen of these new congregations have been started during the Conference Church Extension Program which was adopted two years ago."

The pictures on the opposite page show some of the new churches and parsonages. They are, beginning at the top left and reading down, Center Church, Monroe; Providence, Charlotte; Trinity, Greensboro; Wesley Chapel, High Point; St. Luke, Charlotte; Aldersgate, Mount Holly; (top right) Grace, Charlotte; Wesley Memorial, Statesville; Groce Church, Asheville; St. Mark, Belmont; Fair Plains, North Wilkesboro; Center Church, Concord.

♦ ♦ ♦

A total of 928 radio stations in the United States broadcast *The Upper Room* Christmas carols series this year, reports Harold L. Hermann, Nashville, public relations director for *The Upper Room*. The series consists of six 15-minute programs.



What Shall We Sing?

By E. LESTER BALLARD*

It's nothing new, but because it is being a vital factor in our Christian living, particularly in public worship, it seems necessary to call it to the attention of serious-minded church members from time to time. We refer to the type of so-called religious songs, used frequently and enjoyably by certain groups of church people.

Some years ago, the writer spent a week-end in the home of friends in Atlanta. He agreed to preach Sunday morning in a small church on the edge of the city. Arriving several minutes prior to the appointed hour, he witnessed the closing assembly and program of that one-room church. A former member of some prominence evidently had returned to his home church on a visit, and the superintendent called upon him to lead the singing of the closing song. He was pleased to have the opportunity to appear before this group of children and adults, and after a few remarks, announced a certain song.

The song leader was actually "blind in one eye and couldn't see out of the other." With his left hand he held the song book close to his better eye, and swung his right hand at his side back and forth like the pendulum of a clock in rhythm with the syncopated manipulation of the piano keys. The first stanza raced through, the song leader gave instructions, "Now sing the next verse like you're going to a picnic in a Ford car!" (and a T-model was meant at that time). Young and old bellowed forth, which doubtless accomplished the results desired. It is repulsive to the writer to this day to hear that song attempted by any religious group, and he refuses to use it at any time on any occasion.

This may be considered an extreme case, but I dare say its counterpart is enacted in many religious gatherings today. Quartettes and choirs on radio and in churches stir the emotions and intoxicate the minds of their susceptible listeners. Much of these so-called religious songs are sacrilegious both in words and music. They neither exalt the Trinity nor inspire singers or listeners to more righteous living. Dancing of the most lustful type could be affectively performed to the syncopated tunes.

Cynthia Pearl Maus, author of those matchless books, "Christ and the Fine Arts," "The World's Great Madonnas," "The Old Testament and the Fine Arts," once spoke on the subject of music in Christian education at a Sunday School Convention. In the course of her address she declared that she told her pastor that if he ever called for the singing of a certain religious song, she would come "sashaying" down the aisle to the rhythm of the music in an appropriate dance step. Those who have seen Miss Maus can form a mental picture of her performance.

Most compositions of this type follow a common pattern. Usually, in a quartette or chorus selection, the bass will start off with a few tuneful syllables, and the others will complete the phrase in rasping, nasal tones.

The chorus of the selection will climax the rendition with accelerated, rhymic utterances that stir the emotions and cause hands and feet to get into action. Barbaric celebrations and incantations have nothing on these modern, cultured performances. Oh yes; the accompanist goes along with the arousal, as she interpolates unauthorized notes and chords from the far ends of the keyboard.

Popular songs have a way of appearing for a little time and then vanishing away. They satisfy the tastes or serve the purposes of their generation, and are soon out-of-date. Later productions take their place. These fascinating figments of impious minds, found in cheap song books, have no enduring qualities, hence, the supply must be constantly replenished with newer creations of the same sort.

Not so with the noble hymns of the Christian Church. Their literary quality, their musical standard, their spiritual appeal bespeak for them the highest commendation and continuous usage. Some of them have inspired human souls for centuries, and, like the Word of God, are as applicable to present-day living as when first they were sung. For example, such hymns as "Shepherd of Tender Youth," "O Splendor

of God's Glory Bright," "Christian, Dost Thou See Them?" "Welcome, Happy Morning," "The Day of Resurrection," "All Glory, Laud and Honor"—all in our Methodist Hymnal—all date back before the tenth century. Some of the more familiar and beloved hymns were written three and four hundred years ago; such as: "The First Noel," "O Come, All Ye Faithful," "A Mighty Fortress Is Our God," "Now Thank We All Our God," "Fairest Lord Jesus." The 18th and 19th centuries are replete with the hymns we love to sing, and that will endure.

We can become reconciled to food of an inferior quality and like it, but why continue with it when more palatable and nourishing food is available? Why indulge in the use of distasteful, unrefined religious songs of questionable effect, when the best of hymns are at our disposal?

To create more wholesome and worshipful attitude and participation in our church services, ministers, Sunday school superintendents, teachers and counselors of children and youth, must frequently extol the virtues of the hymnody of the Christian Church, and stimulate a love for the challenging, inspiring and devotional hymns and songs of Zion, that bring our heavenly Father and our Lord Jesus Christ closer to us; and fill us with consecrated zeal to live more religious, fruitful lives in the days and years that are ahead.

*The Rev. E. Lester Ballard is pastor of the Groomtown-St. Andrews charge, Greensboro District.

What If I Hadn't Been There?

BY A MINISTER'S WIFE

Last night he was crushed, he was hurt, he was humiliated, this eleven year old tough, noisy, cowboy, boy-scout, little son of mine. What if I hadn't been there?

I almost wasn't, for I had an engagement, and had arranged for a baby sitter to stay with the younger child and to be there when the eleven year old returned from scout meeting. I felt torn between two loyalties, because as the minister's wife I felt I should attend that particular meeting, yet when my boys wailed, "Oh, no, not again?" it was difficult to know which was the right thing to do.

The actions of my boys for the next fifteen minutes brought my decision to a quick head, and I phoned the baby sitter to cancel her engagement.

The eleven year old went to scout meeting, and seven year old proudly read some bed time stories to me until I disgustingly dozed off! After he had retired the house was quiet until suddenly a crying, storming, noisy bundle of nerves in the form of an eleven year old burst into the house. When I could make my voice heard through the noise, I persuaded him to sit on the couch with me. Such broken phrases as "beat me up," "punched me in the stomach," "big guys pick on us little guys," "he isn't even a patrol leader but bosses us," finally subsided into quiet sobbing as he rested within the circle of mom's arms.

What if I hadn't been there?

Those hysterical moments were not the right time to suggest that trouble, and fights, and misunderstandings, travel on a two way street and that some times "little guys" torment "big guys." That time will come in a calmer moment. Last night he needed his mom's love and understanding. What if I hadn't been there, and he had come home to a baby sitter?

This morning his bright eyes and warm, quick kiss (in spite of the presence of his waiting buddy) as he left the house made me breathe a grateful prayer, "Thank you, God, for guiding me to make the right decision last night. . . . And please give our parishioners understanding hearts toward their minister's wife."

—From *Michigan Christian Advocate*

Little Girl Makes First Contribution To New Edenton Street Church

By MARY GARDNER

The Prophet Isaiah wrote: "A little child shall lead them." This was never more significantly demonstrated than on Sunday morning, July 29, 1956, when seven-year-old Linda Anne Miller met her pastor, Dr. Howard P. Powell, at the door of his study and presented him with a donation of \$1.

You see, Linda's church building and



Dr. Howard P. Powell receives first gift toward new church from Linda Anne Miller

the place of worship of more than 3,000 other communicants had been struck by lightning and destroyed by fire on the night before. Discussing the tragedy with her mother, Linda asked whether the church would be rebuilt. Having been assured that this would be done, Linda brought the \$1 from her own savings to her Pastor to make the FIRST CONTRIBUTION to the rebuilding fund.

Linda, the daughter of Mrs. Mary Lou Coffey Miller and the late Robert L. Miller, has a rich heritage of service to the Edenton Street Methodist Church dating back to her great-great-grandmother who helped to sew the carpets for the old Sanctuary building many years ago. Her grandfather, Mr. John W. Coffey, prominent Raleigh contractor, has had the contract for remodeling the Sanctuary three times, including replacing the windows, remodeling the choir loft, and building the side doors off the vestibule. The latter contract was let during the pastorate of Bishop W. W. Peele (1919-1923). Mrs. I. M. Procter, one of the older members of the church, served as chairman of the Building Committee during these three periods of alterations. Mr. Coffey also installed the original Deagan Chimes used in the Sanctuary before the latest remodeling of the burned Sanctuary in 1950. The chimes, gift of the late Mrs. N. E. Edgerton, were

installed during the second pastorate of the late Dr. W. A. Stanbury (1923-1928).

Plans for the new Sanctuary have been approved by the Edenton Street congregation and actual construction is expected to begin in the immediate future. Remodeling of the newer section of the burned building which was left standing following the disastrous fire of July 28 is already underway. This will be used as a portion of the educational unit.

C. A. Dillon is chairman of the Building Committee. Charles W. Davis of Raleigh is the architect with A. Hensel Fink of Philadelphia, Pennsylvania, as the consultant.

Two Church Arsonists Confess Setting Fires

TRENTON, N. J.—The day after the fire that destroyed the First Methodist Church of New Jersey (Trenton) a suspect was picked up who later confessed to setting that fire and four others. The 40-year-old unemployed Trenton man confessed setting the four fires on Sunday, December 16. Only two were successful attempts at arson, one resulting in \$500 damage and the other at First Church at between \$200,000 and \$300,000.

He also confessed setting the fire at St. Mary's Roman Catholic Cathedral last March 14 which took the lives of Msg. Richard J. Crean and two housekeepers.

Just four nights later two more fires were set in a Roman Catholic Church and a Ukrainian Orthodox Church in Trenton. The following day, as the result of the quick action of a priest, the police picked up a second arsonist. The man was caught in the act by the pastor of the Ukrainian

Church who got a license number that was later traced by police.

The second arsonist said he set the fires because "I hate religion, and communism means truth." He confessed he had a plan to fire 14 churches and the city hall in what he termed an attempt to impress the truth of communism and do away with religion.

During the "arson scare" many Trenton pastors and church officials spent sleepless nights. Some churches installed floodlights about the property and others placed all-night watches in the church.

—Methodist Relay

NC Lay Speakers Study Preaching Methods

Meeting at Louisburg College, Dec. 29-30, more than a hundred lay speakers from the churches of the N. C. Conference attended a Conference on Lay Speaking which was presided over by Herbert Ridgway of Raleigh and E. E. Adkins of Rocky Mount. After a song service conducted by J. H. Rose of Greenville, they heard a devotional message by the Rev. Wade Goldston of Louisburg College. The delegates were welcomed by Dr. C. W. Robbins, president of the college and J. N. Gibson, Conference lay leader.

On Saturday evening three lectures were presented: Basic Methodist Beliefs, by Dr. C. D. Barclift, superintendent of the Durham District; Planning and Conducting a Worship Service, by the Rev. J. W. Page of Raleigh; Fundamentals of Effective Lay Speaking, by Dr. C. E. Robbins.

Morning Watch, on Sunday, was under the direction of Walter F. Anderson, Raleigh, and was followed by lectures by Dr. Robbins and Dr. Barclift. The morning sermon was given by Dr. John R. Church of Winston-Salem.

This conference was in preparation for the fourth-coming "No Silent Pulpit" campaign which will seek to put laymen in all unoccupied pulpits each Sunday from February until Easter.



GOLDEN AGE DAY

In planning the various Christmas activities which the church would undertake this year the Commission on Education at Steele Street, Sanford, decided to plan something special for the older members. Invitations tied with gold ribbons were sent to all members thought to be close to 70 years, or older, asking them to sit in the special pews at the morning service. Each honoree received a gold flower and the Altar flowers for the day carried out the golden theme. Around 40 "Golden-Agers" accepted the invitation to sit in the special section at this service.

At 7:30 p.m. eight of the older members presented "I Remember Christmas." On the stage, arranged like a Victorian parlor, these men and women chatted among themselves about the Christmases remembered from long ago. The effect was that of a completely unrehearsed program, but Mrs. D. C. Lawrence, Sr. was charged with the responsibility of seeing that everyone had an opportunity to tell about some favorite memory, and that no one talked too long. Others taking part in the program were Mr. and Mrs. F. Y. Hanner, Mrs. J. E. Brinn, Mrs. J. E. Way, P. J. Barringer, A. M. Hubbard and Mrs. W. L. Seawell.



Steeple Echoes

By
T. R. JENKINS

In that very delightful book, *YANKEE FROM OLYMPUS*, there is a beautiful word-picture depicting young Oliver Wendell Holmes when he leaves Harvard University to join the Union Army and play his part in the tragic Civil War. On his first Sunday away from home they were encamped outside Washington, D. C. Young Holmes' grandfather was a minister. His own father was a doctor and author of "The Autocrat of the Breakfast Table," and a regular worshiper in old King's Chapel in Boston. On his first Sunday away from home, young Oliver leaves his company and walks away to be alone at the chapel hour, to think of his folks and to write home to them. His letter is a classic as he tells his father and mother that it is good for him that every Sunday at eleven he knows where they will be—in old King's Chapel, in the same pew, worshipping. He said he would set aside that particular time on the Sabbath day, wherever he was, if not engaged in battle, to be in fellowship and communion, not only with God but also in that fellowship with his family that unites and ties them together. No wonder the old Autocrat wrote, "There is a little plant called reverence within my heart, and it needs watering at least once a week."

One of the tragedies of Protestantism is that so many of our people have not grasped the significance of worship—systematic, consistent worship. Elton Trueblood tells of a mental patient who thought of himself as a Godmaker. He would take out a block of wood and show it to visitors and say, This is my God. I made him. I worship him daily." A doctor finally succeeded in showing the inmate that man

does not make God, but that God makes man. It is as we come together Sunday after Sunday with consistency for worship that God makes men and women. Worship, consistent and regular worship, is the channel through which we come to acquire a mature faith. It extends our horizons, gives

courage, strengthens convictions, keeps us sensitive to our personal needs as well as the needs of the world, and makes us aware of the reality of God.

Let us pray to Him each day in our homes, and worship Him each Sunday in church.

THOUGHTS for the week

By ROBERT G. TUTTLE

I BELIEVE IN HEAVEN

"In my father's house are many rooms . . ." (R.S.V.).—John 14:2.

During World War II a young man of my church, back from a terrifying submarine mission in the Pacific in which seventy-five feet of the outer hull of his ship had been crushed by a depth charge, came to my study and asked me directly: "What have I to expect after this life? Soon I go back to the Pacific; this time I may not be so fortunate. What is it like beyond death?"

Death is too easy for death to be the end of everything. A few drops of poison, one little bullet, a few invisible germs, one thrust of a knife, a blow on the head—by any of these simple processes another person can take my life. Often "the good die young" because they are so intent on protecting someone else that they fail to protect themselves. Life is too precious a commodity to be lost so easily and so permanently. Death is too easy, too sudden—there must be something beyond!

Persons are more important than things. As a college boy I watched the great tower of the Chapel being erected at the center of the Duke campus and, knowing that it would be standing unmoved centuries after the students and the members of the faculty were dead, I asked myself: "Are towers of more significance in the sight of God than the men who build them?" Should material things outlive men? The house in which we live, the stores and factories in which we

work, the churches in which we worship often stand long after we are gone. Are things more important than life? Here "the character of God is at stake." If He is a careless and thoughtless Creator, then life has no end but death, humanity has no hope but utter destruction, and things outlast men. But if God is truly revealed to us in the spirit of Christ, then every individual life has eternal meaning, the destiny of humanity is the Kingdom of Heaven, and the souls of men live eternally while even the Pyramids crumble into the desert.

"Life is not a dead-end street." It is not a blind alley. It seems to have purpose; it seems to be going somewhere. To those who are truly alive, life as we know it here is incomplete, so much is left unaccomplished. The lure of the future is built into the very nature of man. "The boundaries of the human soul" have not yet been discovered. Someone has suggested—there are only two choices! Life is a dead-end street, or it is not a dead-end street. Either life is indestructible, or death is indestructible. It is either the eternal life, or the eternal death! Faith in the eternal life raises fewer unanswerable questions.

If God is good, He could not have created life for the purpose of death. Again, the character of God is at stake! Life has taught us that love is the heart of the Universe, that justice is its foundation, that wisdom is its core. That the Universe should have taken such pains to develop life only for the purpose of extinguishing it, does not make sense in a sensible Universe! We are not "orphans, you and I." There are realities in the Universe "which correspond to our faith!" Science is beginning to admit that the Universe is more "a great thought," than "a great machine." We feel the ceaseless pull of the tides of the eternal.

If Christ be not a false prophet, there is life after death! "In my Father's house are many mansions," said Jesus, and then he added, "if it were not so, I would have told you." We believe that he spoke out of a knowledge which was deeper than our own. "Into thy hands I commend my spirit," were his confident words from the cross. Christ was convinced as to the reality of the endless life; this conviction freed him for great living. Was he betrayed by his faith? Not unless God is untrustworthy; not unless the Universe is dishonest.

"Death does not stand at the heart of life; but life at the heart of death!"

PRAYER: *Father, as thou hast not failed me for one moment in this life, deepen my faith that I shall continue to live and move and have my being in thee in the life that is to come. Amen.*

THE GOAL IS TEN PER CENT!

During January and February North Carolina churches will conduct a campaign for subscriptions to the *NORTH CAROLINA CHRISTIAN ADVOCATE*. Some churches have already conducted their campaign, but the majority will do so during this month.

Between Jan. 15 and Feb. 15 the subscriptions will be pouring into the office at a rapid rate. Don't put off this matter, for thousands of subscriptions will expire this month. If you like the *ADVOCATE*, see to it that this is the best year in its history.

Here are some suggestions (which we borrowed from our neighbor, the *Virginia Methodist Advocate*):

1. Select a strong committee.
2. Set the Sunday which in your church will be "ADVOCATE Sunday."
3. Let the pastor send a letter to the membership urging EVERY family to subscribe. Enclose an envelope which is to be brought to church on the Sunday following, this is, on "ADVOCATE Sunday."
4. If advisable, let a good "salesman" go before the adult classes for five or ten minutes and ask for subscriptions, handing out envelopes and collecting them after they have been filled out.
5. Let the *ADVOCATE* Committee check results after the morning service and, unless the quota has been reached, prepare a list of good prospects. See them that afternoon or evening. Use the phone where most convenient.
6. Collect returns and send in full quota with funds at one mailing.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

A WAY TO A HAPPY NEW YEAR

To leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that is past;
To have the strength to let go the hold
On the not worth while of the days grown old;
To dare to go forth with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work, and lift his load;
To add your gift to the world's good cheer.
Is to have and to give a glad New Year.

—Author unknown.

Miss Parker Reviews Work

A recent letter from Miss Elsie Parker, the N. C. Conference Wesleyan Service Guild's representative in Brazil, reveals a busy year of fruitful activities. Miss Parker writes:

Another year has passed since I came to the Instituto Central de Povo. It has been a busy but happy year. The Instituto has been serving about 1,000 people daily in its various activities. This includes kindergarten through first year college with classes running from 8:00 a.m. to 10:45 p.m. There are special classes in pattern making and sewing, cooking, carpentry, ceramics, knitting, literacy for adults, etc. There is also a social service department with 16 clubs for various age groups, circulating library, canteen where night school students coming from work can get a hot meal, etc. I have been serving as program co-ordinator. In addition to helping co-ordinate this work I have represented the Instituto with various English speaking groups.

The biggest new project during the year has been our summer camp. It is located a two hour drive from Rio, in a beautiful mountain section. In January and February, our summer months, we will be taking groups of campers there for periods of two weeks each. July, another vacation month, is also used for this purpose. In addition many groups go to camp for week ends, since it can be used all year. Scholarships for campers are only ten dollars and includes two weeks at camp plus transportation both ways. Without these scholarships many children would be unable to go.

You will be surprised to know that during the year I have acquired 18 sons. These North Korean boys, refugees from communism, all call me mother. We had them in camp for three months. They studied Portuguese four hours daily and worked four hours a day on the improvement of the camp. At the end of the three months I helped place all of them in their first jobs in Brazil. They are scattered over a wide area. When I receive letters from them they always sign them—"Your Son." They are an excellent group of boys. The story

of their hardships makes us realize more than ever the blessings of a Christian, democratic country, which we take for granted.

... I live in an 8 room house on the Instituto grounds (plus another building for laundry, maid, etc.) This is the home for three of us. We are in the process of having termites exterminated, window shutters remade to give us added protection, walls repainted, roof repaired, etc. It has been a liberal education for me to learn how all of these can be done in another country. It will certainly be much easier if I have to do anything like this again. The house is beginning to show the results of all this work and now we feel it has been worthwhile.

Miss Parker's address is: Instituto do Povo, Rua Rivadavia Correa 188, Rio de Janeiro, Brazil.—Editor)

Tai Wha Community Center

Tai Wha, the oldest and largest community center in Korea, and a special interest of the Wesleyan Service Guild, has recently reopened its doors for the service of the people after being occupied by the American army for five years. It is now being rehabilitated for a broad program which will include home and family education, student work, medical clinics and recreational activities.

The staff includes two Crusade Scholars and three missionaries. Miss Peggy Billings is director, Miss Ruth Stewart is nurse, and Miss Jane Stuntz works with the students.

In her 1955 report Miss Billings wrote: "We are proud of our building and property. Tai Wha is a harmony of Eastern and Western architecture. Most people consider it an unusual building, and its chapel is thought to be one of the nicest in all Korea. The site on which Tai Wha is built has a merit all its own, for it was on this spot that nineteen patriots assembled in 1919 to sign Korea's Declaration of Independence.

"But we like to feel that Tai Wha is more than a building and grounds, historical though they be. We like to feel that our work here is a dynamic, spiritual force for good. By creating a wholesome environment in which people can be themselves, we can aid in the unfolding of their personalities into the more perfect whole. We want to create a place where we can be friends with our people, and in which we can bring the full force of God's love to bear on their lives. No people ever needed sentiment less and friendship more than the people I have met here."

A Christianity That Counts

Burma's population is 18,000,000, only 600,000 of whom are Christians, and of the latter, one-fourth are Roman Catholic. However, the impact of Christians on the

community is out of proportion to the numerical strength of the church. A recent visitor has commented, "Here is a Christianity that counts." Christian education holds a worthy place in popular esteem. Missionaries in Burma have won high regard for unostentatious living under Burmese leadership. Christians, though few in number, show maturity and independence. The Methodist Church has worked not only with the Burmese but also with the Chinese and Indian communities. The women of Burma occupy a unique position in their country, sharing the work and responsibility of the church, state, and society along with the men, who seem to enjoy the comradeship.

The Burma National Christian Council, one of the best known national councils in the world, headed by a woman, has operated with virtually no financial assistance from abroad and with no paid staff. Churches, schools, a social and health center, a youth center, home visiting, evangelistic bands, are some of the channels and methods used by missionaries and nationals to strengthen the Christian Church in Burma.—From a brochure, Southeast Asia, by Miss Louise Robinson.

Youth, Children Study SE. Asia

During January 1957, Methodist youth, using the approved curriculum, will engage in a study of Southeast Asia. The Sunday morning sessions are designed to help young people learn about the people and work of the church in countries west of the international date line. These lessons are written to interest youth in mission work in this part of the world. They are also intended to give a new appreciation of the activities of young people who belong to the church in these countries. Youth and adult leaders should see their responsibility in furthering the work of the church in the countries of Southeast Asia. . . .

Fascinating adventures await Methodist boys and girls as, during the months of January and February in Sunday school and additional sessions of the church school, they participate in the study of missionary units on the Philippines and Southeast Asia. Discovering new friends in far-away places, and finding out how the church serves the people there opens the way to experiences of absorbing interest on the part of children and teachers alike.

In church schools using the Group Graded Lessons primary and junior boys and girls will engage in the study of work in the Philippines. In church schools using the Closely Graded courses, primary and junior children will also study missionary units during January and February. Suggestions for the study and the materials that may be used will be found in the issues of *The Methodist Woman* for September and October, 1956.—*The Methodist Woman*.

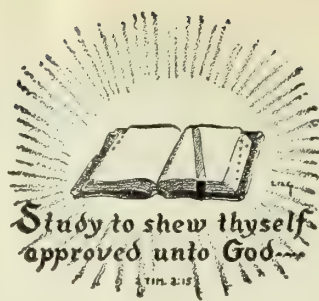
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THOUSANDS OF SUBSCRIPTIONS will expire in the next two months. Look at your label. If it carries the abbreviations, *Jan.* or *Feb.* it's time to renew. Send in your subscription now through your pastor or ADVOCATE agent.

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Thirty-One Training Schools Scheduled from January to Easter

Thirty-one Christian Workers' Schools will be held in the North Carolina Conference between now and Easter. Twelve schools were held last fall, for a total of forty-three for the Conference year. In addition to these subdistrict schools a number of one-teacher schools are being held in small churches and rural charges. We are now within striking distance of our goal of a school in each subdistrict annually. Schools are now being scheduled for next Conference year.

A number of outstanding instructors have been secured to teach in these schools. Many of them are from our Conference but some are being imported from neighboring conferences and states. We are carrying pictures of three of these instructors this week and we will carry additional pictures in future issues of the *ADVOCATE*.

Clinton Subdistrict School, First Church, Clinton, January 7-9, 1957

Host Pastor: Rev. D. E. Earnhardt.
Dean: Rev. Wilson S. Lambert, pastor, Goshen-Keener Charge.
Instructors: Teaching Children in the Small Church, Mrs. J. H. Lanning, Plymouth.
Teaching Juniors, Mrs. Ernest Smotherman, Goldsboro.
Teaching Youth, Rev. Kermit Wheeler, Durham.
Adult Work in the Church School, Rev. Harold Minor, Durham.
Friendship and Marriage, Rev. J. H. Lanning, Plymouth.

Lumberton Area School, Chestnut St. Church, Lumberton, January 13-15, 1957

Host Pastor: Rev. T. B. Hough.
Dean: Rev. T. B. Hough.
Instructors: Teaching Juniors, Mrs. T. M. Maxwell, Rocky Mount.
Home and Church Co-operating in Children's Work, Mrs. V. E. Queen, Durham.
The Methodist Youth Fellowship, Rev. Herman Winberry, Durham.
Helping Adults Learn, Rev. J. L. Joyce, Havelock.



Mrs. James A. Auman, Minister's Wife, Hertford, N. C.

Goldsboro Subdistrict School, January 20-24, St. Paul Methodist Church

Host Pastor: Rev. Leon Couch, St. Paul Church.
Dean: Mrs. Doris A. Litchfield, Goldsboro.
Instructors: The Use of the Bible with Children, Mrs. V. E. Queen, Durham.
Interpreting the Bible to Youth, Dr. R. H. Sales, Durham.
How the Bible Came to Be, Dr. Clyde L. Manschreck, Durham.
Youth and Christian Fellowship, Mr. John M. Meares, Raleigh.
Church School Administration, Dr. George E. Clary, Atlanta, Georgia.
Helping Adults Learn, Rev. Harold D. Minor, Durham.



Mrs. T. M. Maxwell, Rocky Mount, N. C., Director of Children's Work, N. C. Conference W.S.C.S.

Lee Subdistrict School, Steele St. Church, Sandord, January 27-31, 1957

Host Pastor: Rev. W. Stanley Potter.
Dean: Mr. Henry T. Hicks, Sanford.
Instructors: Home and Church Co-operating in Children's Work, Mrs. V. E. Queen, Durham.
Youth Friendships (Instructor to be announced).
Teachings of Jesus, Dr. J. H. Phillips, Duke University, Durham.

Richmond Subdistrict School, First Church, Rockingham, January 27-30

Host Pastor: Rev. W. R. Stevens.
Dean: Miss Ethelynde Ballance, Rockingham.
Instructors: How to Improve the Church School, Rev. D. L. Fouts, Mt. Olive.
Teaching Children, Mrs. W. R. Stevens, Rockingham.
The Methodist Youth Fellowship, Mrs. H. R. Odom, Gibson.
Young Adult Work in the Church, Mr. John M. Meares, Raleigh.
Christian Stewardship, Rev. R. L. Jerome, Roanoke Rapids.

Cumberland County School, Hay St. Church, Fayetteville, January 28-February 1, 1957

Host Pastor: Rev. Graham S. Eubank, Fayetteville.
Dean: Rev. Owen Fitzgerald, Fayetteville.
Instructors: Kindergarten Laboratory, Mrs. James A. Auman, Hertford.
Home and Church Working Together for Children, Miss Kate Crowell, Charlotte.
Youth Friendships, Rev. Marvin Vick, Kinston.
Teaching Youth, Rev. Troy J. Barrett, Zebulon.
Adult Work in the Church School, Dr. A. J. Walton, Duke University.
Audio-Visual Resources in Christian Education, Rev. W. C. Walton, Jr., Raleigh.
New Testament—Content and Values, Dr. Robert T. Osborn, Duke University.



Dr. Clyde L. Manschreck, Assistant and Professor of Religion, Department of Religion, Duke University

Swansboro Area Christian Workers' School, Swansboro, January 28-30

Host Pastor: Rev. E. R. Shuller.
Dean: Rev. T. H. Swofford, Hubert.
Instructors: Teaching Children, Mrs. B. B. Slaughter, Durham.
The Methodist Youth Fellowship, Rev. W. M. Wells, Jr., Carolina Beach.
Helping Adults Learn, Rev. E. R. Shuller.
Personal Christian Living, Rev. B. B. Slaughter, Durham.

Other Schools Scheduled Up to Easter

Laurinburg Area, First Church, Laurinburg, February 3-7.

Siler City Area, First Church, Siler City, February 3-5, 10-11.

Pungo-Mattamuskeet Area, Trinity Church, Belhaven, February 4-6.

Cape Fear Area, Divine St., Dunn, February 4-7.

New Hanover Subdistrict, Wilmington, February 10-14.

Jacksonville Subdistrict, Trinity Church, Jacksonville, February 10-11.

New Bern Subdistrict, Centenary Church, New Bern, February 17-19.

Kinston Subdistrict, Queen St. Church, Kinston, February, 17-21.

Durham Subdistrict, Duke Memorial Church, Durham, February 17-19, 24-25.

Aberdeen Subdistrict, Aberdeen, February 24-26.

Person County, Long Memorial Church, Roxboro, February 24-26.

Warren County, Warrenton, March 3-5.

Dare Subdistrict, Mt. Olivet Church, Manteo, March 3-5.

Northampton Subdistrict, Jackson, March 17-19.

Louisburg Subdistrict, March 10-12, Louisburg College.

Smithfield Subdistrict, Sanders Chapel Church, March 10-12.

Alamance County, Graham, March 11-15.

Oxford Area, Oxford, March 17-21.

Morehead City-Beaufort Area, Ann St., Beaufort, March 24-26.

Brunswick County, Zion Church, Town Creek Charge, March 24-27.

Fairmont Area, Fairmont, March 24-27.

Hertford Area, Hertford, March 31-April 2.

Pittsboro Area, Pittsboro, March 31-April 2.



This Is the Church That John Built

LEONARD M. PERRYMAN

A sturdy chapel that crowns a hill overlooking Seoul, South Korea's capital city, is a triple memorial to the missionary enterprise of Methodism—

To Bishop and Mrs. Hazen G. Werner of the Ohio Area, for whom the church is named,

To 15-year-old John Eyster, an Ohio Methodist minister's son who "built the church,"

To the dynamic *Advance Special* program which provides for the "second mile" giving that has been the lifeblood of Methodist missionary progress for eight years.

It is fair to say that almost all *Advance Specials* are the result of a congregation or an individual wanting to fulfill a need in a home or overseas mission field. In most cases, funds to meet the need come from an appropriation in a church budget or from a special offering.

But the \$1,000 Special for the Bishop and Mrs. Hazen G. Werner Memorial Church in Korea came not alone from budgeted funds and offerings but from the money John Eyster earned selling jello dessert to the housewives of Marion, Ohio.

In fact, "Marion's Church in Korea," in the words of *The Marion Star*, "stands as a tribute to the vision and enthusiasm of John Eyster and his 'recruits.'"

John is the son of the Rev. Walter Eyster, pastor of the Epworth Methodist Church in Marion, and is, among other things an "A" student and president of the Methodist Youth Fellowship of the Lima District.

The Werner Memorial Church is the story of a teenager's dream, of his efforts to make his dream come true and of others, youth and adults, who came to share his vision and, like him, to work for its realization.

The story of the church begins two years ago, when Bishop and Mrs. Werner returned from a visit to Korea. Fresh from seeing the destruction and tragedy of the

Korean war, the Werners told Ohio Methodists of Korea's needs, physical and spiritual.

One of their listeners was John Eyster, who tells in his own words what happened as a result of hearing the Werners:

"I heard Bishop and Mrs. Werner report on their trip to Korea and saw their pictures. I saw the Korean children and their terrible condition and nearly cried. I saw the terrible results of the war. I caught a sad note from them as I heard their plea. (I suppose folks didn't think I was listening, for they were talking to adults.)

"I began to think—what could I do? 'A church in Korea—John, you can do it,' I said to myself. It seemed like a dream but from that time on, I told folks what I wanted to do. I was surprised when everyone encouraged me.

"To begin with, I decided to write to Mrs. Eisenhower for a letter and ask if I could sell it at a church bazaar. I wrote and received an engraving of the White House with Mamie Doud Eisenhower signed at the bottom. At the bazaar I placed this picture on display and it sold to the president of a manufacturing company for \$20. I was on my way!

"I began telling our youth, church people and friends about my dream and began selling jello, pen and pencil sets, stationery and napkins. Everyone was willing to buy these items. Usually when I delivered their orders and they paid me, they would say, 'Keep the change.'

"The Primary Department of our church school has a 'little red box' through which the children give missionary money each Sunday. They had sent \$200 to China and found that it could not get in, so they added \$300 and designated the \$500 total for a church in Korea.

"I started out to raise \$200 for a church; then I learned a much better church could be built for \$500. I told our Intermediate Department about my dream and they

gave me \$200. I kept working and telling others and finally I had the \$500. At this point, Epworth had two \$500 churches designated, one from its Primary and one from its Intermediate Department.

"After correspondence with Bishop Hyunki Lew of Korea, we decided to join the two funds and make the project a \$1,000 memorial church in Korea."

The story of "John's church" rated a feature article in *The Marion Star*, written by Miss Elaine Ballinger, the church news editor.

She told how the project grew from John's original plan to rebuild or repair a war-damaged church to the final outcome—the \$6,000 Werner Memorial Church. She wrote:

"The plan grew from repairing a small Korean church to a remodeling job. The people of the church that was selected, overcrowded in their quarters, had gained incentive to start a building fund and had pledged \$3,000 themselves. Methodism's *Advance Specials* for missions would give \$2,000 (in addition to Epworth's \$1,000). The stage was set for a \$6,000 structure and work was begun.

"Recently John received from Korea's Bishop Lew pictures of the nearly completed church. Not only has the church been remodeled but enough has been built onto the front part to accommodate perhaps another 150 people.

"Though the outside of the structure, cement stucco with tile roof and stained glass windows, stands ready, the interior is still unfinished and it may take two more years to complete the work.

"The investments in the church can be measured in a material way but what cannot be measured is the greater spiritual investment made not only in the lives of the people concerned with the church but wherever the church's influence might be felt."

Though the \$1,000 *Advance Special* for the Werner Church was the result of John Eyster's concern for missions, Epworth Church was a fertile field for missionary cultivation. The 2,200-member congregation has a World Service apportionment of \$3,450 and has been a consistent giver to the *Advance* program.

At the beginning of the 1952-56 quadrennium, Epworth was asked to accept a quadrennial goal of \$9,000 in *Specials*. The church accepted, promptly said in effect, "That's too little," and set its own goal of \$12,000. By the end of the quadrennium, Epworth Methodists had given more than \$13,000 in *Advance Specials*. The church gave \$950 to the Bishops' Appeal for Korea.

Now that the Werner Memorial Church is reality, what are the plans of John Eyster? He answers:

"Now I have another dream—to go to Korea as a missionary and some day preach in that church. That is, if it is God's dream for my life. I pray His will be done."

◆ ◆ ◆

No matter what happens, always be yourself. Nobody is so miserable as he who longs to be somebody and something other than the person he is in body and mind.—Angelo Patri.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

Little Ghost Town

This issue of our page is being written during the holidays, when there is no one around here except the Superintendent and his family, one or two other members of the staff, and the Page editor. And we are rattling around this empty place like several seeds in a dry gourd.

Our campus is really a little ghost town at a time like this—nothing but empty buildings, gaunt trees, and a scattering of winter birds and squirrels. Even the dogs and cats are on vacation—except one poor kitty who stayed over a while through no fault of her own.

Two days after the holidays began we came over to the office to check on the mail, and when we opened the door we were greeted by lusty yowls from a stray black and yellow Tabby who had evidently wandered in to pick up some of the Christmas spirit, and then failed to leave when the rest of the vacationers took off. (A desk, or a safe is a wonderful thing to hide under when one prefers not to face the cold, cold world). When Tabby had her last meal was a matter of conjecture, and from the tone of her voice we knew she had been cheated out of her Christmas dinner. Even the cold world would have been better than an empty office, with no chance to find even a tidbit to relieve the gnawings in her feline tummy. And to make matters worse, we hadn't a scrap of anything with us to quiet her wailing. So all we could do was to talk comfortingly to her, pat her on the head, and tell her to run on home. As we drove off we saw her running down the drive and out the gate, headed for what we hope was a welcome, some warm milk and a piece of meat. We sound cold-hearted, don't we? But what else could one do in a ghost town? Poor kitty!

But it won't be but a few days now until the boys and girls will be coming back in car and bus loads, and the laughing, squealing, hop-skip-and-jumping youngsters will be all over the place again. The cottages and other buildings will come alive, and even the birds and the squirrels will be happy to have their young friends home once more.

Who Wants Me for Christmas?

To all of you whose children are secure in the love of parents and home, and whose place around the family Christmas tree is taken for granted, may wonder that a child might ask the above question. But during the several weeks before Christmas each year this question gets bigger and bigger in the minds of some of our youngsters.

Most of the children have one or both parents to whom they can go, or a grandmother, an aunt or other relative, or friends



with whom they have visited before. But there is usually some boy or girl who faces a vacation season with the question "Who wants me?"

This year we had a list of between fifteen and twenty homes that had asked for a child for Christmas, and we placed all but one 11-year-old boy by the Saturday before our vacation began. We had begun to think we might have to give him to Santa Claus, but just in the nick of time we had a long distance call from a family in another town which came over the wire like this: "Do you have a boy or girl left over who needs a Christmas home?" When told about our boy, the reply came back, "Please let us have him." So—he found the answer to his question, and a Christmas home, and Santa Claus, too.

Blessings on the kind and thoughtful people whose hearts have room not only for the Christ of Christmas, but also for "the least of these" His children!

Staff Christmas Party

On the evening of December 13th the staff of the Home and the faculty of our Methodist-Lewis School enjoyed a delightful party at the residence of our superintendent, Rev. Robert L. Nicks, and his family.

The house was festively decorated, including the sprig of mistletoe hung from the hall light, which came dangerously near playing its traditional role in the evenings's fun. Each guest on arrival placed a gift beneath the Christmas tree. A period of games and stunts followed, that brought

forth the mirth and gaiety that we seldom have a chance to enjoy as a group. Some of us hadn't laughed that much in quite a while.

We were then invited to the dining room for fruit punch, coffee, and a variety of artistic Christmas cookies prepared by Mrs. Nicks and Mrs. Paul Hammack.

Finally came that ever-popular event—the distribution of gifts. It would have tickled the children if they could have seen their house mothers and school teachers, the Superintendent, and other members of the staff who probably seem almost antique to them, exclaiming with pleasure as we tore open our packages and showed them to others with the familiar expression, "See what I got!" After all, we're just grown-up children, aren't we?

How Many Parties?

Please don't anyone ask us how many other parties there were here at the Home and elsewhere, for we really lost count. Carloads and busloads of our boys and girls were invited to Duke University, Durham, University of North Carolina, Chapel Hill, and State College, Raleigh, where they were entertained by various fraternities. Other groups of children were given parties by the girls of St. Mary's Junior College, of Raleigh, and by organizations of several of the Methodist churches in our city. In addition, the District Chapter of Woodmen of the World gave a party in our auditorium, where they distributed to the children toys and sacks of fruit, nuts and candy, and gave a substantial cash gift which will be used for some definite improvement to our Home.

Our sincere gratitude to all those who did so much to bring Christmas cheer and pleasure into the lives of our boys and girls.

With Wonder and Awe

Our picture this week presents the Shepherds and Wise Men who took part in our Christmas pageant, "The Gift of a Child." Seldom have we seen on the faces of professional actors such expressions of wonder and awe as the photographer caught when these young children "beheld the Star."

This pageant was presented at the December meeting of the Methodist-Lewis Parent-Teacher Association. It was done with beauty and reverence, and the elementary choral groups sang well. The entire cast reflected excellent training.

Davey Crockett!

Recently during a play period in our Kindergarten, two friendly gentlemen from Raleigh dropped in to visit with the wee boys and girls. One little fellow was proudly wearing a Davey Crockett cap. Presently he slipped quietly up to the teacher and whispered, "Is my fifteen minutes up yet?" "Yes," said the teacher, "I'll take the cap now, and presently we'll select someone else to wear it."

Curiosity prompted one of the gentlemen to ask just what this was all about. The teacher explained that they had just one Davey Crockett cap, and each child who wished to could wear it for fifteen minutes, and thus share the exciting privilege.

(Continued on page 16)

Gospel Righteousness

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 5:13-20, 43-48

This lesson is from the Sermon on the Mount, found in Matthew 5:3 to 7:27. As Moses gave the laws for the conduct of life among the people of the Hebrew nation, Christ is giving the laws by which people are to live in the Kingdom of God. This discourse of Jesus is easily one of the most important documents of the human race. Of it Papini wrote: "If an angel who had come down from the world above should ask us what our most precious possession is . . . we would not show him the great wonderful oiled machines of which we foolishly boast, although they are but matter in the service of material and superfluous needs; but we would offer him the Sermon on the Mount, and afterwards, only afterwards, a few hundred pages taken from the poets of all the peoples."

We sometimes picture this sermon as being delivered to a vast audience on the mountain side. A careful reading of the record, however, indicates Jesus "seeing the multitudes" went up on the mountain and "his disciples came unto him" and he taught them. So these are special words to the disciples, the inner circle. He calls them "the salt of the earth"—those who are to preserve and sweeten the life of the community. He warns them that the moment they lose this superior quality they will no longer be useful to the Kingdom. He also calls them the "light of the world"—those who are to furnish guidance to those that grope in darkness. They must make their witness. If they don't, no one else can or will do it. Members of the Kingdom are to be part of the world's cure; not part of its disease.

Next, Jesus is dealing with the relationship of his new laws to the inherited laws of the Jews. These had been useful in the development of the Hebrew religion. It is unthinkable that Jesus would have wished to destroy anything of beauty or value in the old religion. But, just as the prophets before him had done, he urged the fulfillment of the highest insights of the Law.

Contrasting the new with the old, Jesus calls upon his followers to love their enemies. They are to rise above the law

of revenge. They are to be Godlike in their impartial concern for all people—good and bad alike. This is a hard saying and one that has caused many of us to shrink back from the full expression of Christian love. But Jesus reminds us that if we are kind and good only to those who treat us this way, we are no better than the pagans.

The title of our lesson is "Gospel Right-

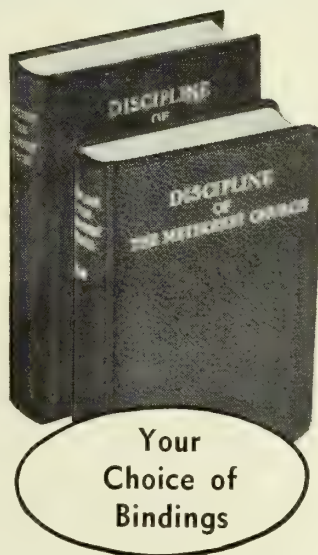
eousness." The meaning of this phrase can be found in the answer to one of the questions raised by Jesus—"What do ye more than others?" Review Christian history and it is plain to see that the creative periods in the record were those times when some person or some group was willing to "do more than others." An old letter, dating from the third century said: "What the soul is to the body, Christians are to the world." How we wish that this might be said of Christians today!

♦ ♦ ♦

PASTORS are urged to set a date for ADVOCATE Sunday as soon as possible.

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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

An Adventure of "Mr. Mischief"

The Little Bell That Rang Backward

MRS. LOUISE GOOSMAN

Chapter I

Many years ago in a far-away land there was a small town which was known as the "Village of the Bells." This was so because the people of the village and the countryside round about all loved bells and had them for many purposes.

There were the tiny round bells which the children wore on their caps, gloves and boot tops, and which tinkled merrily as they ran and played.

There were the larger round bells which the farmers attached to their horses' harnesses. How sweet they sounded as they rang out over the meadows in summer, and how clear and lovely in the winter snow!

There were the bells which were placed upon the collars of the cows and sheep, so that no animal should ever stray away and be lost.

There were the small bells with handles which the children used in all of their games.

There were larger hand bells which the mothers used to call the children from their play and the farmers from their plows, at dinner time.

There was one special hand bell which the Schoolmaster rang to summon the children to school.

Then in the tower of the Town Hall lived a great, big bell, hanging high among the rafters, and rung by the clerk by tugging on a rope which dangled to the very floor far below. This bell, too, had a very important task. It rang out the hours, telling the lawyers and doctors when to open their offices, and the butchers, merchants and green-grocers when to open their shops. In those days there were no clocks, so the people had to depend upon this bell a great deal.

Last, but most important and best loved by the people, was an immense bell that lived in the steeple of the church. It, too, was sounded by the sexton pulling on a long rope. Every day, as the sun went down in the west, its deep, restful chimes rang out, sounding for many miles and telling everyone to pause for a moment of silent prayer. This was known as the "Angelus," or "Call of the Angels." On Sunday morning it rang again calling the people to come and enter the House of God, there to worship.

These were the bells of the happy peaceful village. Probably the happiest of all the people was Old Guiseppe, the maker of the bells. He had been forging bells for many years, as had his father and grandfather before him.

On that morning when this story started

Old Guiseppe was alone in the village. Or thought he was! Yes, every man, woman and child had gone away, for a wonderful thing had happened.

Last night, as the Town Hall bell had tolled the hour of midnight, the full moon riding high and the sky sparkling with millions of stars, something had happened. Can you guess what it was? No? Then I must tell you.

At the castle on the mountain the King and Queen had had a marvelous wish come true. A Prince had been born! Immediately the heralds had ridden abroad to spread



HIGH TRAGEDY

*It was so gay, all green and red,
And glad of its high destiny—
That it should leave the earth
And sail upon swift wings
Far up and up into the blue,
And swell with pride the heart
Of a small boy.*

*But soon upon the face
Of this small boy
I saw the marks of tears;
And looking up, there lay
His little life's high tragedy—
His kite upon a tree.*

—E. F. W.



the happy news. By dawn the people, dressed in their Sunday best, and each bearing a gift for the baby Prince, had started the long climb to the top of the mountain. How happy they were! And O how the bells rang!

Poor Old Guiseppe! He had long been working on a gift for a wee Prince, should one ever come; but what with filling rush orders and doing extra work, his gift was not quite finished. It was, of course, a bell. But what a bell! It was fashioned of purest gold, very delicately curved and flared, with a beautifully engraved handle, and inside a tiny, perfectly balanced clapper.

Old Guiseppe was carefully giving it its last polish, and thinking how strange to be all alone in the village. But how wrong he was! He wasn't alone even in his own shop. For on a shelf above his head, and hidden behind a big half-finished bell, was none other than that naughty little green elf, Mr. Mischief. He had flown into the village long after sun-rise, and finding it deserted and quiet except for the sound from the

shop of the Bell Maker, he had entered and concealed himself on the shelf.

He watched every movement that Old Guiseppe made, all the time wondering what trick he could play on the old man. For as you know, Mr. Mischief, though only as long as your middle finger, was a great one for playing jokes on any and everyone, yes, and even on animals.

(To be continued next week)



LITTLE STORIES

"Mama, I've got a stomach ache," said Nellie, about six years of age.

The mother replied, "That's because you've been without lunch. Your stomach is empty. You would feel better if you had something in it."

That afternoon the minister called, and in the course of conversation remarked that he had been suffering all day with a severe headache.

"That's because it's empty," said Nellie. "You'd feel better if you had something in it."

• • •

Alice for the first time saw a cat carrying her kitten by the nape of the neck.

With indignation she cried, "You aren't fit to be a mother. You aren't hardly fit to be a father."

• • •

That great Christian, Charles Kingsley, said: "Never lose an opportunity to see something beautiful. Beauty is God's handwriting."



A MOMENT WITH GOD

Dear God, I pray You will make me brave
To face the things I must face today;
Give me a heart that is unafraid
To do the things I must do today.
And because of my love for You, I know
You will be with me wherever I go.

—LUCY GRAY KENDALL
From *Children's Prayers*
Copyright, *The Upper Room*



BIBLE QUIZ

To Whom Did Jesus Say the Following Words?

1. "Come ye after me, and I will make you to become fishers of men."
2. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."
3. "It is written, My house is the house of prayer, but ye have made it a den of thieves."
4. "Verily I say unto thee, Today shalt thou be with me in Paradise."
5. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Answers to Last Week's Quiz

1. Whiter—Psalm 51:7
2. Scarlet, White—Isaiah 1:18
3. Purple—Acts 16:14
4. Green—Judges 16:7
5. Black—Revelation 6:12



FAYETTEVILLE: NEWEST METHODIST CHURCH

Seen above are charter members of St. Matthews Methodist Church, Lafayette Village, during the organizational service November 18, 1956. Services were conducted by the Rev. G. R. McKenzie, Jr., pastor, the Rev. O. L. Hathaway, superintendent, Fayetteville District, and the Rev. T. A. Collins, Executive Secretary of the Board of Missions and Church Extension of the North Carolina Annual Conference of the Methodist Church.

—Photo by Polly Parrot Studio

To All Ministers in the Conference Course of Study

The General Board of Education has ruled that the Conference Course of Study for the new quadrennium 1956-60 is now in effect. Therefore all men doing work by correspondence should move into the new studies as quickly as possible. If you have completed half or more of the books in any one unit, like the Studies for Admission on Trial, or the Studies for the First Year, in the old set-up of 1952-56, you may compete that unit under the old Handbook. Otherwise, you should move immediately to the studies of the new quadrennium 1956-60. The new Handbooks are now available at the Methodist Publishing House.

If you plan to go to an Approved Supply Pastors' School next summer, you should begin now reading all of the books in the unit of study which you are now to get off, using the books in the new course of 1956-60, because the Pastors' Schools for the Supply Pastors of next summer will be based on the new studies.

Arva C. Floyd, Director
The Correspondence School
Emory University, Georgia

News from Elizabeth City District Churches

A successful revival was held at the Union Church in Pasquotank County, with the Rev. Calvin Johnson, of Portsmouth, Va., as evangelist.

Mount Olivet Church, Manteo, contributed \$60 to the Kitty Hawk building fund.

Members of Englehard Church have cleaned and refinished their church building, and Watson's Chapel, on the same charge, cleared \$400 from its Fall Festival.

The annual laymen's rally for the district will be held in Hertford at the Perqui-

mans County High School on Feb. 25.

On the Roper Charge, chimes have been installed at Roper, and the Pleasant Grove and Mackey churches have organized a combined Youth Fellowship.

Currituck Charge voted to use the insurance money from the burned church at Ebenezer to build Sunday school rooms for the combined Ebenezer-Sharon membership. Mt. Zion has a new roof and the Ladies Aid has painted the interior of the church. A new parsonage is planned for the charge.

New Church Opened At Southern Pines

The new Southern Pines church building was officially opened last Sunday, Jan. 6, when Bishop W. W. Peele was the guest preacher. He was assisted in the service by the Rev. O. L. Hathaway, superintendent of the Fayetteville District. Several memorial gifts were dedicated. Lunch was served to the congregation following the service and an open house was observed in the afternoon. The church was organized Sept. 12, 1954, with 58 members and now has a membership of 186.

New College Given Gift of \$100,000

North Carolina Wesleyan College at Rocky Mount recently received a gift of \$100,000 from three brothers as a living memorial to their parents.

The donors were John T. and Harold D. Minges of Rocky Mount and Edwin L. Minges of Tuscaloosa, Ala., sons of Mr. and Mrs. Luther L. Minges.

The money will provide for the building of an auditorium. The brothers are quoted as saying, "we count it a privilege to be able to make this contribution and we believe that the college will mean much to future well-being of Rocky Mount and this entire area."

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IN PASSING

Well, we've taken down the tree, wrapped up the ornaments, tried out our presents, and now we have put away Christmas until next December.

Did you ever think of the meaning of that act? It's so easy to put away the Christmas spirit with the Christmas tree, to lock up our hearts along with the decorations. But this time most folks are not in a hurry—there's much to be done, and they're busy with Hungarian relief, in response to the appeal of the church and the radio and television. Americans are the most generous people in the world; we're proud of our record along this line. But it may be that we are the most sentimental.

Why is it that we have opened our doors to thousands of Hungarians and yet have left hundreds of thousands of equally destitute folk stranded in the refugee camps of West Germany and other lands? We can't do everything, we know, but it seems that we respond to the appeal which moves our hearts and forget about the everyday troubles that are just as great.

A colored maid in a certain home was overheard conducting a long conversation over the telephone. "Yes'm," she said, "I guess I can . . . Um-m . . . That's a long way off from where I is, and the busses don't run way out there . . . No'm, I'd get there about time to wake 'em up instead of put 'em to bed . . . Well, ma'am, if you'll send for me, I guess I can get there, but I never saw your husband. What's he look like? . . . In a Pontiac car? . . . Law me, the woods is full of them things. I wouldn't know one from tuther . . . Yes'm . . . A patch . . . He got a patch? . . . Well'n that might help if'n I knew where the patch was. . . . Oh! Well, tell him I'll be waitin' on de corner."

"What in the world was all that?" her employer asked in amazement.

The young woman burst into laughter. "That was a lady that wanted me to baby-set while she and her husband went out gallivantin'. She say her husband will pick me up on de corner by my house, and I say how'm I gonna know him, an' she say, he wear a patch. I don't know exactly what to say to that, but I wants to know where de patch is. And then she say it's on his eye!"

Doubling over with laughter, she continued, "Fo' a minute, I was wonderin' would I have to wait until dat man backed out of his car to see if he was wearin' a patch on his pants."

Did you get up early on New Year's? We didn't break any records, but the *ADVOCATE* staff had to work on that day, just the same as usual, and we were in our places at the proper time, even though several of the younger members of the staff seemed a bit sleepy.

And that reminds us that special mention should be made of the work of these people who make it possible for the *ADVOCATE* to come into your homes. The last three months have been hectic, with two Conference Journals to print and mail, four monthly magazines to print, and numerous job press orders to fill—not to mention the regular work of getting out the *ADVOCATE* and the extra chore of taking care of the flood of subscriptions which are coming in. Most of our helpers have been with us a good many years, and they stay with us because they like their jobs and they don't mind working a bit harder when the going gets rough.

By the way, did you ever think of the economic problem involved in putting out a paper such as this, which costs more to print and mail than the price of the subscription? On the face of it, we have an impossible task. But the fact is that for many years the Piedmont Press, which is our printing department, has been making up the deficit from its profits. This year, although they have done more business than ever before, it is going to be very hard to bridge the gap.

Which means only one thing. Either we will have to raise the price of subscriptions to three dollars a year or ask the Conferences for help. Which do you think will be most practical? Well, the editor feels that our subscribers will be willing to pay the increased cost without a bit of grumbling.

After all, when the multi-million dollar Collier's Corporation can't make money with its magazines, you know that times getting tough in the publishing field. The new Methodist publications, *Together* and the *New Christian Advocate* are expected to lose perhaps a million dollars in the first two years. No Church paper can pay its own way, unless it is able to get a large amount of advertising.

There will be no increase in price until after this campaign is over, but the handwriting is on the wall, and it says "Three dollars next year."

We believe that our loyal subscribers will support us in this effort to stand on our own feet without adding to the already heavy burdens of the two Conferences.

Of course, if any good soul wants to pay \$3 for his subscription this year, it would be accepted with thanks. And if any generous Methodist would like to present us with \$35,000 dollars for a new job press—well, we'd fall flat on our face, but we'd be mighty happy going down!

If you're right, take the humble side—you'll help the other fellow. If you're wrong, take the humble side—and you'll help yourself.—R. L. Irwin.

HOME FOR CHILDREN PAGE

(Continued from page 12)

After entering into the children's fun for a few more minutes, the friendly gentlemen shook the hand of each boy and girl, wished them a Merry, Merry Christmas, and took their leave.

The following day one of these gentlemen reappeared at the kindergarten with a big box containing—yes, hold onto your cap—fifteen brand new Davey Crockett caps. Wish you could have heard the squeals of delight, as the kiddies said, "Now we can wear a cap more than fifteen minutes, can't we?"

Then two days later, to make the little wild frontiersmen complete, the other friendly gentlemen reappeared with—fifteen Davey Crockett jackets.

Now if anyone thinks the Davey Crockett fad has about died out, we suggest they ask these two enthusiasts for their ideas, and then come and see the Crockett stronghold at the Methodist Home for Children. Our caps are off to

Davey, Davey Crockett,
King of the wild frontier!

And Now—

With sincere appreciation for all of your love and interest and helpfulness in the past, we wish for each of you faith and courage, joy and success throughout 1957.

HAPPY NEW YEAR!

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People, Places and Happenings

TRINITY CHURCH, Wilmington, through Dec. 30, had given a total of \$797 to Humberg Relief.

DR. CECIL ROBBINS, president of Louisburg College, was the guest speaker at Benson Church on January 6.

ACCORDING TO THE BULLETINS received in the ADVOCATE office, North Carolina Churches are enthusiastically entering into the church crusade from January to Easter.

MEMBERS OF FIRST CHURCH, Morganton, joined in the conference wide prayer movement during the month, and spent twenty-four hours in a prayer vigil on January 6.

THE REV. A. L. THOMPSON and family of Long Memorial Church, Roxboro, were surprised at Christmas time by the gift of a television set.

FIRST CHURCH, Elizabeth City, undertook to raise \$300 dollars as a Conference Advance Special to be given to the new Grace Church now under construction. Instead of \$300 dollars, they raised \$424.

DURING JANUARY, the Methodist Church honors the Wesleyan Service Guild for its faithful service to the church. The Guild is composed of women who are engaged in business occupations.

MRS. ARNOLD POPE, wife of the pastor at Stokes, was the winner of \$5,000 on the television program, "Name That Tune," recently. Her partner was the granddaughter of the King of Siam.

THE REV. WADE R. BUSTLE, pastor of Mayodan Church, has announced the class in membership training of his church, beginning January 19. (This news item is just a reminder to other pastors that it is time to start membership training classes.)

THE BULLETIN OF CENTENARY CHURCH, Winston-Salem, carries each week the names of service men from the church and their addresses, with a suggestion that letters would be welcomed by these young men.

PRESBYTERIANS AND METHODISTS of Morehead City will join in a preaching mission, conducted by Dr. Frank Crossley Morgan, January 20-27. Morning services will be held at First Presbyterian Church and the evening services at the Methodist.

MORE THAN TWO HUNDRED persons attended the Christmas Communion Service at First Church, Morehead City, when the pastor, the Rev. J. Furman Herbert, was assisted by his son, the Rev. Frederick Herbert, pastor of Waccamaw Circuit.

A SCHOOL OF MISSIONS is being held at First Church, Gastonia, January 13-20. Sheldon Roper, prominent lawyer of Lincolnton, was the guest speaker at this church on Laymen Day, January 6. This service was under the direction of Percy Verdery, lay leader.

THE REV. AND MRS. JOE C. SMITH, of Lee's Chapel Church, Greensboro, announce the birth of a daughter, Judy Lynne, on December 30th.

DR. DENNIS H. COOKE, president of High Point College, and Dr. Harold Conrad, dean of the college, attended educational conferences in Philadelphia last week. They interviewed prospective candidates for positions on the faculty of High Point College.

THE MYF OF WHITAKERS METHODIST CHURCH, the Rev. Richard Braunstein, pastor, presented the program "Walk in the Light" at a Watch Night Service, December 31. About sixty people received the Sacrament of the Lord's Supper.

SHOALS CIRCUIT QUARTERLY CONFERENCE recently voted to accept a special mission project to the amount of \$50. Whitaker's Chapel has begun work on a new church building, and Fairview Church has a new roof. The Rev. Wayne Woodward is the pastor.

WESLEY MEMORIAL CHURCH, Warrenton, is putting on its ADVOCATE campaign in February instead of November. This congregation used its remodeled education building for the first time on January 6. Bishop Garber will dedicate the church building on April 7.

THE WINSTON-SALEM DISTRICT EDUCATION CONFERENCE will be held at Centenary Church, Winston-Salem, January 24 at 7:30 p.m. The Rev. Charles W. Clay, missionary to Brazil, who is being supported by First Church, Hickory, was guest preacher in the sponsoring church on January 6. Mr. Clay and his family are in this country on furlough.

MRS. HENRY MARSHALL has accepted the position of director of the Weekday Kindergarten at Longview Methodist Church, Raleigh. The kindergarten was organized in 1954, and has been commended by the North Carolina Association of Weekday Kindergartens. Mrs. Marshall is an experienced teacher and a member of the Longview Church.

THE REV. S. J. STARNES, pastor of Sunset Park Church, Wilmington, making his report for the first six months of his pastorate, noted that 83 new members had been received into the church and the offering had amounted to \$9,553.00. This congregation is striving to pay off a large debt, and has received help from outside sources to the extent of \$36,554. Most of this has come from the Conference and the General Board.

CALLING FOR INCREASED ATTENDANCE at the Sunday evening services, the pastor of Hay Street Church, Fayetteville, the Rev. Graham S. Eubank, announced his topic, "Let the Dead Bury the Dead." (A perusal of the weekly news letter of this church gives proof that there are few "dead ones"

in the membership. One indication of liveliness is in the fact that special emphasis is given to the celebration of Holy Communion. The complete order of service for communion is provided in bulletin form for the benefit of the worshippers.)

THE REV. V. E. QUEEN, chairman of the NC Conference Commission on Higher Education, and pastor of Duke Memorial Church, Durham, attended the Joint Meeting of the National Association Schools and Colleges of the Methodist Church and the general Conference Commission on Higher Education in Philadelphia, January 10-12. Duke Memorial's Anchor Class has begun a series of studies in Methodism based on Bishop Harm's book, "Understanding The Methodist Church." The series will run throughout the next three months.

THE REV. AND MRS. WILLIAM R. GARRARD missionaries to Puerto Rico, sent the editor a copy of the mimeographed letter which they are sending out to all their friends. Mr. Garrard is a member of the North Carolina Conference, where he served the Carvers Creek Charge in the Wilmington District, before receiving his appointment last June. With their three children, Mr. and Mrs. Garrard arrived at the San Juan airport on August 3 and began their work by studying the situation in the Vieques Island, where they are now stationed. The ADVOCATE will carry a longer story about their work in the near future.

MR. W. S. REASONOVER, formerly of Lumberton, is heading the work of the National Board of Missions in Alaska. He has sent to the ADVOCATE office a copy of the Anchorage *Daily Times* devoted to a full report on the progress of the new Methodist College there. The story states that it is possible that work on the buildings will begin as soon as \$2,000,000 are in hand. The total amount to be raised by the churches for this cause is \$5,000,000. Residents of Anchorage have raised in cash more than \$200,000. Before going to Alaska last Spring, Mr. Reasonover was a member of Chestnut Street Church, Lumberton.

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... by the EDITOR

The Silver Pitcher

Miss Irma Ellis of Cary, N. C., contributes a weekly column to the Cary Church *Messenger*, and in a recent issue she tells the story of the silver pitcher which was used for a long time and then forgotten. Her explanation of the reason for its being stored away for many years will interest many of our readers.

"In the 1880's when Cary Methodist Church was first built, a tall silver pitcher, two plates, (the ones still used) and two goblets were secured for Communion service, which was held on the Sunday of Quarterly meeting. Friday, before Quarterly meeting, on Saturday, was fast day. The Presiding Elder would drive up (on Friday or Saturday) to some home where he and his horse could be cared for.

The preacher was expected to preach an hour or more. The longer he preached, the oftener he caused the congregation to cry, the better the sermon. Of course, the preacher could not talk an hour without water. Soon a handsome silver pitcher and goblet replaced the glass ones brought in on each preaching day. In 1924, when the church was remodeled and the Rev. W. C. Ball was preacher, he could speak so fast that it did not take an hour for him to preach. The silver pitcher was no longer needed. It was stored until a few months ago, when it was brought out and polished, and placed in the church study for you to see and recall the love and unselfishness of the few who built and equipped our church in Cary."

We wonder if many of our churches do not have some such relic of past days hidden away. Get it out and polish it up and use it—not for a water pitcher, but for its original purpose, to hold an extra supply of Communion wine. It should be placed, with the old silver goblets, on the Communion Table, as a reminder of the old days in Methodism when we were not afraid to drink from a common cup and thus illustrate in a much better fashion our belief in the "Communion of the Saints."

Why Are There So Few Professions of Faith?

Talking with a pastor one day, we were disturbed by his admission that he had received no one into the Church during the past year, and we were much more disturbed by the additional knowledge that this pastor was only one of the many who could report no new members.

"Why?" we asked, and he replied that no new people had moved into town. "But what about your children? Haven't you any preparatory classes for Church membership?" His answer was perfectly honest and not at all defensive; he merely stated the plain facts. There were no preparatory classes because his members did not believe in them. They were afraid that the children might be brought into the Church "before they were ready for it."

When will they be ready? The pastor suggested that it was possible that the parents were waiting for some great revival to sweep the unconverted children into the Church. Had there been such a revival recently? No, not within the memory of most of the members.

Here is the reason for the decline in Church membership. We have given up the Methodist tradition of infant baptism,

Christian home training, careful preparation for Church membership, and reception into full membership as an act of confirmation and personal dedication. We did this a long time ago, when we threw overboard all ideas of personal evangelism in favor of seasonal revivals conducted by itinerant evangelists. For a time we did not miss them, for the yearly revival provided a harvest of children as well as adults, most of whom, perhaps, received in those revivals such a good dose of doctrine and emotionalized religion that it kept them running for many years.

But revivalism became an "ism." And every "ism" is only a shadow of the former substance. "Method-ism" is not to be compared with the old-time Methodist movement; Wesleyanism has little of the fervor or faith of Wesley. And when revivalism had become formalized to such an extent that it had swallowed up all other methods of religious promotion, it then kept on going and swallowed up itself.

Wherever there is a real revival the Church is strengthened and sinners are converted. But a "revival effort" is seldom productive of much good these days, for a real revival does not get worked up; it is always prayed down.

Let us pray for a revival, but let us not be content with simply "holding" one. As a matter of fact, the only revival worth having is one which can't be held, one which is irresistible. But while we are praying and working, let us not forget that God's Church depends not so much upon seasonal movements but upon a constant experience of His Love.

Personal evangelism by pastors and laymen is bringing the lost and unchurched to Christ, but we are losing out in our efforts to bring our children into Christian experience. We cannot let them go their way and hope for a miracle. God's miracles are in our hands; it is ours to deliver or withhold.

• • •

Americans gave to various philanthropic causes last year a total of \$6.1 billion. Of this amount, a little more than half was given to religious institutions or causes. This was 10 per cent above 1955. New religious construction accounted for \$775 million during the year. The new churches and parsonages were certainly needed, but it's a lot of money in the eyes of the starving millions who ask for bread and get promises. We must increase our benevolent giving in 1957 or we will find ourselves retrenching in our missionary work during a time of greatest prosperity.

• • •

According to *The Washington Religious Review*, congressmen are so worried about the international situation that some of them have resolved to stop playing poker or gin rummy an hour earlier during the coming session to spend it in the Capitol Hill Prayer Room, and a certain prominent officer has been so concerned since his return from Hungary that he "may even consider spending less time in the National Press Club bar." Says the editor, with his tongue in his cheek, "whether or not things are this grave remains to be seen."

• • •

One airline has signified its intention of allowing bona fide clergy to travel in its planes for half-fare, provided they can find seats which have not been taken by passengers paying full fare. Other lines are expected to follow suit within a few months. That's a break for the clergy, but the airlines are not being entirely altruistic about the matter. It's one way of taking care of the "no-show" situation which has been eating into their revenue to an increasing extent. The trouble is that it will be very difficult to take advantage of the reduced rate, since it will entail some last-minute hustling that most of us would find as nerve-wracking as planking down full fare.

Church Extension in W.N.C. Conference

By HORACE W. MCSWAIN

Church Extension has been the major emphasis of the Western North Carolina Conference Board of Missions and Church Extension during the past two years, under the guidance and leadership of the Rev. Horace R. McSwain, executive secretary of the board. Dramatically and thrillingly during the past two years, the Western North Carolina Conference has stopped and reversed a trend reaching back for about a quarter of a century. This trend had been the closing of churches in the declining population areas without comparable opening of new churches in the fast growing population centers, with the result of a continuous decline in the number of churches within the Conference. More than a half of a million increase in the population has been seen within the bounds of the Conference in this period of twenty-five years.

Within a brief two years this whole trend was stopped with nineteen new congregations organized. This has been done through the District Mission Societies which have been organized in each district of the Conference under the district superintendents. Not for a quarter of a century, or more, has such a report been made of nineteen new churches two years, or twenty-four new churches in the quadrennium. Two of these new congregations were reopened churches, and this gives a clue to the increased activity and vigor in churches on the verge of being closed out and abandoned, but with new attention, bringing new life to them.

The Conference program of Church Extension was initiated by the Conference Board of Missions at the Annual Conference in September, 1954, under the guidance of the Conference Board president, the Rev. Walter J. Miller, and the executive secretary, the Rev. Horace R. McSwain. The first two years of the quadrennium were given to the promotion and cultivation of the need for a Church Extension Program in the Annual Conference by the executive secretary. At the end of the first year of promotion, Mr. McSwain proposed a program of Church Extension to the Cabinet of the Conference and they received it with enthusiasm. The program, however, was postponed until a year later. The Gastonia District went ahead and organized a program on a district basis with each church asked to give \$2.00 per member to the District Mission Society. Two other districts planned such a program the following year.

At the end of the second year of the quadrennium, a Committee on Church Extension, made up of three district superintendents, the Rev. Herman Duncan, the Rev. Frank Jordan and the Rev. Jack Kirby with the Rev. Horace McSwain, sat down with Bishop Harrell and planned the program of Church Extension for the Conference through the District Mission Societies with each church asked to contribute \$1.00 per member to the District Mission Societies for church extension. The Gastonia District continued to ask for \$2.00 per member. Of the receipts from the \$1.00 per member, the District Mission Society

was asked to send 10% to the Conference Board of Missions for assistance to the more needy areas.

Each district superintendent in the Conference organized a District Mission Society and began work on the survey for new church opportunities and finding new church sites.

At the midyear meeting of the Conference Board of Missions in 1955, a Church Extension Committee, under the direction of Mr. McSwain, brought a preliminary report on Church Extension Needs of the Conference. This report indicated that there were 67 new church opportunities according to the district superintendents' reports to the Conference Committee. Further study of population trends by the Conference Church Extension Committee indicated that this number would be about a hundred new church opportunities by the year 1960, and that all the church sites should be obtained immediately, if possible, for all of these new church opportunities. A conservative estimate put the number needed by 1975 at 150, with 200 a more likely figure.

This program set up by the Conference Board of Missions and Church Extension has been successful because of the vigorous leadership given to it by the district superintendents and their District Mission Societies.

The Charlotte District had been in the Church Extension business for some 12 years with a new church each year in the city of Charlotte. The Charlotte District leads the conference with the number of new churches organized, having a total of seven new churches for the quadrennium. The Gastonia District, leading out in the program a year before the conference program was adopted, organized four new churches. The Greensboro and Salisbury Districts organized three new churches each. The Statesville and Winston-Salem Districts organized two new churches each, and the Asheville, North Wilkesboro, and Thomasville Districts organized one new church each.

The program, set up close to the needs of the local situations through the District Societies, still operates as a Conference program, with the full resources of the Conference Board of Missions and Church Extension available and giving whatever guidance and assistance that can be given through the executive secretary, the Rev. Horace McSwain. This assistance included surveys for new church opportunities through religious censuses; surveys for new church sites in communities with new church opportunities, and whatever guidance and help can be given in choice of architecture for buildings, financial assistance, and setting up a financial program.

Several districts have also a \$10 Methodist Builder's program in which the members agree to give \$10 for building a new church, with not more than three calls per year. These are strongest in the Winston-Salem, Gastonia, Salisbury and Charlotte Districts.

Lynchburg, Va., Couple Count "Children" by the Hundreds

Every Sunday night Violet and Lawrence Allen open their doors—and their hearts to teen-agers from all over Lynchburg, Virginia. They have two youngsters of their own—one in high school, one in college. But virtually hundreds of Lynchburg children BELONG to the Allen family.

Just about the time the youth-fellowship meetings of the city's various churches come to a close, watch that string of cars turn off the highway and into a narrow road leading to the Allens' old-fashioned white house. There the teeners all pile out for the weekly open-house party. (The cost per month to this family of moderate circumstances—\$30.)

This month the whole nation is invited to share in the fun, for the January Ladies' Home Journal "How America Lives" article spotlights the Allens and their Teen Brigade—100 strong.

What attracts all these teens to Boonsboro Road week after week? The fact they *know* they're welcome, plus simplicity. There's no planned activity—but plenty to do. Boys and girls split into groups, some dancing, some playing pool, table tennis, bridge or chess, others simply talking—and eating.

Violet Allen bakes about 75 cupcakes or 10 dozen cookies on Saturday afternoons, keeps on hand ingredients for making fudge and several cans of popcorn. The boys and girls pass the food themselves, take care of cleaning up. A Dr. Pepper soft-drink dispensing machine, donated and kept filled without charge by the manager of a local bottling company, is invaluable.

Discipline? Only two fixed rules of behavior: strict observance of curfew (9:30 on school nights, 11:00 on weekends) and no "parking" outside. The fact that the group varies in age from 14 to 20 may account for the noticeable absence of smoking, "tough talk" and general rowdiness: older boys and girls try to set a good example for the younger ones; the younger group wants to live up to the older.

The "Teen Brigade" as they are known to the Allens, have been spending Sunday evenings at the Allens' for more than three years. It started when the Allens' daughter, Vicky, now 15, invited a few girls home with her after church fellowship meeting. "Well, the boys sort of followed us out. Next week, to even things up, I asked a few more girls. And then it just grew."

Not only on Sunday evenings, but morn-till-night during summer and school holidays, the teen-agers wander in. Many are Vicky's friends, some are Larry's classmates—a sophomore at V.P.I. this year, but often home on weekends.

The teen-agers find that parties at the Allens' are invariably more fun than "hanging around some drive-in" and mothers and fathers relieved to know their children are safe and properly chaperoned in a friend's home, instead of driving aimlessly about or frequenting roadhouses.

♦ ♦ ♦

Revenge has a way of dealing from the bottom of the deck.

The Advocate's Hundred Years

By THE EDITOR

The history of Methodist journalism in America begins with the publication of the *Methodist Magazine* in January, 1818. This was issued monthly at first and then changed to a quarterly and continued publication until the merger of the three Methodist bodies in 1939. From the very first it was aimed at the preachers rather than at the laity, and it was not long before there was felt a need for a more popular-type magazine which would appeal to the rank-and-file throughout the nation. With this idea in mind, the first general organ of the Methodist Episcopal Church was published on September 9, 1826, under the name of the *Christian Advocate*.

Methodists have become so used to the name that no one seems to think it strange, but actually it was a bit unusual and still is. Nevertheless, the name is descriptive of its function which was to provide an "advocate" for the Methodist way. It advocated Methodism in the strongest terms and its pages were full of polemical and doctrinal discussions. But these did not compose the whole bill of fare, for the early editors were conscious of their obligation to give their people good reading matter in a day when magazines of any kind were very scarce. Their stated plan to make the *Christian Advocate* a "family paper" was carried out to an extent that made it possible to later boast of the largest circulation in the world, with the exception of the *London Times*.

Bishop Paul Garber in his book, *The Romance of Methodism*, published by the Piedmont Press (the printing department of the Methodist Board of Publication) in 1931, tells of some of the trials of the early editors of the *Christian Advocate* and says, "The modern Methodist publishing agent or editor hardly realizes the problems that faced his predecessors. Literary men were not plentiful in pioneer Methodism. Editors called in vain for contributions." It was natural that this should be true, for Methodist preachers of that day were not scholars and many of the most effective preachers were hardly able to write a letter, much less an article. Education was looked upon as an agency of the devil, and years later, William Capers, who became an effective minister and bishop, was almost denied a place in the ministry because he was an educated man. Peter Cartwright, the great pioneer preacher of the West, was especially rough on the educated men of the church and declared his opposition in unmistakable terms.

But the cause of education became more and more important to the church as more and more schools were started in the new sections of the country where Methodism was most powerful. One of the most effective agencies of education among the people was the *Christian Advocate* and the ministers were duty bound to see that it was circulated throughout the bounds of their charges.

Bishop Garber says, "The Methodist press was of inestimable value as a means of defending the faith. From the books,

pamphlets and periodicals the laymen became acquainted with the theology, history, government and doctrines of Methodism. There were few loyal Methodist homes that did not possess some Methodist literature. Furthermore the early periodicals were agencies for experimental religion. They gave more than information. "He quotes Fitzgerald as saying, "The reading of early Methodist periodicals was like attending a class meeting or love feast. In their pages the holiest and wisest men and women of Methodism told what the Lord had done for their souls, and discoursed of the deep thing of God with wonderful clearness and force. Light and life were in their words."

Our church was built upon the foundation of good literature and the Methodists of a hundred years ago were inspired and taught by means of the book and magazines which came from the Book Concern, as it is called. So great was their appreciation of the work which it had done that when



Prayer for the Week

TO SERVE THEE

O God, Who art the light of the minds that know Thee, the life of the souls that love Thee, the strength of those that need Thee, help us so to know Thee that we may truly love Thee, so to love Thee that we may fully serve Thee, whose service is perfect freedom; through Jesus Christ our Lord . . . Amen.

—GELASIAN SACRAMENTARY



in 1836 the Book Concern was destroyed by fire, they dug down into their pockets and gave the enormous sum of \$95,281 to rebuild the publishing house. One thousand dollars of this amount was given by an Episcopalian layman who said, "I have lived heretofore in the new countries; and I remember the time when the people who dwelt in their log cabins had no other books to read but those which they obtained from Methodist itinerants, who carried them around their circuits in their saddle-bags, and after preaching sold them to the people. In this humble way the people in the wilderness were supplied both the living word from the lips of God's messengers, and with reading matter for their meditation by the fireside when the living teacher had taken his departure. Therefore put me down *one thousand dollars* to help rebuild the Methodist Book Room."

It was in 1854, ten years after the fateful General Conference of the M.E. Church when the northern and southern Conferences came to the conclusion that they must separate, nine years after the organization of the Methodist Episcopal Church,

South, that the North Carolina Conference, meeting in Pittsborough, voted to establish a book store and publish a religious newspaper. The resolution read:

"That a committee of three be appointed, whose duty shall be as soon as they ascertain that \$2,000 of the stock has been purchased, to make proposals to Mrs. Bumpass for the purchase of the *Weekly Message*, and if she refuses to sell, to make the necessary arrangements for the purchase of suitable materials for the publication of a neat, large and respectable paper, to be styled the NORTH CAROLINA CHRISTIAN ADVOCATE, at \$2 per annum, strictly in advance; and that they shall issue a suitable prospectus, proposing to issue the first of January, 1856, and, further that said committee report to the stockholders at their first meeting all of the information necessary, as to the most suitable place for the location of the establishment, and on all other matters which they deem important."

This committee carried out its instructions. Finding that Mrs. Bumpass, who had been carrying on the publication of the *Weekly Message** since the death of her husband, would not sell the paper, they made arrangements to have the N. C. CHRISTIAN ADVOCATE printed in Raleigh and elected the Rev. R. T. Heflin as editor. The first issue came from the press in January, 1856. I am not certain of the name of the printer, but the issue of Jan. 20, 1859, carries an advertisement by the printer, R. H. Whitaker, who calls upon the readers to give him their printing business, in return for "having taken the printing of the ADVOCATE at a lower rate than anyone else would."

He further states that having purchased the finest power press in the State and thrown all his old type into "pi," he was ready to go to work. From the wording of the advertisement, it seems clear that Mr. Whitaker had recently taken over the contract for the printing of the ADVOCATE.

Heflin continued as editor from 1856 to 1861. The Rev. W. E. Pell was elected assistant editor in 1860, and took over the editorial duties in 1861, only to find that soon he had no paper to edit, as it suspended publication in the early part of that year on account of the war, for as Bobbit says, "the reason that its resources were not sufficient to meet current expenses."

In 1826 a joint stock company was formed at the Conference in Raleigh and Pell was elected editor of the rejuvenated magazine, which ran, with some difficulty, we imagine, through the years of the war until 1865, when the general impoverishment of the country made it necessary to again suspend publication. Subscription rates were raised again and again and a letter from a North Carolina mother to her son in the Army, Feb. 18, 1865, contains a request that he try to subscribe for the N. C. CHRISTIAN ADVOCATE even if it cost ten dollars. (I wonder if the mother ever received her subscription. It is doubtful if she did, for the paper went out of business for the second time in March of that year.)

*The first Methodist publication in North Carolina was the *Weekly Message*, established in Greensboro in 1851 by the Rev. Sidney D. Bumpass. The paper was published then until 1871, when it was discontinued.

(Continued next week)

Roxboro Church Supports Hungarian Relief

Among the exchange students who came to America last year was a young lady from Austria, named Herta Wollscheiber, who had become acquainted with Dr. J. E. Garlington and members of the NC Conference Caravan during their visit to her native country. Enrolling in Duke University, she lived for a time in the parsonage home of Dr. and Mrs. Garlington, and the people of Long Memorial Church came to know her and love her. Last fall she returned to Vienna, where she became associated with our Methodist Church there.

She was busy with her duties when the Hungarian revolt began and the refugees came pouring over the line to freedom. Herta and her church gave almost all of their time to a ministry of assistance to these people. Working day and night, she still found time to write to her friends in Roxboro, telling them of the need for assistance.

The letters were read in the prayer services and Sunday school classes and the people were given an opportunity to contribute to Hungarian relief through Herta's church in Vienna. With no pressure at all, reports Pastor A. L. Thompson, the congregation gave \$600 to this cause.

Ground Broken for New Church at Rocky Mount

"By your persistence you have proved yourselves to be an heroic people."

This was the tribute paid to the congregation of Rocky Mount's First Methodist Church by Bishop Ralph Cushman of Raleigh as he led in ground-breaking ceremonies Sunday afternoon, Dec. 31, which launched a new church-building program costing approximately \$500,000.

Quoting Emerson that "persistence is the essence of heroism," Bishop Cushman said Rocky Mount Methodists today are living up to the heroic traditions of their fathers.

Despite winter weather, a large crowd was on hand to participate in the historic event.

In his brief remarks, Bishop Cushman reminded that "this is our Father's world and we are but trustees of it. . . . And though we own the cattle on a thousand hills, they are His." The bishop paid tribute to the sacrifice which is being made to make possible this great new House of God.

The Rev. Leon Russell, pastor of the First Church who presided, recalled that plans for the new building went back over five years. He expressed gratitude over the culmination of hopes and faith and work in 1956, the centennial year of Rocky Mount Methodism.

Prayer was offered by the Rev. Walter C. Ball, district superintendent of the Rocky Mount District. The hymn, "The Church's One Foundation," opened the observance.

Also actively participating in the ceremonies were Guy E. Barnes, chairman, steering committee; E. E. Adkins, chairman, building committee; D. S. Johnson,

chairman of planning committee; Jasper E. Cummings, chairman of building finance committee; W. Dee Taylor, treasurer of building fund; T. W. Harris, chairman, official board, and other members of the congregation who played roles in the campaign leading up to the construction of the new church.

With the awarding of contracts completed work is scheduled to begin in the immediate future on a new sanctuary, educational building and fellowship hall.

Since the present sanctuary must be demolished the congregation will worship in the Center theatre auditorium during construction.

—Rocky Mount *Evening Telegram*

Harvard Professor Flays Nation's Morals in Book

CAMBRIDGE, MASS.—The sex revolution that America is going through is as "important as the most dramatic political or economic upheaval and it is changing the lives of men and women more radically than any other revolution of our time," states Pitirim Sorokin, world-famous sociologist of Harvard University.

Decrying the drift toward sex anarchy in his new book "The American Sex Revolution" Sorokin parallels this drift with that of other societies which emphasized complete sex freedom.

Even Russia, which for a period officially lowered moral standards, has changed. "Soviet Russia today has a more monogamic, stable, and Victorian family and marriage life than do most of the Western countries," he writes.

The present divorce rate, the upsurge in sex crimes and the vulgar emphasis on sex in advertising, television, films, books and other phases of American life are cited as evidence of the drift toward sexual license by Sorokin. He cautions against Freudian and other psycho-social studies and calls for new attitudes and morals to strengthen home and marriage.

Alaska Neglected, Says Council President

NEW YORK, Jan. 3—Dr. Eugene Carson Blake came home from his Christmas mission to the armed forces in Alaska "feeling that neither the churches in the States nor the Pentagon are giving full and effective support to religious life in the Territory, as demanded by the problems and opportunities faced."

In a statement summarizing his reactions to his two weeks visit to many installations in the Territory, Dr. Blake noted that the commander in chief, Lieut. Gen. Frank Armstrong, Jr., had expressed his own concern about the spiritual needs of the Alaskan command and had urged Dr. Blake to bring them to the attention not only of the churches but also the government.

The president of the National Council of Churches said that more personnel, closer supervision and larger financial outlay are required to enable the chaplains to do their work. "Good men are frustrated by lack of properly located chapels that provide adequate space for Sunday school classes for the children of military dependents. It is even reported that requests for religious education wings have been eliminated in approving construction of new chapels in the Command."

Dr. Blake observed that if these wings are not restored, or other really adequate buildings located properly, are not made available, the Protestant chaplains will be greatly handicapped. He added that location of physical facilities near the families being served is important in a climate where the weather sometimes is 40 below and it is dark when the school bell rings.

♦ ♦ ♦

The men who succeed best in public life are those who take the risk of standing by their convictions.—J. A. Garfield.

♦ ♦ ♦

The past and the present are closely related to the future.



Methodist leaders are shown as they watched Bishop Ralph Cushman breaking ground during ceremony at site of new First Methodist Church, Rocky Mount. In the photo are, left to right, Dr. W. C. Ball, Guy E. Barnes, Mrs. L. B. Aycock, Mrs. Bruce Lea, Jr., the Rev. Leon Russell, Bishop Cushman, Albert Rabil, E. E. Adkins and D. S. Johnson. (Telegram Photo by Killebrew).



Recently completed parsonage on the Silk Hope Charge

Layman with a Mission

By ARTHUR WEST*

You can safely say that B. Gene Williams, 29-year-old Methodist layman from Andalusia, Alabama, is "the only one of his kind in captivity." But that remark requires a bit of explanation.

That he is "the only one of his kind" seems very certain. Authorities on laymen's work point out that he has the distinction of being the first full-time executive secretary of an annual conference board of lay activities anywhere in Methodism.

After you've talked with Gene for only a few minutes, you can see that the other part of that statement is true too. At least figuratively, Gene is very much "in captivity." He has been taken captive by a great idea and is throwing the full strength of his dedicated life into it. To use his own words, "I want to help persons to grow spiritually by giving . . . I want to help them to turn their whole lives over to God."

Up until a year and a half ago, Gene was simply a nominal churchman. He had been baptized as a baby in his native Alabama and had joined the church in full membership when only 11, but it wasn't until July, 1955, that he really began playing a vital role in his local church.

What was the turning point that made the difference? According to Gene, it was when he decided to try tithing. Somehow the spiritual discipline of giving ten per cent of his income to the church seemed to set his whole life in a higher, holier perspective. It was not long after that until he "felt the call" to full-time Christian service.

To leave his business career and study for the ministry was Gene's first thought when he heard the call. But further prayer, reflection and the counsel of others convinced him that *his* call was to full-time Christian service as a layman.

A concrete opportunity to test the call came recently when laymen from the Alabama-West Florida Conference offered him the about-to-be-created position as their executive secretary of stewardship and tithing.

This will be the chief task of the new executive secretary: to promote the simultaneous every-member canvass, tithing and the whole area of Christian stewardship. Having started his new work in mid-November, young Williams spent the week before Christmas in Chicago in orientation

and briefing sessions with staff members of the General Board of Lay Activities.

Gene brings to his new job the training he received at Huntingdon College and the University of Alabama and his experience as a salesman, office manager and proprietor of his own business. During World War II he served 16 months in the Pacific with the Navy.

The sparkle of enthusiasm in his blue eyes, the quiet earnestness on his handsome face and the obvious sincerity of this Southern gentleman would have carried him far in a movie career or as a television personality. But he has felt a higher call, and one feels confident that he will make a great success of it too.

"Too many times," he believes, "those who have advocated tithing have left the impression that they have become rich or successful because of it." He sees the great reason for tithing as a spiritual one. He thinks of his new job in the same terms—not as a professional money-raiser to "whoop it up" for some conference campaign but as a teacher of tithing and an advocate of the rich spiritual values in Christian stewardship.

Not many laymen will be able to follow literally his example of giving up his secular employment to work full-time for the church, but all of us will salute his courage in heeding what is to him a "personal call."

And he has tingling testimony to challenge even the most casual layman: "Getting active in the church has changed my whole life!"

Board of Education Meets This Week in Atlantic City

The annual meeting of the General Board of Education of The Methodist Church will be held January 14-17 at Atlantic City, N. J.

Methodist Bishop G. Bromley Oxnam, Washington, D. C., will address the meeting at the Ambassador Hotel. He is chairman of the Council on World Service and Finance of The Methodist Church.



The "stars" and production and technical advisors for the Epilogue to CAMPUS PARISH get together on the set for the film trailer. Shown from left to right are Bishop Fred Pierce Corson, president of the General Board of Education; Dr. Harry C. Spencer, general secretary of the Television, Radio and Film Commission; Dr. Howard E. Tower, director of program and production for TRAFCO; Dr. Owen Gross, general secretary of the Division of Educational Institutions and executive director of the Commission on Christian Higher Education; Bishop Paul Neff Garber, chairman of the Division of Educational Institutions; and Dr. Roger Ortmyer, editor of MOTIVE magazine and a member of the Division of Educational Institutions staff. CAMPUS PARISH, a new 30-minute color film now being produced by TRAFCO, will show the place of church-related colleges in American life. The Epilogue, featuring Bishop Corson and Bishop Garber, relates the film to the Church's quadrennial emphasis on higher education. The Epilogue was filmed in the Nashville studios of TRAFCO.

Louisburg College Given \$20,000 Scholarship Fund

A scholarship fund in the amount of \$20,000 has been set up at Louisburg College in memory of John Jesse Myrick and Mrs. Emma Brown Harris Myrick. Given by a prominent Methodist, the fund, which is in the form of stock, will yield about \$1,000 annually in dividends, which will be used for scholarships to aid young people from Vance and Warren Counties who attend Louisburg College. Students from other counties may be aided if the entire income is not used by students from the above mentioned counties.

During 1956, in addition to the Myrick Scholarship Fund, around \$6,000 was added to the Louisburg College endowment for scholarship purposes.

Prayer Calendar Set for Elizabeth City District

The earliest entries on the Elizabeth City Prayer Calendar are as follows:

Jan. 17—Camden, 12 M. to 3 A.M.

Union, 3 A.M. to 12 N.

North Gates, 12 N. to 3 P.M.

Swan Quarter, 3 P.M. to 6 P.M.

Cedar Grove, 6 P.M. to 9 P.M.

North Gates, 9 P.M. to 12 M.

Jan. 18—Harrellsville, 12 M. to 8 A.M.

Washington Ct., 8 A.M. to 12 N.

Pasquotank, 12 N. to 7 P.M.

Bright Meadows, 7 P.M. to 9 P.M.

Hertford, 9 P.M. to —

Jan. 19—Hertford, — to 9 A.M.

Currituck, 9 A.M. to 6 P.M.

Wesley Chapel, 6 P.M. to 9 P.M.

Manteo, 9 P.M. to —

Jan. 20—Manteo, — to 9 A.M.

Plymouth, 9 A.M. to 9 P.M.

South Mills, 9 P.M. to 12 M.

Jan. 21—Stumpy Point, 12 M. to 6 A.M.

Ahoskie, 6 A.M. to 12 N.

Riverside-Perquiman, 12 N. to 12 M.

*Director, Chicago office, Methodist Information.

Power of Imagination

By DR. RALPH W. SOCKMAN

We sometimes pooh-pooh an idea by saying of it, "Oh, that exists only in his imagination." Well, that is just about the most powerful position for an idea to hold, for when it gets into the imagination and stays there, it is pretty sure to produce results. In fact, so powerful is it that psychologists recognize a Law of Reversed Effort which reads like this: "When the imagination and the will are in conflict the imagination always wins."

We may not believe that at first, but experience bears it out. Keep thinking about something, and even though you set your will against it, it is amazing how the image feeds the desire until finally you do it.

Realizing this power of imagination, Job said, "I have made a covenant with mine eyes." Job knew that he must control his gaze if he was to control his conduct. Jesus stressed this same truth in His warning against the lustful look. Our Lord knew that the imagination which protects the eye-gate and the ear-gate is character's first line of defense. I have no hesitation in asserting that the imagination is a person's first line of defense in protecting his virtue and integrity. Yes, and I will add that the imagination of a people is a nation's first line of defense.

Even if we do not yield to the temptations conjured up by the imagination, the very consideration of them consumes our time and divides our energy. Harold Begbie once drew a very interesting contrast between the wives of two former foreign premiers. Both had characters above suspicion, but while one of them lived on such a high plane that unworthy suggestions never entered her mind, the other would flirt with temptation by inviting the questionable proposition into the vestibule of her thought.

A temptation, you know, is like one of those slick house-to-house salesmen who, if he gets one foot inside the door, can spoil your morning. To have such control of our mind's doors that we do not give even a foothold to an evil suggestion, to preserve our imagination undefiled by degrading images, to keep our tastes so that they gravitate toward the things that are true and honorable and lovely and pure and of good report—that is a part of what Christ had in mind when He bade His followers possess their souls.

And such possession of the pure imagination requires patience and discipline to achieve. Our wills may be converted to Christ while our imaginations remain in bondage to deviltry. We have to school our thoughts, cultivate the company of the best characters, live in the presence of the things Christ liked until we learn to like them too.

How do you interpret our Lord's Prayer: "Lead us not into temptation?"

Does it not mean asking God's help to

guard our imaginations, to lead our thoughts away from those areas which arouse evil suggestions? Yes, if we are to possess our souls, we must look to the first line of defense and possess our imaginations as well as our wills and our presence of mind.

But the imagination is not only our first line of defense. It is also our power for advance. It is the men of imagination who see ahead of the crowd and become our pioneers and prophets, our poets and inventors.

What schoolboy has not thrilled to the adventure of "Treasure Island?" Where was the island of daring exploits and hidden wealth? Last summer I discovered it. During our visit to Edinburgh our guide took us to the house where Robert Louis Steven-



SILENT SERMONS

By LAURA E. STACY

*Snowflakes can fall without a sound,
And soon all things are white and clean,
Like robes of saints on holy ground
Once on the Isle of Patmos seen.*

*Through trees a sunset's golden glow,
A church spire pointing to the sky,
White gravestones standing, row on row,
Reminding us we, too, must die.*

*A baby smiling in its sleep
Is seeing angels, we are told,
And that's a saying we should keep,
For surely babes are in God's fold.*

*Where men had failed to sow a seed,
A field can gleam with golden-rod,
And from the Sacred Book we read,
"Be still and know that I am God."*



son lived as a boy. Across from that house was a small park. In the rainy season a little lake of water formed there, and in the center of it was a tiny island. Out toward that island the disease-stricken youth, Robert Stevenson, looked from his sickroom day after day. According to the guide, the lad in his vivid imagination peopled that island with exciting personages, and this experience inspired Stevenson later to write "Treasure Island."

The gay, indomitable Stevenson sent his imagination out on voyages of discovery while his body was confined to bed. John Bunyan glimpsed in his mind the Heavenly City and wrote "Pilgrim's Progress" from a cell in Bedford Prison. "Stone walls do not a prison make nor iron bars a cage" to the imagination which seeks higher things.

What pictures are we hanging in our imagination? On their quality hangs our future.

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WE QUOTE

HIBERNATING CHRISTIANS

At times, pastors are tempted to place church members in certain categories. Hibernating Christians would be a fitting name for some, because few church members are like bears who go into hibernation during the winter months . . .

Some animals are able to store up enough food and energy to last them for months; so they find a hole and burrow up for the winter.

Not so with human beings. We go to work, whether it's cold or not. We carry on all essential tasks, regardless of the weather.

We miss you and hope to see you Sunday, regardless of the weather. How about it?

—Barney L. Davidson
in *Cary Church Messenger*



AN EVENING PRAYER

Watch Thou, dear Lord, with those who wait, or watch, or weep tonight, and give Thine angels charge over those who sleep. Tend Thy sick ones, O Lord Christ. Rest Thy weary ones; bless Thy dying ones; soothe Thy suffering ones; pity Thine afflicted ones; shield Thy joyous ones; and all for Thy love's sake. Amen.

—Augustine

WHAT IS A METHODIST?

A Statement by John Wesley

A METHODIST is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him, one who loves the Lord his God with all his heart and soul and mind and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks.

"His heart is full of love to all mankind and is purified from envy, wrath, malice, and every unkind affection. His one desire and the one design of his life is not to do his own will but the will of Him who sent him. He keeps all God's commandments from the least to the greatest.

"He follows not the customs of the world, for vice does not lose its nature through becoming fashionable. He fares not sumptuously every day. He cannot lay up treasures upon earth, nor can he adorn himself with gold and costly apparel. He cannot join in any diversion that has the least tendency to evil.

"He can no more speak evil of his neighbor than he can lie. He cannot utter unkind or evil words. He does good unto all men, unto neighbors, strangers, friends, and enemies.

"These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from all other men."



Woman's Activities



in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor, Weaverville, N. C.

New Retirement Home in Asheville

A new home for retired deaconesses and missionaries of the Methodist Church has been bought in Asheville by the Woman's Division of Christian Service of the Board of Missions of the Methodist Church. It is the T. C. Smith residence on Spears Ave. It is expected to be in operation by the last of February after the committee has completed some remodeling and renovation of the house.

The home is the first of its kind in the South. The Woman's Division has three others similar to this—two in California and one in New Jersey. The reported purchase price was \$38,000 and this includes the residence which is located just off Merimon Ave. in Asheville.

Announcement of the purchase was made by members of a steering committee composed of Miss Emma Burris of New York City, executive secretary of the committee on Social Welfare and Medical Work; Mrs. J. W. Payne of Cherryville, retiring chairman of the committee on Social Welfare and Medical Work; Mrs. C. P. Hardin, vice-president of the Woman's Division of Christian Service; Mrs. Lloyd Jarrett of Asheville, past president of the Central Methodist W.S.C.S.; Mrs. Mack Brown, past president of St. Paul's W.S.C.S., and Mrs. Rupert Crowell, vice-president of the W.S.C.S. of the Western North Carolina Conference.

The home will accommodate 14 persons when the remodeling work is done. Later, further expansion will increase the available space.

Two deaconesses, Miss Addie Greeley and Miss Dorothy Dodd are expected in Asheville the latter part of February to make things ready for others to come.

A permanent board of directors will be named soon.

The announcement was greeted by the residents of Asheville with much joy, for the selection of this city was the result of 18 months of study. *The Asheville Times* carried a front page story and picture and the *Asheville Citizen* carried a local news story and an editorial about the home.

January "Methodist Woman"

The Methodist Woman for January, 1957 is something of a North Carolina issue," says the Rev. Horace McSwain of the Board of Missions and Church Extension of the Western North Carolina Conference of the Methodist Church.

"The first article, 'In the Smoky Mountains' is a story of the new home for retired workers of the Woman's Division of Christian Service, which is to be built in Asheville on a five-acre site, formerly the home of Mrs. Thomas C. Smith, about one mile from the heart of the city.

"The third article, 'A U.S.-2's Paradise,' is about Allen High School in Asheville by Chrystal Baker.

"The fourth article is by Marlene Harmon from Gastonia. It is, 'These Are My Girls,' a story of Marlene's work as house-mother in a girls' hostel in Elizabethville, in the Belgian Congo.

"Miss Jane Stentz from Concord is introduced on page 25 as a new member of the staff of missionary personnel as an associate secretary.

"Miss Mary F. Floyd is pictured on page 33. She is deaconess and director of Religious Life at Pfeiffer College.

"Then two articles are presentations made at Lake Junaluska at the World Federation of Methodist Women by Mrs. Lee Kong Beng of Malaya and Mrs. Manuela L. Valencia of the Philippines."

Mary Floyd Writes

"This letter is overdue, but it hasn't been an easy one to write; hence the delay. To express appreciation for the women making the Chair of Religious Life possible is not difficult, of course. But to talk about its name is another matter altogether. To say I was surprised when Mrs. Cranford made the announcement is an understatement. I was stunned—never doubt that. . . . I am most humble about it and feel keenly the responsibility of such an honor. Frankly, it rather frightens me at times. It is my daily prayer that I shall be worthy as I work with these students and that you women shall never have cause to regret your decision to give the Chair its name. I am grateful to you and love you everyone."

Charlotte District Is Busy

As soon as the women of the Charlotte District finish one project, off they start on another venture!

They have been having a series of studies in, "The Fruits of Discipleship," presented by Mrs. J. B. Davis, secretary of promotion. Studies were presented in several churches in the district, Belmont Park, Dilworth, Weddington, Morven and Matthews. Each of these churches invited other churches in the vicinity to join them for the study, participating in class discussions. Belmont Park took the attendance banner with 140 women in attendance.

Now the district is busy making plans for a district-wide study on, "The Outreach of the Woman's Division," to be held at Dilworth Methodist Church in Charlotte on January 31st. Mrs. J. W. Payne, past president of the Western North Carolina Conference W.S.C.S., will be guest speaker at the day's program. Mrs. L. H. Everitt, district secretary of missionary education, is in charge of the meeting.

Charlotte had its, "Workshop on World

Understanding," in two sessions in the evening. The Rev. Loy Witherspoon of the Myers Park Methodist Church presented the keynote address at the first session and Mrs. Leslie Barnhardt gave the interpretation of the purpose of the workshop. On the second evening, the group divided into four discussion groups.

Thomasville District

Thomasville District has three big news stories—two new societies have been formed and a county-wide mission study class was held with Miss Mary F. Floyd of Pfeiffer College as teacher.

The new societies are the Fairview and Clarksbury societies, both on the *Cid* Charge with the Rev. Cameron Dodson as pastor. This makes a total of 123 organizations in the district.

The new officers of the Fairview W.S.C.S. are Mrs. Rachel Adams, president; Mrs. Viola Owens, vice-president; Miss Yvonne Adams, recording secretary; Miss Karen Adams, treasurer; Mrs. Fred Harris, secretary of promotion; Mrs. Cameron Dodson, missionary education; Mrs. Charles Lewis, Christian social relations; Mrs. Clyde Blake, supply work; and Mrs. Bob Adams, spiritual life.

The new officers of the Clarksbury W.S.C.S. are Mrs. Elroy Alford, president; Mrs. Edgar Moore, vice-president; Miss Sue Elbertson, recording secretary; Miss Ruth Moore, treasurer; Miss Barbara Jean Hughes, secretary of promotion; Mrs. Cameron Dodson, missionary education; Mrs. Pauline Elbertson, Christian social relations; Mrs. Ida Rae Hughes, spiritual life; Miss Louise Hughes, literature and publications; and Mrs. Lillie Mae Beck, supply work.

The mission study was, "Youth in a Responsible Society—A Christian's Concern." It was held at the First Methodist Church in Mocksville in December. Miss Mary Floyd is an inspiration in her methods of teaching.

Representatives from 17 societies in Davie County were present to "hear and enjoy this most interesting presentation and challenge."

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THEY TWAIN SHALL BE ONE

*"They two are one," the Master said,
Of faithful man and wife;
So they are one, when truly wed;
Through storm and sunshine they are led,
By love that's more than life.*

*They do not see all things the same—
Life would be dull that way;
But with their whole hearts' truest aim,
All matters that division claim
Are smoothed with love each day.*

*Life's toils and heartaches, hopes and fears,
Which surely come to all,
Draw hearts still closer through the years,
While smiles sometimes mixed up with
tears,
Give love a stronger call!*

—DR. JOHN CLINE

Carthage, N. C.

Church School Work

in the WESTERN NORTH CAROLINA CONFERENCE

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



Adult Classes Are Important

By GEORGE W. RUDISILL

A survey by M. Leo Rippy of the General Board of Education speaks well of the work of our adult classes. He surveyed 1,133 adult classes with a membership of 76,343. During one year, these adults raised \$743,357.55. Of this amount, the classes kept less than ten per cent for class promotion, socials, flowers, etc.; \$677,732.85 went to World Service, Advance Specials, social service, children's homes, church debts, scholarships, and the support of church schools. The survey reveals that adult classes have a vital place in the work of our churches.

County Meetings

During the next four years, we hope to do much to help adult classes to accomplish even more than they are doing now. Most of our efforts will be done on the county level. Some work is already underway and Iredell and Catawba counties are good examples. Mrs. Howard J. Doyle has had an excellent meeting with the adult division superintendents of part of Iredell County, and plans are for another meeting in the spring. The Rev. Marvin Boggs will lead a teacher clinic for the adult teachers in Catawba County next spring. Many of these clinics will be held in our conference next spring. Over our conference, subdistrict directors are working to help class leaders do a better job in leading adults toward Christian maturity. Watch for these meetings in your county.

Printed Help for Classes

In addition to the county effort, there are books and literature available for the leaders of these classes. One of the best is the book, *Making the Adult Class Vital*, by Richard E. Lentz. (Publishing House, \$1.00.) In this book, one can find much helpful information for conducting the work of the adult class. There are many free leaflets which can be obtained from Service Department, Box 871, Nashville 2, Tennessee.

Adult Classes Share Ideas

You do not have to travel far to find vital adult classes in Methodist churches of our state. Every church, large or small, will have one if not more adult classes doing outstanding work for the church. Here are a few active classes in the vicinity of Salisbury.

The Golden Rule Forum Class of First Methodist Church, Salisbury. This adult class for men has around 125 members. The president is Derwood Huneycutt, coach and assistant principal at Boyden High School. It has a corp of teachers led by Charles C. Erwin, who is superintendent of Rowan County schools. Other teachers are C. L. Lineback, City Manager of the City of Salisbury; Jimmy Taylor, a business

man; and J. W. Puckett, principal of Rockwell School. In this class are many salesmen, who are in town only about one Sunday of each month. For a number of years, the class has supported a boy at our Children's Home in Winston-Salem, and now they are providing this boy with a \$500 a year scholarship at High Point College. In their church, they have supported the program of the Children's Division; and in the community, they have supported and sponsored the Little League Baseball program.

The Adult Class, Milford Hills Methodist Church, Salisbury. This new church is building its educational plant now, and the adult class has found its opportunity to serve. This class has around 25 members with Walter Brannon as president. Other officers are Ronald Graham and Mrs. Earl Chevis. The teacher for these adults is George L. Burke, Jr., a lawyer. They are working on the Building Fund and have purchased 15 chairs. The class is working to organize a Methodist Men's group at their church. Soon, more adult classes will be formed in this church, and they too will support the work of their church. The Rev. Worth A. Sweet is the minister.

The Young Adult Class, Shiloh Methodist Church, Granite Quarry. This is another class with a corp of teachers—George Shoe, C. L. Barnhardt, Mrs. L. B. Jacobs, C. R. McCall, and Charles Page. In this teaching group is a high school principal, a minister, and a president of the Woman's Club. The teachers work together in order to preserve the continuity of lesson units.

There are many more classes that are

doing outstanding work to support their church and its work. The adult classes at Spencer Memorial Methodist Church in Charlotte conduct programs at the County Home. The young adult class at Bess Chapel Methodist Church in Lincoln County cares for the church grounds. It would amaze us all if we knew the evangelistic power of the adult classes in our Methodist churches. They are reaching adults that no other organization in our church can hope to reach. Adult classes often work with prospects over a period of months and years. In the long run this constant, steady and persistent evangelistic work produces the greatest contribution the adult class makes to our church.

THE JURISDICTIONAL ADULT CONVOCATION

The adult classes deserve recognition from our church. In this spirit, adults from the Southeastern Jurisdiction will come to Lake Junaluska during the week of August 2-5 for our Quadrennial Adult Convocation. The purpose of this convocation is to provide inspiration to our adult class leaders with a theme *My Church—A Redemptive Fellowship*. Outstanding leadership will guide these adults in areas related to the redemptive work of our church.

County directors of promotion for this convocation elected to date are: Anson County, Kenneth A. Horn; Buncombe County, R. Harold Strader; Caldwell County, E. Ray Griffin; Catawba County, Burch Allison; Davidson County, Jack Grayson; Davie County, M. H. Hoyle, Jr.; Guilford County, J. C. Cowan, Jr.; Henderson-Transylvania County, E. A. Fitzgerald; Iredell County, Mrs. Ruby Ellen Hall; Madison-Yancey Counties, Joe Wakefield; Mecklenburg County, Robert Butler; Randolph County, J. A. Duncan; Rockingham County, Zell A. Ford; Union County, Hubert Starnes. Directors will be selected for all our counties. It is our hope that every adult class in our conference will be represented at this great inspirational assembly.



MRS. HOWARD J. DOYLE
Subdistrict Director of Adult Work
Iredell County



C. MARVIN BOGGS
Subdistrict Director of Adult Work
Catawba County



Contact With Youth

in the WESTERN NORTH CAROLINA CONFERENCE

Conference Youth Council Meets at Pfeiffer College

Sixty-three members of the Conference Youth Council of the Methodist Youth Fellowship met December 27-29 at Pfeiffer College at which time they considered the business and plans of the youth program.

Mark Rose, President, presided over the meetings. Several guests appearing before the group were Miss Odessa Benbow of Pfeiffer College who spoke on her experiences with the Town and Country Commission in rural work this past summer; Edward Moore, Davidson College, representing counseling at Camp Tekoa; Miss Marion Craig, representing Scandinavian Caravans; and Miss Shirley Huddleston, Pfeiffer College, speaking on her experiences as a member of a youth Caravan Team in Mississippi.

Dr. Carl King reported on the Scandinavian Caravan coming to Western North Carolina this summer. Mrs. Eugene Lamb, Conference Secretary of Youth Work for the WSCS presented the missionary studies.

Worship moments planned by Jane Holton, Patricia Schofield and Mrs. T. H. White were very meaningful. During the inspirational hour in the mornings, Rev. Bob Bunch and Dr. Lem Stokes spoke to members of the council.

Western North Carolina Conference Youth Calendar

Below is a calendar of some of the activities in the area of youth work. We suggest you clip this and put it with your date book for frequent reference.

January

- 22-29—District Conferences on Christian Education
- Emphases: Youth Activities Week
- Christian Adventure Week
- Intermediate Vacation Church School
- 22—Gastonia District—First Church, Gastonia, 7:30
- 24—Winston-Salem District—Centenary, 7:30
- 25—Charlotte District—Central, Monroe, 7:30
- 27—Salisbury District—Trinity, Kannapolis, 3:00
- 28—Thomasville District—First, Lexington, 7:30
- 29—Greensboro District—West Market St., 7:30
- 27-Feb. 3—"Consider Your Call"—Youth Week United Christian Youth Movement

February

- 24-Mar. 2—National U.N.-Washington Seminar

March

- 6—First Day of Lent
- 22-24—State Methodist Student Conference
- 20-27—Southeastern Recreation Workshop, Leesburg, Florida
- 15-16—Marion District Vocations Conference

April

- 2-5—Recreation in Religious Organizations National Recreation Association—Asheville
- 6—Camp Coaching Conference
- 21—Easter
- 23-30—District Conferences on Christian Education
- 23—Statesville District, Broad St., Statesville, 7:30
- 25—North Wilkesboro District, First North Wilkesboro, 7:30

- 26—Marion District, First Morganton, 7:30
- 28—Waynesville District, First Franklin, 2:30
- 29—Waynesville District, First Waynesville, 7:30
- 30—Asheville District, Central Asheville, 7:30

May

- 4—Caravan Coaching Conference
- 10-11—Senior Workshop Coaching Conference
- 10—Methodist Youth Fund Payment due in full in Conference office

June

- 9—Methodist Student Day
- 9-11—Tekoa Staff Training, Camp Tekoa
- 12-Aug. 20—Annual Conference, Lake Junaluska
- 15—Conference Youth Rally, Lake Junaluska

July

- 1-6—First Senior Workshop, Lake Junaluska
- 8-13—Second Senior Workshop, Lake Junaluska
- 17-24—Southeastern Area Youth Workshop, Lake Junaluska
- 28-Aug. 4—National Youth School of Alcohol Studies

August

- 5-16—Leadership School, Lake Junaluska
- 30-Sept. 2—Older Youth Week-end (place to be announced)

September

- 6-8—Convocation of Adult Workers with Youth, Pfeiffer College

Greensboro District Youth and Adult Leaders Work Together to Plan Study of Special Missionary Project

A Greensboro District Council Meeting brought together the persons pictured here

who laid plans for missionary promotion of the youth study books.

These leaders of youth are: Miss Carolyn Jones of High Point who is President of the Greensboro District Methodist Youth Fellowship organization; Miss Marilyn Pearce of Greensboro, District Secretary; Raymond Pegram, President of the North Guilford Subdistrict; Miss Hollyce Highfill, District Director of Youth Work; and Mrs. Eugene A. Lamb of Reidsville, who is Secretary of Youth Work for the Western North Carolina Woman's Society of Christian Service.

During the weeks of January and months following, youth will be studying Southeast Asia and Mission Field, U. S. A. Intermediates are studying *Day After Tomorrow*, by Lewis, a reading book of six stories from Malaya, Formosa, Burma, Thailand, the Philippines and Micronesia. Each of the stories about teen-agers in these lands deals directly with the work of the Christian church.

It Happened This Way by Nall is a collection of stories about what the church is doing in "Mission Field: U.S.A." to give teen-agers an opportunity for a better life.

For Seniors and Older Youth, two books are being highlighted. These are *Give and Take* by Akens, stories growing out of a work camp experience in Malaya, and *There Is No End* by Goodwin, who traveled in many parts of the U. S. emphasizes to youth that there is no end to the help that will be needed from them as long as the U. S. has a Mission Field.

Methodist Youth Fund Report from June 1-Dec. 21, 1956

	Goal	Pledged	Paid
Asheville	\$ 1,443.00	\$ 905.00	\$ 390.65
Charlotte	2,985.20	2,254.00	438.55
Gastonia	2,182.80	1,891.20	887.77
Greensboro	3,005.20	770.00	450.33
Marion	1,123.80	663.00	261.27
N. Wilkesboro	405.40	280.00	100.00
Salisbury	2,313.60	1,587.70	385.46
Statesville	1,622.20	1,115.00	204.42
Thomasville	1,893.80	2,023.85	591.93
Waynesville	855.80	755.00	105.99
Winston-Salem	2,169.20	1,326.00	600.53
MYF Totals ..	\$20,000.00	\$13,570.75	\$4,416.90

(Continued on page 15)



SEEN AT THE GREENSBORO DISTRICT COUNCIL MEETING

Seated: Marilyn Pearce, Greensboro, District Secretary; Mrs. E. A. Lamb, Conference Secretary of Youth Work, W.S.C.S.; Carolyn Jones, High Point, Greensboro District President. Standing: Raymond Pegram, North Guilford Subdistrict President; Hollyce Highfill, District Director.

Pews for New Church; Holidays Are Over; M.Y.F. Program

The Church About Completed

The pews are now being installed in our new church. Those who are to do this arrived early this morning to begin their work. When this work has been completed the building will be ready for our usage. We are eagerly awaiting that day when we will be able to hold our first service in it. Now that the painting has been completed and most of the decorative work finished, we are more than pleased by the beauty we find it possesses. Surely we would want this to be a lovely place.

Nothing we can do in our places of worship can match the beauty of the life of Jesus Christ. But there is much that we can do to call our attention to the beauty and greatness of the life of Jesus. When we are able to do this effectively we frequently find young people falling in love with this matchless one who made the supreme sacrifice for all of us. There is no greater challenge to the good life than that of showing people how Jesus lived. Young people particularly like a challenge. They want it to be genuine and it needs to cost something. To know Jesus is to love Him and to love Him is to worship Him. We are confident that our new church will aid us immeasurably in presenting Jesus to our boys and girls. May we all be able to do this so forcefully that they will accept Him as their very own. When we have done this we will bring to their lives a purpose and unity that is needed above all else to successful living.

We indicated to you in our last ADVOCATE page that the dedication of this building would be held on January 27 at 3 p.m. Please consider this a very personal invitation to you to be present. Add to the list of those to appear on the program Dr. Olin E. Oeschger, executive secretary of the Board of Hospitals and Homes. Bishop Harmon will have charge of the service and will be assisted by our minister, Mr. Francisco; our district superintendent, Dr. Lee F. Tuttle; and Mr. R. G. Stockton, chairman of our Board of Trustees.

Trip to North Wilkesboro

Shortly before Christmas I had the very happy privilege of visiting with the fine Methodist Men's Clubs at North Wilkesboro and First Church, Charlotte. In each instance the meetings were attended by a large number of the fine men of these churches. Mr. T. J. Reddick, Jr., is president of the Charlotte Club and Mr. Edd F. Gardner is president of the North Wilkesboro Club.

It is a highly inspiring experience to meet such a group of men and to feel their great interest in the church and its work. We sometimes become pessimistic in our outlook when we mention some of the sins of our day, but there is so much that is good in life about us. There are many who seem to have this inclination to serve the good cause and live nobly. There is a need for some agency to touch this in man and to direct his efforts in the great causes. We

THE CHILDREN'S HOME

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M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor

would not hesitate one moment to add that this is the church's role. I am happy that I have had so many opportunities to meet men at their best—at work in their church program.

Now the Holidays Are Over

The campus was almost a lonely place from December 25 to January 1. Just about all our young people, and most of those a bit older, were away during these days. Most of them were with their own families. Several were with friends. It was encouraging to have so many people willing and anxious to share their homes with our boys and girls during this Christmas season. Miss Barr and Mrs. Davidson kept the High Point and John W. Hanes cottages open during this period. However, the numbers in each household were small. Miss Barr had only three girls with her most of the time and Mrs. Davidson had not more than a dozen boys. They all had a good time. We turned over the station wagon and the keys to the recreation center to Mrs. Davidson so she was able to entertain her boys in a royal manner. Several fellows were needed here to do the milking. The cows just refuse to take a holiday, so Mr. Shaver, Mr. Newsome, and the boys who remained at the Home saw to it that they were properly cared for.

We usually are confronted with a bit of homesickness following these vacation periods but this has been at a minimum this time. Some few were a bit late returning but most had returned before supper on the first of January. There were two who missed a change of buses and did not arrive

at the local bus station until 11:30. Mr. Harmon was patiently waiting for them.

We are sure that this is a good break in the winter routine and we are pleased with the results. Too, it affords a contact for our young people with life away from our campus.

MYF Program

Our MYF group gave us a good start into the new year with their program Sunday, January 6. The program consisted of song, poetry, and meditation. Jack Daniels had charge of the program. He was assisted by Betty Whitener, Mary Louise Kerr, Carole Padgett, and Beth Ammons. It was an inspiring program urging us to link our purposes to those of God and to seek His guidance as we enter into the new year. Before going to the program I had read a story concerning a speech made by one of North Carolina's most successful high school football coaches, Toby Webb. He had this to say. "Fill yourself with the good things in life such as active church participation, choral singing, Boy Scout work, dramatics, and numerous wholesome activities so that your life has a sense of direction, purpose, and a definite meaning." He later continued in speaking of football as what he called the greatest game, "however the game is not an end in itself and you are losing out if you do not fill yourself with the good things in life in order to establish a purpose and keep from floundering without direction."

These are wise words from a fine worker with young folk in one of our fine high schools, Albemarle Senior High School.

Happy New Year

As we come to the close of 1956 we first want to thank all of you for the wonderful way in which you have treated us during the past year. As we begin our new year we pledge to you our best efforts as we serve you in our Children's Home. We would always have you remember that we are a part of your church and that any success we might achieve is your success. May the New Year be good to all of you.



HOG KILLING

Mr. Paul J. Boose, Melvin Shaw, and James Shaw

Needs That Jesus Met

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 9:1-13

We conclude the unit on "Meeting the Needs of Body and Spirit" with today's lesson. The central thought is that when the needs of the spirit are met the needs of the body are often met at same time. We do not say "always met," but qualify the statement by using the word "often." In this we follow the teaching of Jesus who refused to say bodily affliction is *always* the result of sin (cf. Luke 13:1-5 and John 9:3). As everyone knows, however, modern medicine has come to recognize there is a vast amount of "chronic illness" traceable to no specific bodily cause.

The writer remembers hearing a distinguished physician discuss this problem before a group of ministers. He told of a case that must still be remembered by every man that heard it. It was about a retired elderly man in one of our best-known hospitals. Every test known to medical science had been given this man. Yet no doctor in the hospital could tell why he was ill. A young physician asked to be given the case to see what he would do with it. He got into his car and went to the man's home. There he found a constellation of circumstances which offered the clue. He talked to relatives, neighbors and friends. He found a job for the man. He arranged for a new place for him and his aging wife to live. In a matter of months the man was well. His illness resulted from his being caught in a set of conditions which he was powerless either to control or to accept. Every church, if it is to be a redemptive fellowship should be alert to such conditions. It is doing the work of its Lord when it helps such people to regain their mastery over the circumstances of life.

In his work of meeting the physical and spiritual needs of people Jesus had to associate with many of the poor and sinful who made up a large part of the population of ancient Palestine. When he was found associating with such people he was severely criticized by the religious and social leaders of the land. His reply to their criticism was that those who are well do not need a doctor, but those who are sick do need one. There is a touch of irony in this statement of Jesus, for he must have known that "those who are well" (the Scribes and Pharisees) were not really so well, after all. They were doubtless as much in need as the persons whom they so proudly condemned!

In placing the emphasis upon meeting

the actual needs of human beings, rather than being overly-concerned with the outward forms of religion, Jesus is following in the footsteps of the great prophets. Hosea is quoted twice in Matthew's gospel (see 9:13 and 3:7). The meaning of "I desire mercy and not sacrifice" was a hard one for the Jews to learn. When their temple lay in ruins and they were captives in Babylon they dreamed of a restored temple, with all the ritual and sacrifices proceeding as before. Their dream came true in the restored temple. They did not learn that the essence of true religion can live without a temple until after the Romans destroyed their last one in 70 A.D. Then the synagogue (a house of prayer and study) took the place of the Temple and its sacrifices. We moderns need to be forever on guard lest we find ourselves, as Wesley put it, with a religion that "has the form of godliness, but denies the power thereof."

◆ ◆ ◆

Youngsters' Capacities

One tale often recalls to me another. Just today I have heard of two boys who went to a school party, at which Philip was devouring so much cake as to disgust his brother Harry, who said: "Philip, you're a regular little glutton. How can you eat so much?" "I dunno," replied Philip. "It's just good luck!"

Then I remembered that, quite a long time ago, one of our ministers in Ireland had written to tell me of how two of his boys went out to tea one afternoon at the home of two maiden ladies, and apparently behaved like Philip. At any rate, some days later their mother happened to meet their hostesses, and thanked them warmly for the little party which her boys had enjoyed so much. Then, becoming confidential, one of the ladies told how that when they were young and were invited out to tea, their mother always gave them their tea at home, so that they would not be able to eat too much at the house to which they had been invited.

"Our boys did not have any tea before they went," adds my correspondent, "and to this day my wife wonders just how many buns they did eat."—Ezra, in *Methodist Recorder*.

FROM BISHOP HARMON

Mrs. Harmon and I would like to thank all for the many cards, messages, etc., which came to us during the holidays from over the whole Conference and Area. Such expressions but strengthen more and more the "tie that binds." May the New Year and all the new years to be, give us each renewed opportunity to carry out the Father's will; and in that will, not only to "find our peace" as Dante put it, but to find more frequent occasions for delightful Christian fellowship.

—NOLAN B. HARMON



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SILER CITY, NORTH CAROLINA



CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

An Adventure of "Mr. Mischief"

The Little Bell That Rang Backward

(Continued from last week)

By MRS. LOUISE GOOSMAN

Chapter II

Finally the last bit of polishing on the golden bell for the baby Prince was done to perfection, and Old Guiseppe looked upon it with great pride. What a fine gift for the Prince! He held it close to his ear, gave it a little shake, and heard the most beautiful sound he had ever made with any of his bells. Silvery-gold, sweet and low, "Ting-a-ling! Ting-a-ling!" rang the bell. Ever so gently he placed it on a bed of soft white satin in a small box, then hurried out to his back room to get gift wrappings and ribbon befitting the Prince.

Now was Mr. Mischief's chance! Quick as a wink, and carefully, O so carefully lest he make a sound, he bounded down from the shelf, picked up the bell, and without a sound he removed the perfectly balanced clapper, and—believe it or not—he turned it around backward and then clamped it back in place. O, what a joke!

Old Guiseppe was coming back into the shop, so twice as quick as a wink the naughty little elf hopped back onto the shelf and behind the half-finished bell who had been closely watching what happened.

Tenderly Old Guiseppe placed the top on the box, wrapped it in beautiful blue paper, and tied it with a blue satin ribbon. How grand it looked!

In a very few minutes the Bell Maker was dressed in his Sunday best and making his way up the long mountain road, carrying his gift to the Prince.

And Mr. Mischief? That young prankster flew off to a distant land, quickly forgetting the trick he had played.

Long before he reached the castle Old Guiseppe could hear the ringing bells, the singing people, and the strains of music from the palace grounds. The King had ordered a great feast to be prepared in honor of the glad day, and everyone was very happy indeed.

Old Guiseppe reached the gates and was immediately welcomed, for he was well known and well loved. In fact, he was so well loved that he of all the villagers was allowed to carry his gift personally right into the great upstairs bedchamber where the wee Prince lay.

There, by the elaborate bassinet of ribbon and lace, stood the handsome, stately young King. On the great tester bed, clad in gorgeous garments and with her golden curls spread over the pillow, reclined the beautiful Queen. All about were the Lords and Ladies in Waiting, and the nurses.

Old Guiseppe bowed low to the King,

kissed the hand of the Queen, and then rose and looked into the bassinet. A more beautiful child he had never seen! Gentian blue eyes, weeblossom-pink cheeks, a clear high forehead, and on top the loveliest fluff of golden ringlets. Two tiny pink hands peeped from under the silken coverlet.

So overwhelmed was Old Guiseppe that he forgot his errand, until the King reminded him to open his gift and present it to the Prince.

With nervous, fumbling fingers the Bell Maker removed the wrappings and revealed the beautiful bell. A murmur of O-o-o-h-s and A-o-o-h-s echoed around the great chamber.

The King put forth his right hand. Very carefully he lifted the golden bell and placed it in the tiny hand of the Prince. S-l-o-w-l-y the baby raised the bell and gave it a shake.

But O, horror of horrors! The sound was not silvery-gold, or sweet or low! It was dull and flat, an ugly "Ling-a-ting! Ling-a-ting!" For its clapper, turned backward, was off balance and could not say the lovely "Ting-a-ling! Ting-a-ling!"

What excitement! The baby Prince howled in terror! The Queen swooned and had to be revived by the Ladies in Waiting! The Ladies in Waiting then swooned and had to be revived by the Lords in Waiting! The Lords in Waiting then swooned and had to be revived by the nurses! Then the nurses swooned, and stayed that way.

But the King did not swoon! And Old Guiseppe did not swoon!

The King was in a towering rage, striding from one end of the great chamber to the other, and poor Old Guiseppe was crouching in terror behind a royal purple drapery.

"Out! Out!" shouted the King. "Take your miserable gift and get out!"

The Prince was howling so lustily that Old Guiseppe was not too sure that he had heard aright, but the King's anger was so great that he hadn't much doubt. Without a backward look he grasped the discarded bell, the gift wrappings and box, and fled from the palace.

As he passed the happy villagers who were still enjoying their feasting and dancing, they looked at him in wonder. Never had they seen him move so fast or look so woe-begone.

Upstairs the King was still in a towering rage. He pulled his hair, knocking the royal crown askew. He waved his fists in the air,

and stamped his feet on the floor. Still the little Prince cried loudly.

"A Proclamation! I must proclaim a proclamation!" he shouted in majestic anger. "Our Prince has been frightened by an ill-made bell! No more bells! There shall be no more bells! Never again shall his royal ears hear such a sound! Ride out! Ride out! Tell all of the people that never again shall a bell ring throughout this Kingdom! Go ye! Go ye!" He strode from the bed-chamber and ran smack into the door frame, because it was narrow and he was beside himself with rage.

Then the heralds rode out and all the people were given the sad news. No more bells, not ever—not even a wee one. And they had to obey their King.

(Watch for what happens next week)



TO MY LITTLE DOG

*I hold your face between my hands,
And wonder how you understand—
Little friend.*

*I look into your deep brown eyes,
So filled with hidden mysteries.
Which human minds can but surmise,
And somehow feel you comprehend—
Little friend.*

*They call you dumb, a brute. They say
You're just a dog who has his day,
Little friend.*

*Oh no! Your "smile" is joy to me;
Your dancing eyes I'm proud to see;
And when I'm blue, you seem to be
The only one who understands—
Little friend.*

—E. W.



Jesus loved the beautiful. He talked about the lilies of the field, the birds of the air, and the mountains. And He loved to put His hands on the heads of beautiful children, and say: "Of such is the Kingdom of Heaven."



A Moment With God

If I have been unkind today; if untrue words I've dared to say—Father forgive. Help me to love each one I see; help me to kind and thoughtful be—each day I live.



BIBLE QUIZ

1. I had a garden fine to see, until a snake played tricks on me. Then I was without a home, and had an ugly land to roam.

Who am I?

2. Once while traveling down a road, I added a human to my load; Beaten was he, and left for dead, but I cared for him, and paid for his bed.

Who am I?

Answers to Last Week's Quiz

1. Simon and Andrew—Matthew 1:17
2. Disciples—Luke 18:16
3. Merchants and Money Changers in Temple—Luke 19:46
4. Penitent Thief on the Cross—Luke 23:43
5. Satan—Matthew 4:4

Progressive New Year's Eve Party and Watchnight Service

The Rev. C. J. Caudill, pastor of Crews Methodist Church, Winston-Salem, led the churches in his area in a co-operative effort to assist the youth in making a Christian Witness as the old year gave way to the new. Churches co-operating in the progressive party and watchnight service were: Love's and Morris Chapel, of Walkertown, Main Street of Kernersville, Pisgah and Sedge Garden of Route 3, Kernersville, and Crews of Winston-Salem. The party began at Walkertown at 8 p.m., with Intermediates meeting at Love's Church for recreation, under the direction of Mrs. R. L. Young, Jr., and the Seniors meeting for recreation at Morris Chapel Church, led by the Rev. Caudill. At 9 p.m., the youth and their counsellors, boarded cars and moved to Crews for an inspiring movie on "The Life of Helen Keller," and a snack supper consisting of delicious sandwiches, crisp potato chips, colorful cup-cakes, and ice cold soft drinks. The fellowship was enjoyed by 130 youth and adults.

At a few minutes past eleven o'clock, the cars were loaded and the long automobile caravan carefully made its way to Sedge Garden and the climax of the evening's activities. As the young people entered the church, the organ was softly playing familiar hymns. The church was dimly lit but light enough for all to join in reading the communion ritual. The worshippers spent several minutes in silent meditation—perhaps they were thinking through the events of the evening, or happenings of the old year, or ahead to the Lord's Supper. At this point in the evening service, it seemed that everyone was aware of the New Year which was swiftly approaching. The Rev. Sherrill Biggers and the Rev. George Thompson led the communion service. After singing two hymns, the minister spoke the words of invitation to the Lord's table. The youth had been prepared to make an offering at this service to Hungarian relief; they left \$40.00 on the altar. New Year's greetings were exchanged as the young people left the church, for it was now 1957.

BOOK REVIEWS

The Story of the Church, by Walter Russell Bowie. (Abingdon. Price \$2.95).

Here is a crisp, concise and yet, interesting story of the Christian Church. This book is actually written as a story and it is designed to be read by the laymen and young people who may be interested in church history, but who do not have the energy nor the time to pursue it in a more comprehensive manner.

Dr. Bowie has organized his material in such a way that one event falls logically and interestingly upon another. The reader is left with no question as to whether this event happened before that one or as to the significance of a particular character in the history of the Church. This book is recommended reading for laymen and young people. Pastors could well use it as a basis of a series of sermons on the Drama of the Christian Church. Church libraries and pastor's studies would do well to have this book on the shelf.

—Brunson Wallace

THE SANCTUARY—1957: Daily Devotional Readings for Lent

In response to continued popular demand, *The Sanctuary* is back again this year with a treasury of new devotional material. Traditional as a Lenten guide for thousands of people, the booklet is written this year by Dr. Charles M. Crowe, pastor of Wilmette Parish Methodist Church in suburban Chicago.

There are forty-seven brief devotions for Lenten reading and worship—one for each day from Ash Wednesday through Easter Sunday. As in the past,

each reading contains a scripture reference, a scripture quotation, a thought-provoking meditation, and a brief prayer.

The author writes in simple language on themes universal and pertinent to our time—prayer, sober thinking, witnessing, happiness, forbearance, patience, wisdom, repentance, healthy-mindedness, and so on. The illustrations are drawn from varied walks of life such as industry, science, art, medicine, music, athletics, and literature.

Primarily designed as a guide for personal devotions, *The Sanctuary* also has proved itself an invaluable aid for ministers in planning worship services for Lent. Individual copies of *The Sanctuary*—1957 are 10c. It may also be ordered in quantities at 75c per dozen or \$3.95 per hundred copies.

Jesus Christ, The Risen Lord, by Floyd V. Filson. (Abingdon, \$4.00).

A biblical theology, by its very nature, must be lacking in original insight. It is forced to rely on the work of many different scholars, for presumptuous indeed would be the theologian who contended that all his conclusions were the results of his own research. *Jesus Christ, The Risen Lord* shares this necessary shortcoming, but it is nonetheless a splendid resource for any serious student of the Bible. It organizes the biblical material convincingly, and, if there has been a sifting process, we can rejoice that it has been done intelligently.

Preachers in general will read Dean Filson's book with satisfaction, for it leaps beyond the arguments over basic theological issues in which theologians are prone to become enmeshed to present reasonably, positively, and convincingly the teachings of the Bible concerning the major problems of our religion. Preachers will appreciate his labors, for they will recognize immediately that here is a theologian who is wrestling with the problems with which they are concerned week-by-week.

—O. Kelly Ingram

OPPORTUNITIES

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Elect Dr. H. Shelton Smith President

DR. H. SHELTON SMITH, James B. Duke, professor of American Religious Thought and Director of Graduate Studies in Religion at Duke University, was elected president of the American Society of Church History at the Society's annual meeting just concluded in St. Louis, Mo. As president of the Society, Dr. Smith will serve as chairman of the Program Committee to arrange for the Society's next meeting to be held in Boston, Mass., during the last week of December 1957. Dr. Ray C. Petry, professor of church history in the Duke University Divinity School, also is a member of the Council of the American Society of Church History.

Clark Named to Education Commission

NASHVILLE, TENN.—The Rev. Dr. William E. Clark, pastor of First Methodist Church, McAllen, Texas, has been named associate director of the Commission on Christian Higher Education of The Methodist Church.

Dr. Clark assumed his new position January 3, it was announced by the Rev. Dr. John O. Gross, Nashville, director of the commission and general secretary of the Methodist Board of Education's Division of Educational Institutions.

The commission, created by the 1956 Methodist General Conference, will direct a four-year, church-wide effort to expand and strengthen the 118 educational institutions in the United States related to The Methodist Church. Its national headquarters is in Nashville at the Methodist Board of Education building.

Dr. Clark will be responsible for the Christian higher education emphasis in Methodism's approximately 40,000 local churches. His appointment completes the staff of the new commission. Other full-time staff members are the Rev. D. D. Holt, director of financial promotion, and Mrs. John K. Benton, editorial associate.

Some Up, Some Down

Reports from the Council on World Service and Finance of The Methodist Church show an increase of ten per cent in World Service giving over November a year ago. General Advance Specials were up 18.2%, Week of Dedication, 2.4%. But amounts raised for Methodist TV Ministry were off 22.4%, for Fellowship and Service, 9.2%, and World Service, 2%.

The Richmond Area showed an increase in giving to World Service, but the NC Conference was behind last November's figures by \$405. The Charlotte Area had a healthy increase, but WNC Conference dropped from \$94,745 to \$85,789.

In giving to General Advance Specials and Week of Dedication, both North Carolina Conferences made large gains: WNC had an increase of \$11,542 and NC jumped \$36,734. (Practically all SE. J. Conferences showed an increase in this item.)



During the past year the *ADVOCATE* has been brightened by the contributions of two gifted writers who ask for no pay other than the opportunity to serve. They are only two of the many good friends whose writings have been given freely, but they are perhaps the most prolific.

Miss Elizabeth Whisner, a member of the staff of the Methodist Children's Home at Raleigh, conducts the twice-a-month page for the Home, and, in addition, edits the Children's Page each week. Since she took up her duties, that page has become one of the best in the field of religious journalism. If any of our readers think that it is only interesting to children, we invite you to turn to it right now and find out what you have been missing. Since Miss Whisner became one of our departmental editors we have had the privilege of introducing her to several national magazines and we are happy to report that she is rapidly turning into a free-lance writer of some consequence.

• • •

Mr. Dallas Mallison, special correspondent, whose home is in Oriental, N. C., has been causing quite a bit of speculation among the ministers. Supposing that he must be one of their own cloth, they have searched in vain for his name in the *Journals*, and some have speculated that he does not exist. But he does, and the editor didn't invent him! A former school teacher, who taught for a while in Louisburg College, Mr. Mallison began his work as a journalist after having suffered a severe case of arthritis and the loss of the sight in one eye. It isn't easy for him to get around, but he covers the state in search of news, writing feature stories about churches and church people. A Methodist who really loves his church, he is happy to be of service to any of the ministers who think their church has done something newsworthy. If there is really a story there, Mr. Mallison will write it.

One of the frequent statements from pastors is, "I don't want to boost myself, and therefore I don't send in any news." Dallas Mallison believes that the churches have an obligation to keep their work before the eyes of the people who read the newspapers, and he is doing a little missionary work along that line. He has asked the editor to exhort the ministers to co-operate.

• • •

And that reminds us that most people have difficulty in recognizing news when they see it. It isn't news that the decorations at the tea for the minister's wife were in pale purple, or that the bride wore white—at least, outside the society page of the local newspaper.

But it is news when a small child gives her last dollar to build a million-dollar church. (What a story that was, last week! We caught it on the radio months ago and have been trying to get it written ever

since. Thanks to Miss Mary Gardner for a fine job.)

It isn't news that 16 preachers met to talk about their problems. We've all got 'em. But if one of the 16 come up with a solution—that's news. It isn't news that we need several million dollars for our new colleges in eastern North Carolina, but it is news when somebody reaches down in his jeans and gives a few of those dollars.

A list of names isn't news, except to the people who expect to see theirs in the paper. (So the editor asks himself, "Am I justified in using valuable space for something that will be read by only a dozen people?")

What about reports of gifts to the various funds—long lists of churches and their payments, such as we carry from time to time on departmental pages? Well, contrary to all rules, these are read, simply because many people want to know how their church stands. So we continue to print them.

One thing the editors discuss among ourselves, whenever we get together in a meeting such as that this week in Buck Hill Falls, Pa. Are we justified in giving over half of our paper to departmental pages which appeal to only a comparatively small group of people, those who are interested in the WSCS, the Student work, or the Homes? We think that the answer depends upon how well those pages are edited, and this editor believes that the *ADVOCATE* is exceedingly fortunate in having departmental editors who can write well and who do not merely pad out their pages with hand-outs. It all depends on the quality of the editing and the patience of the contributors. If they demand that everything be printed exactly as written, it can be pretty terrible!

• • •

Did you notice that we have not used the pronoun "I" a single time in this week's column? We don't like "we" because it sounds too pontifical, but some of the brethren have said that "In Passing" depends too much on "I" appeal! So there you are, boys.

• • •

Next week's column will be dictated on the train and at the hotel in Buck Hill Falls and will give a running commentary on what goes on at the Board of Missions meeting. On our way there, we hope to spend a few hours in New York City, visiting one of our best friends, who happens to be a Roman Catholic priest who says that it's a pity John Wesley wasn't a Catholic! But he still thinks he was one of the greatest men who ever lived.

See you next week—in passing.

♦ ♦ ♦

No one who is a lover of riches, or a lover of pleasure, or a lover of glory, can at the same time be a lover of man.—*Epictetus*.

Pictures — In Passing



N. C. Conference "Look-alikes," the Rev. J. M. Carroll and A. L. Thompson, snapped at Elizabeth City District Conference.



WNC "Advocate" Directors, meeting in Statesville, make plans for subscription campaign during January and February. Dr. J. E. Carroll, superintendent of Statesville District, is at the end of the table.



Superintendent C. Freeman Heath discusses important matters with a group of Elizabeth City District pastors at the recent Conference in Washington.

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January 24, 1957

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Number 4

—H. Armstrong Roberts Photo

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People, Places and Happenings



Steeple Echoes

By T. R. JENKINS

THE REV. AND MRS. DON PAYNE of Liberty, announce the birth of a son, Edward Scott Payne, on December 14, 1956.

DAVIS STREET CHURCH, Burlington, held a four night series of evangelistic services Jan. 13 through the 16th. Bishop Ralph S. Cushman was the preacher each evening.

THE CHILDREN'S HOME METHODIST CHURCH will have the dedication of its new Woosley Chapel on the afternoon of Jan. 27, at 3 o'clock.

THE REV. AND MRS. F. W. D. BANGLE, of Sulphur Springs Church, announce the birth of a son, William Watkins Bangle, on January 12.

EMMETT JACKSON FULGHUM, JR., of Mt. Olive was licensed to preach by the Goldsboro District Committee on January 7. He will enter Greensboro College to continue his studies for the ministry.

MEMBERS of the Elizabeth City District Adult Council are the Rev. N. W. Grant of Washington, Mr. Marion Swindell of Hertford, Mr. Raymond C. Collier of Elizabeth City, Mrs. John Watson Evans of Kitty Hawk, and the Rev. Earl Richardson of Edenton.

DR. CLOVIS CHAPPELL will be guest preacher for revival services to begin at the Edenton Methodist Church Sunday morning, February 3. Services will continue through Friday, February 8. Monday through Friday, morning services will be at ten o'clock. All evening services will be at 7:30.

ELKWOOD CHURCH, Asheville, had a special service on January 27, when entire families were invited to attend and the sermon was especially for youth. The highlight of the service was the first appearance of the new Junior Choir under the direction of Harold McDaris. The Rev. J. R. Dawkins is pastor of the church.

THE REV. HAROLD MINOR, North Carolina Conference Director of Adult Work, will meet with the Elizabeth City District Adult Council at the Edenton Methodist Church on Wednesday, January 30. The meeting will begin at 5:30 p.m. Members of the council will please bring sandwiches for supper. Coffee will be furnished by the host church.

BETHLEHEM METHODIST CHURCH, near Pleasant Garden, Guilford County, has built a memorial chapel in Korea—named "The May Fields Memorial Chapel." Miss Fields, who died in July 1955, was a close friend of Dr. and Mrs. Stokes (stationed near Seoul), and she had requested that memorial funds be sent to the Korean field. May's sister, Miss Blanche Fields, Pleasant Garden, N. C., writes that the chapel is being used for services but needs \$400 for completion.

THE REV. DR. JOSEPH M. M. GRAY, one-time chancellor of American University, Washington, D. C., and pastor of leading Methodist churches in the East and Midwest died at Pelham Manor, N. Y., January 9 at the home of his daughter, Mrs. Ralph S. Fowler, whom he had been visiting for the holidays.



Parsonage of Forsyth-Stokes Church which was dedicated Jan. 6. The building cost \$12,000 and was dedicated by Dr. Lee F. Tuttle, district superintendent; the Rev. Arthur Chamblee, during whose pastorate the home was built; and the Rev. Neil E. Smith, present pastor of the church.

THE COMMISSION ON ENTERTAINMENT, headed by the Rev. Dr. William H. Alderson of Bridgeport, Conn., is desirous of receiving inquiries from Methodist groups who might wish to bring to their cities the inspiration and uplift of a fortnight's visit of distinguished Methodist bishops, ministers and laymen from forty countries and forty-eight states at the next General Conference. Information will be sent to those interested in the form of a "Memorandum of Requirements." Inquiries should be addressed to Dr. J. Wesley Hole, Secretary, 5250 Santa Monica Boulevard, Los Angeles 29, California.

THE REV. GEORGE W. RUDISILL, W.N.C. Conference Director of Adult Work, led a discussion on Adult Education at the January meeting of the Anson County Methodist Ministers Association, at First Methodist Church in Wadesboro. The association was formally organized at the beginning of this Conference year. Its primary purpose is to discuss and study together one phase of the total program of The Methodist Church each month, as it relates to local churches served by the ministers of the county. It will also serve as an agent to better inform and enlighten the people of the county of the work of The Methodist Church and its official stand on the various issues of our times.

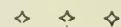
WILMINGTON DISTRICT ministers met at the Wrightsville Church Friday, Jan. 11, for the purpose of planning an evangelistic program. The workshop planned a district-wide census and visitation program. The theme for the evangelistic program will be "Tell Wilmington District About Christ." The final details have not been worked out but the program will cover a three month period.

Gaius Glenn Atkins, minister, tells of an incident which happened near the close of the First World War. A tank belonging to the Allies had a part in a minor engagement. Suddenly observers saw that it had stopped. They were at a loss to know why. It could not have been disabled by being hit, for it had not yet been under fire. There seemed to be no possibility that the mechanism had gone wrong, for it had just passed a thorough inspection. But there it stood, having no part in the plan of the hour. A messenger was sent to discover the reason, and this is the strange report that he brought back to the commanding officer: "The man in charge of the tank says that he has come to the edge of their map."

When the tank's crew started out a map was given them, showing the terrain over which they were to pass. They had gone that far, and, not knowing what was ahead, they were unable to proceed any farther.

It is a tragedy when we come "to the end of our maps," and, in that position, refuse to use our faith to go farther. Persons often come "to the end of their maps" in the living of their daily lives. When they do that, they could do like Abram of old, place their hand in the hand of God, "and go out not knowing whither," only knowing that God goes with them. Churches, too, may feel that they have come "to the end of their maps" in the use of their resources of strength, talent and means. When that happens, they could place greater confidence in God for whom they are in business to serve.

Often, it is necessary "to march off the map" with God. That is, it is, if we want our faith to grow and expand.



Few people would be satisfied even if their dreams came true.

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... by the EDITOR

Those Who Take the Sword

The recent outbreak of violence in Alabama and Georgia will be deplored by all sensible people—no matter where they stand on the segregation issue. There is no possible justification for such cowardly attacks upon Christians who are doing what they feel is their duty, and the only result of such violence will be the imposition of martial law and the intervention of the Federal Government.

How much better has been the attitude of the people of our own state, who have accepted the bus ruling with good nature and good sense. In North Carolina cities the end of bus segregation has come without incident, and with commendable prudence on both sides. Greensboro busses are no longer segregated, but no one seems to have noticed that fact. Negroes may sit wherever they please, but they seem to please to sit together.

Perhaps it was inevitable that scenes of violence should occur in Montgomery and other cities where public officials have frankly invited such violence by their attitude. Meanwhile the churches are being bombed and ministers of both races threatened with death. This can only result in more trouble, trouble that will not be solved by local measures at repression and intimidation.

What are the Methodists saying about this in Alabama? We invite you to read what the editor of the *Methodist Christian Advocate* (Birmingham) has to say in the editorial reprinted below:

WE REPUDIATE VIOLENCE!

In the handling of the race problem in the South there are many matters upon which Christians honestly and sincerely disagree.

But there is one point on which all must agree.

We cannot, as Christians, countenance violence as a means of settling disputes or expressing opposition.

We live in a democracy, in a society ordered by law and not by the passions or prejudices of individuals.

To practice violence settles nothing. In fact, it makes a just settlement of differences impossible.

It is the antithesis of reasoned judgment and government by law.

Christians deny their Lord and crucify him anew when they resort to violence to express their frustrations and protests.

Ours is a gospel of reconciliation, of brotherhood, of respect for individual personality, and of voluntary submission to properly constituted authority. If Paul does not mean that when he says "Be subject to the higher powers" (Rom. 13: 1) it is difficult to see what he does mean!

There are legally constituted means of expressing opposition to governmental edicts or legislative enactments. Christians are under obligation as good citizens to use such means where the need for change is felt. Let us eschew violence with vigor and courage.

No enduring solution of any problem will come out of an atmosphere of violence and fear. Let us have done with such criminal conduct! And let each perpetrator of such an act be prosecuted to the extent of the law!

Violence is not the answer.

Goodbye to a Church Paper

On the editor's desk today lies the final issue of *The Kentucky Methodist*, published for the last twenty-five years for the Kentucky Conference of The Methodist Church by the Rev. Dennis V. Snapp. After all these years, the Conference decided to withdraw its support and turn to the promotion of monthly magazines of the general church.

This is the second time within our lifetime that Kentucky

Methodists have discontinued their Conference paper. When we were a small boy the *Central Methodist* came into our home and provided competition for the (Baptist) *Western Recorder*, and we will never forget the thrill which came to our family when the *Central* devoted three inches to the story of a revival in our home church and noted the fact that a certain little boy from a Baptist home had decided, after "mature" deliberation, that John Wesley was right. We were that little boy, and Grandmother, despite the fact that she was a Baptist, cherished that clipping until her death.

Dennis Snapp and his paper had weathered the storms of the depression and a World War, but he couldn't fight the apathy and opposition of those who felt that it would be much nicer to have a paper that "looked prettier" and carried big names. We can sympathize with him, for once we almost had a paper shot out from under us. When the *Florida Christian Advocate* was merged with the national magazine, the editor merged first. But the merger lasted only one year, and now the *Florida Methodist* (its successor) is becoming bigger and better and gaining the respect and support of the Conference.

The Conference organ fills a need that cannot be met in any other way. The new Methodist magazine, *Together*, is a brilliant success as a family magazine, but it cannot maintain the close contact with the churches that makes the Conference paper a bond of brotherhood and an incentive to action. It has a different job and it is doing it well. Practically all of the objections which were advanced before publication started have been met, and it is a magnificent job, well worth the money of any of our subscribers. But it will not take the place of any Conference paper.

The one great task of the Conference organ is to provide news of the local churches, encouragement to the ministers by deserved recognition, promotion of good causes, and a medium of Christian teaching and evangelism.

These days, when we are seeking every means of reaching our people with our church's message, is no time to fall down on the job of promoting the Conference papers.

Youth Looks at the World

The little boy on the cover may be too young to form any very definite opinions about the world situation, but he is starting out right in one respect, at least. He's looking at a globe—and not at a map of his own state.

The trouble with most of us is that we have grown up with the idea that the world is bounded by our own community lines. In such a situation it is easy to do like the young tank officer, described by Halford Luccock, who, when questioned by his superior as to why he had halted, instead of chasing the enemy, replied, "But, sir, I have run off my map!"

It is hard to see the world as a whole. It is hard to put ourselves in the place of the red man or the black or brown man. And if the young fellow on the cover really wants to understand what is going on on the globe, he'd better not trust his father's spectacles.

Youth of today have a vision beyond that of their parents. They are not guided so much by prejudices; they are able to look at many of the problems and see the solution which we have overlooked.



I said to a man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown." And he replied: "Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light, safer than a known way."—Louise Haskins.

Prayer Vigils in Progress in the North Carolina Conference

By DALLAS MALLISON

"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you" Matthew 7:7.

Recognizing the importance of prayer in these troubled and perilous times, the General Conference of The Methodist Church in Quadrennial session at Minneapolis, Minnesota, on May 7, 1956, unanimously approved the world-wide Prayer Movement. The current nine weeks' Prayer Vigil now in progress in hundreds of N. C. Conference churches is in furtherance of this call.

"To reaffirm its faith in the efficacy of individual prayer and in the power of united prayer of persons devoted to the will of God;

"To urge all Methodists, individually and collectively, to cultivate the prayer habit until prayer becomes natural to them and they pray without ceasing;

"To go on record as desiring and inviting all people throughout the world 'who name the name of Christ' to co-operate in making the year 1957 the greatest year of prayer for peace, for brotherhood, and for personal commitment to God that this world has ever known." (From the official call to world-wide prayer adopted at the General Conference).

In response to this Call to Prayer, the N. C. Conference Board of Evangelism has called upon the individual churches and members in this Conference to enter into a continuous two months' Prayer Vigil which began at midnight New Year's Eve and which will continue through midnight, March 4. A minimum of 250 churches will take a formal and active part in this mass prayer and a probable maximum of many more, perhaps fully half of all the churches in this Conference.

From midnight to midnight, every minute of every hour of every day for nine continuous weeks, some one or more of these churches will have their people at the altar engaged in fervent, earnest, and united prayer. What a magnificent, truly inspiring spectacle!

The Prayer Vigils began on the Fairview Charge in the Burlington District and they will come to their formal end with one or more churches in the Wilmington District. The complete schedule, one full week being assigned to each of the nine districts, is:

Burlington—Jan. 1-7; Durham—Jan. 8-14; Elizabeth City—Jan. 15-21; Fayetteville—Jan. 22-28; Goldsboro—Jan. 29-Feb. 4; New Bern—Feb. 5-11; Raleigh—Feb. 12-18; Rocky Mount—Feb. 19-25; and Wilmington—Feb. 26-March 4.

"Many of us believe," declared Dr. H. K. King, who as Director of Evangelism for the N. C. Conference Board of Evangelism, is heading the Prayer Life Movement in his area, "that God is moving in a real way in the earth today, that His spirit is working among multitudes of people, and that He is

trying to speak to us of eternal things. Certainly, true prayer—communing with Him, listening as well as speaking—is our first and best way to hear what He would say, and to receive His grace and guidance, for



DR. H. K. KING

our own lives, for our Church, and for our nation and our world."

Dr. King said that the Prayer Vigils in this particular instance were being conducted under the joint sponsorship of the Board of Evangelism and the Woman's Society of Christian Service—the conference-wide agencies.

A most heartening and encouraging aspect of our own Prayer Vigils is that the

British Methodists are conducting the simultaneously with ours. Dr. King said that he had received word from Dr. William E. Sangster, the chairman of Prayer Vigil Committee in Great Britain that the Prayer Vigils began at midnight New Year's Eve at Wesley's Chapel, 'mother church' of all Methodism.

The renewed emphasis upon prayer by our Methodist leaders and the individual members of The Methodist Church represents a revival or a renewal of the role of prayer in the Christian's life as exemplified and taught by none other than John Wesley himself as well as old Bishop Francis Asbury. It is good, sound Christian doctrine that "The Testament gives us a picture of a world surrounded by the power of God waiting to break into this human existence and work wonders—and this power breaks in at the point of faith and by the channel of prayer."

Methodist leaders in this country have been showing increasing concern because the membership of the American Methodist Church has been increasing at only about half the rate of American population growth. While the population of this country has increased nine per cent since 1940, membership in the Methodist Church in America has gained only a little over five per cent during the same period.

Dr. King has pointed out that in the N. C. Conference during the last church year, out of 816 churches making up the Conference 216 reported no professions of faith, 192 churches received no new members, and 240 churches had fewer members than the year before.

However, Dr. King said, the number of new members had shown an encouraging increase during the past three years in the N. C. Conference. The gain has been from a total of 10,248 in 1953-54 to a total gain of 11,837 in 1955-56.

There can be no doubt but that prayer is at the very center of the individual Church.

(Continued on page 12)

I HEARD THE WORLD AT PRAYER

By GRACE NOLL CROWELL
(Texas Methodist Laywoman)

*I heard the world at prayer. I heard the pleading
Of countless souls whose voices do not cease . . .
The urgent and insistent prayer of nations
Crying out for Universal Peace.*

*I heard a strong man praying for forgiveness,
I heard a woman weighted down with care
Cry out to God. Oh, I have heard earth's anguish
Made vocal in an agony of prayer.*

*And I have seen their gladness when the answer
Has come with mercy from the throne of God
With full assurance that His peace is granted . . .
That men may walk light-hearted on earth's sod.*

*And there will be a great and sure revival
When mankind prays together in their need.
God! God! We lift a hallelujah chorus
For answered prayers. We praise Thee, Lord, indeed!*

(This poem may be reprinted without permission).

The Advocate's 100 Years

(Continued from last issue)

During the first ten years of its existence, the ADVOCATE was a family paper, containing not only religious articles, but secular information and dispatches. In its pages during the first year (June 13, 1856) was an account of the murder of eight pro-slavery men on the Ossawatimie Creek in Kansas, told by a correspondent in Lawrence, Kansas, which was itself the scene of a terrible battle between the pro and anti-slavery forces. A few years later, in 1859, it carried an account of the hanging of John Brown at Charlestown, Virginia. Advertisements were plentiful in its issues, many of which were of doubtful character. Greensboro and Goldsboro Female Colleges were advertised in several issues. It is interesting to note that Greensboro College, under the presidency of the Rev. Turner M. Jones, A.M., offered tuition and board, including fuel, attendance, washing and lights for \$70 per session of 11 weeks.

Now begins a period which has never been described by any historian. Bobbitt, in his story referred to above, makes no mention of the independent paper which came into being at Raleigh in 1865. Published by J. Branson, who ran a bookstore in that city, it seems to have been entirely independent of any Conference control, although Branson was a Methodist local preacher and had the assistance of Dr. H. T. Hudson, then pastor of Edenton Street Methodist church.

A study of the files of this magazine, which are in the vault of the N. C. CHRISTIAN ADVOCATE, shows that it was really a Conference paper, printing news of Methodism, with copious reports on Methodist meetings. The first issue was dated Feb. 5, 1865, and carried an item concerning the establishment of a new literary magazine by the former North Carolina pastor who had become a famous preacher in New York City. The Rev. C. F. Deems, whose name recurs frequently in the news of the day, had accepted the pastorate of a former Presbyterian church in that city, which had turned independent and taken the name of Church of the Strangers. Dr. Deems was still a member of the North Carolina Conference, it seems and a few years later was active in the General Conference of the Methodist Episcopal, South, held in New Orleans.

The *Enterprise* seemed to flourish for the first year and its pages show marks of great editorial talent, possibly due to efforts of Dr. Hudson, who was later to become one of the great preachers and writers of the South. The Rev. Peter Doub began a series of articles on the history of North Carolina Methodism and carried them through several months.

An indication of the terrible times in which these men lived and worked is seen in the following item, published in 1866. On the 18th and 19th of February, the 4th and 20th corps under General Slocum and General Davis camped near the residence of Mr. Levi Koon in Lexington Dis-

trict, S. C. On leaving, someone took his little son, Preston, age 7, with him. He may have been left in the eastern part of the state." I wonder if that little boy was ever found.

During this year a discussion began regarding the changing of the boundary lines of the Conference to provide for a Western and Eastern Conference, leaving South Carolina churches out and taking over some of the Holston and Virginia Conference churches. Dr. R. L. Abernathy wrote an article advocating such a plan, and the bricks began to fly. They continued to fly for many years.

The year 1866 also saw a discussion as to whether it might not be advisable to change



Mrs. M. B. Gillam of Windsor, N. C., despite her youthful appearance, has been a reader of the "N. C. Christian Advocate" for sixty years. She says, "Ever since I can remember, it has been a welcome visitor to our home, first in my father's and then in my own. And from the time I could read the children's stories until today, when I read everything, I've enjoyed its contents."

the time of meeting of the Conference from November to December. The bishop wanted November, and "the bishop prevailed," says the editor.

Although the *Enterprise* was not an official paper and cannot be listed as one of the succession, yet it was, in fact, the successor to the N. C. CHRISTIAN ADVOCATE and, despite its short life, deserves mention in any history of the ADVOCATE. Not only did it keep Methodist journalism alive in the state, but it trained one of the ADVOCATE's greatest editors. As we read over the yellowed copies of that fateful year, we are impressed by the cheerfulness with which those impoverished people faced a new life in a ruined land.

It is in October 29 issue that we are startled by a change in the name—from *The Enterprise* to the *Methodist Enterprise*. The editors explain that, as most of their subscribers are Methodists and they are both Methodist preachers, they might as well name the paper according to their taste. We may read between the lines here, in the light of later events, and see an effort on the part of Branson to preserve his investment, for there was evidently a clamor among the preachers for a Conference Organ, and he may have thought that by renaming the *Enterprise* he could stem the tide toward a new church paper.

If this was his motive, it failed of its intended effect, for there was some action going on behind the scenes which did not get into print, and on Dec. 3 the name of H. T. Hudson was no longer on the masthead of the paper. On the editorial page appeared a notice saying that Dr. Hudson had been asked to edit the proposed new publication of the North Carolina Conference to be called *The Episcopal Methodist*.

In the issue of Dec. 24, 1866, appears a notice of publication which would take the place of the old ADVOCATE. Branson, now the sole editor, of the *Methodist Enterprise* wishes the new paper much success and expresses his appreciation for Dr. Hudson. In the next issue the name of Branson's paper is changed back to *The Enterprise*. (without explanation) Despite the fact that in February, 1867, the *Enterprise* boasted of a circulation nearly equal of that of any newspaper in the state, the paper lasted only about a month longer. On April 8, Branson announced that the paper was for sale, if possible. If no one would buy it, he would turn over all subscriptions to *The Episcopal Methodist*. I cannot learn what happened after this. The files are closed, and the big bound volume stops suddenly with this issue.

With a bow and a "thank you" to this almost unknown local preacher who kept the flame of Methodist journalism burning during those two terrible years, we now turn to another volume on our shelf and follow the fortunes of Hudson and his "bold venture" in religious journalism of 1867. It was indeed a bold venture when this busy parson, who was pastor of the leading church in the state, attempted to do the job which had taxed the strength of other men. He had not been the first choice of the committee; they had selected the Rev. William Bagley, but that wise gentleman had declined. I do not know any of the circumstances except those bare facts, but it would seem that almost any man would have thought twice before tackling such a job. Hudson must have felt that his duty lay in the direction of religious journalism and perhaps he thought that here was a chance to do something for the Church that no one else was in a position to do. He had his salary as pastor and a place to live; he did not ask, or receive any remuneration for his work as editor.

The Rev. W. H. Cunningham was publisher and "agent" (presumably this meant that he was responsible for all business affairs.) Hudson had the title of managing editor. But titles meant little in those hectic days, for it was not long before misfortune struck. The office burned down and much of the type and fixtures was destroyed; the next year the ruin was complete when all that had been saved from the fire was ordered sold to satisfy claims against the publisher.

Again Hudson stepped in and saved the day. When the property was put up for sale he bought it with his own money. For a little more than a year, he continued publishing the paper and editing it, at a loss to himself in money and peace of mind. Yet no hint of this appears in the pages of the *Episcopal Methodist*, as the new paper was called.

(Continued next week)

Youth Christian Witness Mission to Be Held in Fayetteville District

By JOAN PARSONS
Box 1225, Fayetteville, N. C.

On the weekend of March 29-31 twenty-five churches in the Cumberland Subdistrict of the Fayetteville District will be host to a Tri-District Youth Christian Witness Mission which will include the Burlington, Durham, and Fayetteville Districts. The mission will convene at Haymount Methodist Church in Fayetteville.

At the first meeting of the Planning Committee, the latter part of December, plans for the mission were outlined by the Rev. Herman Winberry, Conference Director of Youth Work; the Rev. Hiram K. King, director, Conference Board of Evangelism; and Jim Long, president, Conference Methodist Youth Fellowship. Plans included MYF improvement in the local church, instruction and training of the Visiting Teams, the actual visitation process, and some type of follow-up evaluation.

The Executive Committee was elected as follows: Mr. King, Director of the Mission; the Rev. W. E. Howard, Director of Field Work; chairman of the committees: prospects, the Rev. G. R. McKenzie and Miss Elizabeth Taylor; assignment and preparation, Mr. Winberry, Mr. Long, the Rev. O. L. Hathaway, Mrs. J. R. Bain, and Miss Margaret Ann Riddle; registration and finance, Miss Katherine Price and Miss Lynne Eubank; general meetings, the Rev. Clyde Boggs; publicity, Miss Joan Parsons and Mr. Forrest Shaw.

At a luncheon meeting at Bethany Methodist Church in Durham on January 3, this Executive Committee discussed in detail further plans for the mission. Each committee chairman was instructed as to the nature of his duties as far as the mission was concerned, and suggestions were made concerning the work of the local church. Mr. Winberry stated that MYF members in the local church should understand the whole story and purpose of the Christian

Witness Mission, that they should have prospects so that they could begin making contacts, and that they should evaluate their personal spiritual life in regard to witnessing to others.

It was decided that there would be 30 Visiting Teams composed of two members each. The Burlington and Durham Districts would provide 30 of these delegates, and the Fayetteville District would provide 30. A tentative plan for instructing and training members of the Visiting Teams and their Youth Counselors was discussed.

Another meeting of the Executive Committee was scheduled for January 17.

Four New Ministers Needed Every Week

"The rapid growth of Methodism in the Southeastern states demands that four new ministers be secured each week to provide for new churches," said Bishop Arthur J. Moore, president of the Southeastern Jurisdictional Council, The Methodist Church, Atlanta, Georgia.

"In 1956 our churches reported a net gain of 41,111 new members, and an increase of 191 pastoral charges. Since 1944 we have received a net increase of 414,886 people into the membership of the church and have added 1,596 pastoral appointments in the seventeen annual conferences of the Jurisdiction.

"Our reports show that we begin the year 1957 with 12,350 individual congregations, an increase of 92 over 1955, and 6,135 pastoral charges, an increase of 191 over 1955.

"In 1956 these pastoral charges had a membership of 2,567,239 people and raised \$44,566,613 for building programs. They reported a church school membership of

1,917,898 persons, an increase of 56, over 1955.

"Our people in the 6,135 pastoral charges paid their ministers a total of \$25,871, for pastors salaries, gave \$16,749,729 all benevolences, and paid a grand total \$113,482,518 for all purposes.

"In addition to the net increases mentioned above a comparison of giving between 1944 and 1956 shows that \$38,219,070 more was given for church building in 1956 than in 1944; \$11,387,475 more was given for the total benevolent program in 1956 than in 1944, and an increase of \$8,209,189 was given for all causes in life and work of the church in 1956 over the amount given in 1944."

The Southeastern Jurisdiction is one of the six Jurisdictions of The Methodist Church and is composed of the members of The Methodist Church in the nine Southeastern states and Cuba. The eight episcopal areas in the Southeastern Jurisdiction and the resident bishops are: Atlanta Area, Bishop Arthur J. Moore; Birmingham Area, Bishop Bachman G. Hodge; Charlotte Area, Bishop Nolan B. Harmon; Jackson Area, Bishop Marvin A. Franklin; Jacksonville Area, Bishop John Branscomb; Louisville Area, Bishop William T. Watkins; Nashville Area, Bishop Roy H. Short; and Richmond Area, Bishop Paul N. Garber.

Workshops on Alcohol Education March 25-29

Dr. Caradine R. Hooten, Washington, D. C., conducting.

Assisted by Russell L. Dicks, Duke University.

Durham District—March 25—Monday—10:00 a.m.-12:30 p.m. Place of meeting: Durham.

Burlington District—March 25—Monday—5:00-9:00 p.m. Meeting at Siler City.

Fayetteville District—March 26—10:00 a.m.-12:30 p.m. Meeting at Fayetteville Haymount Church.

Wilmington District—March 26—5:00-9:00 p.m. Place of meeting: Whiteville.

New Bern District—March 27—10:00 a.m.-12:30 p.m. Meeting at New Bern Centenary Church.

Elizabeth City District—March 27—5:00-9:00 p.m. Place of meeting: Elizabeth City.

Rocky Mount District—March 28—10:00 a.m.-12:30 p.m. Meeting at Rocky Mount, First Church.

Goldsboro District—March 28—5:00-9:00 p.m. Place of meeting: Goldsboro, Luke Church.

Raleigh District—March 29—5:00-9:00 p.m. Meeting at Raleigh.

Order film, "Far From Alone," from Rev. W. C. Walton, Longview Methodist Church, 2312 Milburnie Rd., Raleigh, N. C.

The date of our Workshops was changed from early in the month to March 25-29.

The N. C. BOARD OF TEMPERANCE will meet January 22, Tuesday, 2:00 p.m. at Goldsboro, St. Paul Church. All members are urged to attend.

—D. W. CHARLTON, President
N. C. Board of Temperance



MEMBERS OF THE YCWM EXECUTIVE COMMITTEE: From left to right: front row: the Rev. Herman Winberry, the Rev. O. L. Hathaway, Miss Katherine Price, Miss Joan Parsons, the Rev. Hiram K. King, the Rev. W. E. Howard, and the Rev. G. R. McKenzie; back row: the Rev. C. D. Barcliff, Mr. Jim Long, the Rev. John Cline, the Rev. Dewey Tyson, the Rev. Chester Brown, and the Rev. Harmon Smith.

North Carolina Conference Missionaries Begin Work in Puerto Rico

By MRS. W. R. GARRARD

The Rev. and Mrs. Garrard, formerly of the Wilmington District, were appointed as missionaries in 1956.

This letter is about four months late but I still want to share with you some of our early experiences here on the Island of Vieques, Puerto Rico. There are so many things that I want to tell you that it would make much too long a letter. So I will only write about a few of our experiences—some delightful, some difficult, but all educational and spiritually uplifting!

Our plane ride from Atlanta, Georgia, to San Juan via Tampa and Miami, was quite a thrill for all of us. Although we enjoyed it we were very glad to feel the solid earth beneath our feet in beautiful San Juan. We had a very pleasant two-day visit in San Juan, staying at the George C. Robinson School, with which I am sure you are familiar as it is supported by the Woman's Division of the Board of Missions of the Methodist Church.

On the morning of Friday, August 3, at the San Juan Airport, all five of us squeezed into a four-seater plane with a very pleasant pilot and we were at last on the last lap of our journey to Vieques and the people whom we will serve for the coming years. The flight over the main island was a very impressive one. We flew not far from the ocean—could see at one look (down) the seashore, the mountains and valleys. The island is so GREEN and the coconut and banana groves make such a pretty pattern from our bird's-eye view.

Although we were two hours late (because of rain) a large number of the congregation met us at the airstrip on Vieques Island. Reverendo Jose Robles greeted us in faltering English. A group sang beautifully a song of welcome in Spanish. Although we did not understand the language we could understand the expressions of gladness on the faces of all the people which made us glad we had made the long journey to this remote island of God's great earth. I always heard of "rolling out the red carpet" of welcome but they had rolled out the red station wagon—one of the most impressive vehicles on the whole island. This is owned by Juan Ayala, radio and TV repairman, who gives unstintingly of his time and efforts for the church as a local preacher. We, in the red station wagon with Senor and Senora Ayala, led the procession into town.

You can imagine what a spectacle we were but you cannot imagine our first impression of the town of Isabel Segunda. It definitely was not like anything we had seen before, with the narrow streets and the ancient stores clustered around the Plaza.

We stopped at the very attractive new Methodist Church in town. Bill led us in prayer before we left the church. At the close of every prayer all the people say "Amen," something most of us Methodists hesitate to do anymore. Then we traveled along the very rough road, past the hovels the people call homes, to the parsonage which sits on a very high hill.

Some of the members of the Woman's Society of Christian Service prepared lunch for us and the Rev. and Mrs. Robles (a bride of two months), and about 10 other leaders of the church. The menu was largely Puerto Rican food; arroz con pollo (chicken and rice cooked with pimientos, olives, tomato sauce, seasonings), ensalada (platter of various raw and canned vegetables arranged very attractively), arepo (little round bread cooked in deep fat) and for dessert the familiar fruit cocktail with a whole pineapple slice on top. The Puerto Ricans always eat the meal without drinking anything and serve coffee with dessert. Their coffee is made very strong and diluted with cream—cafe con leche. The native coffee is very potent. In their cooking a slight (or not so slight) taste of garlic can be detected. The food was prepared in the Puerto Rican kitchen (a little house in the back yard of the parsonage). There the women cook over charcoal as they are accustomed to doing in their homes. They do not understand the use of the electric range in the kitchen of the parsonage.

On Saturday Mr. Robles (the assistant minister) brought two young girls, Lolin and Claudina, to help me. They sang hymns as they worked. The words were strange but the melody familiar. I thought I was to pay them and had worked them rather hard before I learned it was a complimentary service for the new minister and his family. Both the girls are members of MYF and the choir.

On Sunday morning, about 8:45, Mr. Robles came for us in the mission truck to go to Sunday school. When we arrived at the church they were already singing—nearly a church full of *children* singing praises to God. I was greatly touched to think, "I do not understand these words but God hears and understands all His children though we are different in color, speech and ways of life." You can imagine that Janice, Jill and Billy felt a little strange to go to their classes for this was different from any of the other churches at which they had been "the new preacher's children" and subject to many stares. After Sunday school Mr. Robles and Bill baptized four beautiful children. The mother was not present. The father and god-parents stood with the children.

Finally, after all the other people left the church (mostly in several trips in the mission truck), we boarded the jeep and started home. After much talk, (little of which we understood), we learned we were to go to the home of the newly baptized children for refreshments. This is a custom here. The home was a very small hut wedged in among others and very close to the road. The house had no screen windows or doors but the absence of insects and pests is surprising. After drinking a bottled orange drink and visiting a while we started to leave but were told "the table had been prepared" for us. So we stayed for lunch.

At 2:00 p.m. our whole family went

to the meeting of the Methodist Men to be presented to that group. There were 22 members present. The program was an explanation of the organization of Methodist Men by Mr. Robles. The business session included a discussion about the need of air-conditioning the church and a complaint about the noisiness of "Americano" Marines outside the church during services of worship. On Sunday night Bill preached for the first time to his new congregation. Mrs. Gittings, English teacher in the local school, did a fine job of translating *nearly* all the way through the sermon. The scripture was: "I am not ashamed of the Gospel of Christ for . . ." Some time before the conclusion when Bill used the term "stand up for Jesus" she translated it literally and the congregation rose to its feet. Bill's face registered only slight surprise (perhaps no one knew except me) and he smoothly led us in prayer.

This gives you an account of our first week-end here on Vieques Island. Now we feel quite at home—some of the things that seemed so strange at first now seem commonplace. But there are many things that will never seem commonplace to us—the squalor of the homes, the naked children, the thin bodies that evidence the lack of sufficient diet, the lack of space for the children to play, the longing for a better way of life, the hunger to know more of the saving power of Jesus Christ. The physical beauty of the island is breathtaking but the poverty of the people is unbelievable. You have never seen so many people with so many problems. Of course, their problems are our problems and we are striving to help them in every way possible. To do our best we will always need your support through your prayers, and your material gifts. Mail time is the highlight of the day for us if we receive letters from friends!

Subscriptions Received

Name of church or charge, number of subscription, location, and pastor's name are given in that order.

EVERY-FAMILY PLAN

Mt. Tirzah Ch., 6, Timberlake, Rev. W. A. Giles; Fair Bluff Ch., 58, Fair Bluff, Rev. H. F. Davis; Peakview Ch., 4, Creston Chg., Rev. C. O. Newell; Mt. Hermon, 47, Pasquotank Chg., Rev. L. A. Green; Cordova Ch., 20, Cordova, Rev. H. L. Rogers; Stonewall, 52, Stonewall Chg., Rev. D. M. Lewis; Union Ch., 50, Union Chg., Rev. Hoyt Cheek; Riverdale Ch., 30, Bridgeton Chg., Rev. R. Bruce Pate; Macedonia Ch., 48, Thomasville Dist., Rev. C. W. Sisk; Konnoak, 23, Winston-Salem Dist., Rev. S. M. Needham; Trinity, 50, New Bern, Rev. A. P. Hill; South Point Ch., 70, Gastonia Dist., Rev. C. C. Phillips; Bethel, 86, Canton, Rev. L. B. Hayes; Centenary, 220, Smithfield, Rev. L. A. Tilley; West Burlington, 229, Burlington, Rev. W. A. Tew; Middleburg Ch., 25, Middleburg, Rev. W. D. Wise; Purcell, 84, Charlotte, Rev. E. C. Price.

Not 100%

Vance Chg., 53, Henderson, Rev. W. W. Sherman, Jr.; Roberdell Chg., 24, Rockingham, Rev. W. R. Johnson; Glen Raven, 11, Burlington Dist., Rev. Christian White; Ann St., 27, Concord, Rev. Miles McLean; Mebane, 10, Burlington Dist., Rev. C. H. Mercer.

Western North Carolina Cabinet Meeting

The mid-year meeting of the Bishop and Cabinet of the Western North Carolina Conference took place on January 2, 1957, at the First Methodist Church in Charlotte. After a devotional period conducted by Bishop Harmon, he reviewed briefly the progress of various aspects of the Conference's work to date. He announced that it is planned to have Cabinet Meetings held regularly at least four times a year in order to supervise better the work of the Conference and promote more vigorously various important aspects of Conference work.

The Bishop stated that he had not asked all Boards and Commissions to report to this Cabinet Meeting, notably, the Board of Education, since that Board had not had a chance to formulate its Quadrennial long-range plan definitely, and since other interests, notably Evangelism, are of immediate concern. The following reports were made and actions taken:

Board of Education—Local Church Emphasis: Dr. Carl H. King, Executive Secretary of the Board of Education, asked the Cabinet to rule upon the matter of when the term of newly-elected Sunday school officials should begin in view of the change in date of holding Conference.

Motion, Jordan-Few: That all Church School Officers elected by the Quarterly Conference take office at the beginning of the New Conference Year. (Passed).

Motion, Winkler-Jordan: That each pastor set up the Summer Program for his Charge before the meeting of the Annual Conference in June. (Passed). This is to include Vacation Bible Schools, Camping Program, and Youth Activities. This will provide for the creation of a well-planned Summer Program in those Charges where a change in pastors takes place, as well as all others.

Dr. King distributed to the District Superintendents the blank forms upon which pastors of the Conference can report to their respective District Conferences. Dr. King has provided these forms each year as a service to the Conference and the Superintendents.

Board of Evangelism: Dr. J. Clay Madison, Chairman of the Conference Board of Evangelism, presented a written report to the Cabinet covering the work of his Board to date, and outlining its long-range objectives. He strongly urged the need for active District Committees on Evangelism in every District, and that these be depended upon by the entire Conference to see that Evangelism in the respective Districts be properly encouraged, planned for, and supervised. He also emphasized the purpose of his Board in throwing its full weight behind the strengthening of the Local Church Committees on Evangelism, and depending on these local Committees in each Local Church to follow up the purposes of the Board.

Goals of the Board of Evangelism this year: (1) Organization of District Committee on Evangelism in every District. (2) Strengthening the Local Church.

Schedule of Conferences on Evangelism: March 4—Trinity, Asheville, for Asheville, Marion, and Waynesville. March 5—First,

Newton, for North Wilkesboro, Statesville, Gastonia, and Charlotte. March 6—First, High Point, for Salisbury, Winston-Salem, Thomasville, and Greensboro.

Speakers are to be Bishop Nolan B. Harmon and Dr. Leonard Cochran of Macon, Georgia. Each District Superintendent was asked to select one outstanding pastor who has been successful in Evangelism in his District, and ask him to present his program to the respective meetings.

Board of Missions and Church Extension: Dr. W. Kenneth Goodson, Chairman of the Board of Missions, and Rev. Horace McSwain, Executive Secretary of this Board, presented their reports and asked guidance from the Bishop and Cabinet upon the following: (1) The Board is interested in getting a competent person to make an over-all study of the W.N.C. Conference for the location of new churches. (2) Whether it is wise to spread the funds of the Board to many places, or to do one big job in one certain place. (3) Regarding the 10% to be sent by the District Mission Societies to the Conference Board Treasurer, since only one-third of the Districts are now doing this. (4) Putting "Ten Dollar Clubs" on a Conference instead of District basis.

Motion, Huggin-Few: That the program of Church Extension be on a District basis for the present time. (Passed).

Board of Lay Activities: Mr. Edwin L. Jones, the Conference Lay Leader, presented his report and suggested: That the Church Extension Program be kept on a District basis in order to elicit more support from local people and bring closer to them the respective building projects. Mr. Jones emphasized the need for sending 10% of all "Ten Dollar Club" funds to the Conference Board of Missions, that this money might be used in needy places and in Districts other than those which raised the funds.

He added, with regard to Laymen's work: The Laymen should be used in the pulpit during the Pastor's vacation period, or in case of his illness; the need over our Conference for more Methodist Men's Organizations with guided projects; use Lay-

men in visitation Evangelism. "Laymen want to be used by the Church."

Commission on Minimum Salary: The Rev. Wilson Nesbitt had drawn up a blank form at the suggestion of certain District Superintendents, which form would be available for those Districts and Charges where a minimum salary is to be applied for.

Motion, Hipps-Winkler: That the blanks be accepted with the additional question added: "Is the Methodist Literature used in this Church?" (Passed).

Motion, Jordan-Few: That Wilson Nesbitt furnish these blanks to all District Superintendents who request them. (Passed).

The evening session was called to order by the Bishop, who called the roll of the Districts and asked each District Superintendent to report upon the acceptances and the Local Church Emphasis Program as these have been presented to date.

The program of the coming Annual Conference was discussed. Whether or not there should be a Youth Night was left to the determination of the Bishop and Dr. King.

Motion, Few-Jordan: An order of business at the next meeting of the Cabinet to be a discussion of the plan for re-districting the Conference. (Passed).

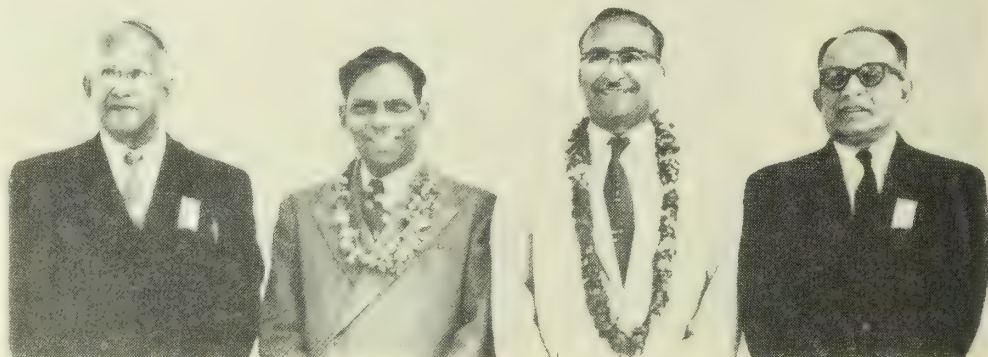
The Bishop was asked to appoint a Committee who should represent the Cabinet in studying the matter of a Conference Center. He named J. G. Huggin, Jr., Convenor, G. R. Stafford, and J. G. Winkler to act as such a Committee from the Cabinet.

Motion, Huggin-Carroll: That the District Mission Societies be urged to send to the Board of Missions Treasurer 10% of the money received from the "One Dollar Per Member Fund," and that each local Charge send its money to the District Mission Society Treasurer.

Amendment—Tuttle: That the Conference Board report the use made of this 10% to each District Superintendent. (Passed).

Cabinet Meeting: The next meeting of the Cabinet will be March 28, 1957, at 10 a.m., in Morganton, N. C.

(The above account was based on the minutes of J. G. Winkler, Secretary of Cabinet.)



Left to right: Bishops John A. Subhan, Gabriel Sundaram, Mangal Singh, Shot K. Mondol

These four men, the bishops of the Methodist Church in India, represent a milestone in the growth of Indian Methodism. They signify the assumption of all administrative leadership in the Indian church by Indians. The episcopal administration became entirely Indian at the Southern Asia Central Conference in November, when two American bishops retired and two nationals were elected to succeed them. The new bishops are Gabriel Sundaram of Lucknow and Mangal Singh of Bombay. They succeeded, respectively, Bishops Clement D. Rockey and J. Waskom Pickett. Of the two other Indian bishops, John A. Subhan of Hyderabad was elected in 1945 and Shot K. Mondol of Delhi in 1941. The transfer of top leadership in the Indian church from foreign to national hands came almost exactly 100 years after William Butler opened Methodist work in India. The Rev. Dr. James K. Mathews, executive secretary for India of the Methodist Board of Missions, was elected a bishop of the Central Conference but declined, saying he believed the episcopal posts should go to Indians. (Photo credit: Methodist Print by Lacy.)



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

More and More Prayer Needed

"The great cry is for prayer and more prayer that each woman in our great organization, the Woman's Society of Christian Service, answer God's call and need for her in this great World-Wide Prayer Movement. Thus there will be surety in our growth for uplifting God's world to peace."

This urgent appeal has come from the conference secretary of spiritual life, Mrs. J. C. Burwell. Mrs. Burwell says further: "At the beginning of a new calendar year we might think of the words as given in an article in the January 1957 issue of *The Methodist Woman*. An hesitant lady standing at a revolving door heard the voice of a gentleman quietly say, 'Let's go together.' She said that somehow that voice never left her. My prayer for each of us is that we clearly and distinctly hear His voice saying to us, 'Let us go together.' You know and I know that if we will put His work first we will be guided His way. . . . It is prayer and more prayer and yet more prayer that can change this world and make it to know that God is waiting for a great *World Prayer* so that he can do what His great love wants and waits to do for us."

Christian Outreach Encouraging

The North Carolina Conference's newer sponsored missionary, Miss Barbara Smith, is enthusiastic in her observations of the possibilities for Christian Outreach in Cuba, as expressed in a recent letter. Miss Smith, a native of Elizabeth City, is a teacher at the Colegio Buenavista, Havana.

"Cuba is a little island about 700 miles long and 150 miles wide but packed into that bit of space is a lot of beauty and over six million people," she writes. "In the midst of this beauty and with a few of these people God has given me the opportunity to work as a missionary of the Methodist Church."

"Each Friday morning when our 600 white-uniformed girls ranging in age from kindergarten through secondary school surround the flag pole in the patio and proudly give the salute to the Cuban flag, I realize anew the infinite possibilities for Christian outreach of our schools here. While Cuba is considered to be a Roman Catholic country, many of the people are Roman Catholic in name only and many others are completely indifferent to any religion. Several weeks ago we took a religious census in our Bible classes to help us in working with our children more effectively. One of my students, who is at Buenavista for the first time this year, was amazed. 'I don't know what to put. I don't have any religion.' As I questioned the child, I found that the father did have Catholic leanings and the mother Protestant, but that no religion was practiced in the family. Less than half of the children in my class were active participants in a Protestant Church."

"On the other hand, there are many con-

secrated Christians here in Cuba. The Methodist Church now numbers over 8,000 and co-operates with the Presbyterian and Episcopal churches in a seminary for the training of new ministers. I am constantly being astonished at the tasks these Cuba ministers undertake. The pastor of Leland Memorial, here in Marianao, ministers to the people of this church of almost 700. In addition to two regular Sunday preaching services, he has a chapel service for the boarding students at Buenavista and at Candler, the Methodist boys' school across the street. In the afternoon he takes some of his young people out to a very poor section of the city to conduct a mission Sunday school. In addition to all this he is the principal of a Methodist School in Havana.

Teaching sixth grade youngsters reading, spelling, history, geography, and grammar; explaining literature to seventh and eighth graders; working on chapel services and Bible class lessons; taking my turn at morning devotions in the dining hall; living in the midst of twenty-five boarding girls, hearing their problems, chaperoning them; helping teach a Sunday school class at the mission at Coco-Solo; worshipping with the congregation of Leland Memorial; attending morning worship and Woman's Society meetings with members of the English-speaking colony at the University Church; having Spanish lessons three times a week—all this makes for a very busy but a very happy schedule.

"I wish that I could write each of you a personal letter, but the pressure of time prevents that. Your letters and your prayers for our work here will be most appreciated. May God bless each of you."

Miss Smith's address is Colegio Buenavista, Apartado No. 5, Marianao, Havana, Cuba.

Japan to Send Missionaries

Another of the "younger churches" to which the Methodist Church in America is related, is planning to send out missionaries of its own. This time it is the United Church of Christ of Japan.

The United Church, through its vice-moderator, the Rev. Gosaku Okada, reports that it is considering organizing an Overseas Missions Department. The primary purpose would be to minister to the spiritual needs of Japanese scattered throughout the world.

"For example, there are 400,000 Japanese living in Brazil who are served by only thirty churches," Mr. Okada said. "And there are not ministers even for that small number. Churches in Bolivia and Paraguay are asking for ministers, and on Okinawa a Japanese community of 5,000 is seeking spiritual leaders."

Mr. Okada said the General Conference of the United Church probably will be asked to establish an overseas department at its fall session. In recent months, other churches to which Methodism is related have sent missionaries to other lands.

Philippine Methodists have sent workers to the Indians of Bolivia and Methodists of both Malaya and Sumatra have sent missionaries to Sarawak (North Borneo)—*World Outlook*.

Ideas Have to Be Changed

Our American idea of frontiers has to be changed as we look toward distant horizons. The new frontiers are not geographical; they are frontiers of fellowship. The love and discipline required of a Christian missionary today call for strong character of those who charted courses in the years gone by. Missionaries of this era do not go to their field to lead; instead they leave the initiative to the Christian leaders of the younger churches and with them seek to follow the Great Shepherd.—From a brochure, "Want a Real Job?"

The Methodist Church in Sarawak

In Sarawak in Borneo, The Methodist Church has for more than half a century worked among Chinese who, migrating from China early in the twentieth century, established the church in Sibu and along the Rejang River. Methodist Headquarters are at Sibu, where there are also churches, a large co-educational high school, and a primary school. The Woman's Division of Christian Service has had missionaries in Sarawak only since the second world war. A hostel for girls in the high school and a residence for missionaries have been constructed. A few miles from Sibu a clinic has been established. A Chinese Christian woman walked miles from house to house to raise money for the building, and the British Colonial Government has subsidized the work. A missionary nurse and one assistant have charge of the clinic. Along the river are approximately fifty churches and preaching places, and schools in the larger towns and villages. The mighty Rejang River is the only road for travel. A new Diesel-powered boat has recently been sent to Sarawak by the Woman's Division so that the missionary evangelist can work more effectively.

Several years ago work was started in the upper reaches of this river among the Dyaks, the largest indigenous group in Sarawak. The first Woman's Society of Christian Service among the Dyak women has been organized by Mrs. Thomas Harris.—From a brochure, "Southeast Asia."

Navajo Mission School

The Navajo Methodist Mission School, Farmington, New Mexico, a project of the Woman's Division of Christian Service, has expanded in providing housing for forty high school boys. The dormitory was named in honor of Mr. C. C. Brooks, who for fourteen years was superintendent. It is under the supervision of a Navajo couple, graduates of the school, Mr. and Mrs. Wilfred Billy. Mr. Brooks, the son of the former superintendent, is now director of Religious Activities of the school. Sixty boarding pupils were enrolled at Bisti, the outpost thirty-five miles from Farmington, and a new two-room school-house was completed, thus relieving the congested condition of having to eat, play, worship, and conduct school all in the same room.—"The Fruits of Discipleship."

OBSERVE RACE RELATIONS SUNDAY

February 10, 1957

Why?

*Progress in
N. C. Conference
Race Relations
Offerings*

1941	\$ 164
1946	830
1951	2,067
1956	4,005
1957	?

To demonstrate Christian good-will.
To invest in Christian character among future Negro leaders.
To practice good stewardship for Christian higher education.

How?

Plan exchange or joint worship services with other racial groups.
Plan meetings with other racial groups to discuss common problems.
Receive offerings Negro colleges.

*Progress in
General Church
Race Relations
Offerings*

1941	\$ 27,363
1946	125,000
1951	210,000
1955	292,521
1957	?

Outstanding Teachers in February Christian Workers' Schools



MISS ROSEMARY ROORBACH

Miss Rosemary Roorbach, a member of the staff of the Editorial Division of the General Board of Education, is the author of textbooks for Leadership Training Schools and a nationally recognized authority in working with children. In the Durham Area School she carried a double responsibility, leading a Kindergarten Laboratory Session Monday through Friday, February 18-22, and teaching a course for Kindergarten teachers and parents in the regular sessions of the School, February 17, 18, 19, 24, 25.

Dr. William R. Locke is Professor of Religion and Philosophy at High Point College. He has had wide experience in teaching in Christian Workers' Schools and will be teaching the course, "The Book of



MRS. E. I. TERRY

We are pleased to present pictures of three outstanding instructors who will be teaching in our Christian Workers' Schools during February. Many other equally able persons are giving their time to this work, sometimes at considerable personal sacrifice of time and energy. Every worker in the program of the church can find a course which will help him to become a more effective witness for Christ.

In the month of February a total of eleven Christian Workers' Schools are planned across the N. C. Conference, the dates of which are given in the January 10 issue of the NORTH CAROLINA CHRISTIAN ADVOCATE. Plan to attend your Subdistrict School when it is held.



DR. WILLIAM R. LOCKE

Revelation," in the Siler City School, February 3, 4, 5, 10, 11.

Mrs. E. I. Terry is a well-loved specialist in Intermediate and Youth Work. She was formerly Director of Christian Education at Hayes Barton Methodist Church, Raleigh. She will be offering the following courses in these schools:

Cape Fear Subdistrict, February 4-7, Divine St. Church, Dunn, "Teaching Intermediates."

New Hanover Subdistrict, February 10-14, Fifth Ave. Church, Wilmington, "Understanding Youth."

Aberdeen Area, February 24-26, Page Memorial Church, Aberdeen, "Understanding Ourselves."

Materials for Race Relations offering may be secured from General Board of Education, Box 871, Nashville 2, Tennessee.

The Race Relations offering of the North Carolina Conference is directed to Paine College, Augusta, Georgia, a very fine school.

Please send your Race Relations offering immediately after it is received to Marvin J. Cowell, Box 10344, Raleigh, N. C.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

JIM LONG, President, N. C. Conference MYF
Chi Psi Lodge, U. N. C., Chapel Hill, N. C.
JEAN EDWARDS, Publicity Superintendent
612 South Taylor Street
Rocky Mount, N. C.
HERMAN S. WINBERRY, Conference Director
of Youth Work
Box 6667, College Sta., Durham, N. C.

CHURCH VOCATIONS CONFERENCE

Steele St. Methodist Church, Sanford

March 1-3, 1957



REV. W. STANLEY POTTER, *Host Pastor*

PURPOSE:

to provide a fellowship experience for those considering church vocations as a life-work.
to inform young people about qualifications needed in church vocations.
to provide guidance and counseling aid for young people interested in church vocations.
to stress the philosophy of Christian vocations.
to offer aid, resource leaders, and help in these specific areas:

1. the ministry
2. Christian education
3. national and world missions
4. church music

WHO ATTENDS: Juniors and seniors in high school who have an interest in full-time church work or who have made a commitment to a church vocation.

COST: \$7.00, including \$2.00 pre-registration fee.

TIME: March 1-3, Friday through Sunday. Registration begins at 3:30 p.m. Friday and Conference officially ends at 12 noon Sunday.

LEADERSHIP: Dr. F. Heisse Johnson, Tennessee Wesleyan College, Athens, Tennessee.
Members of the Conference Commission on Christian Vocations.
Miss Jane Stentz, Office of Missionary Personnel, General Board of Missions.
Reverend William M. Howard, Jr., Jarvis Memorial Methodist Church, Greenville, N. C.
Miss Faith Sneed, First Methodist Church, Rocky Mount, N. C.
Rev. Robert Regan, Jr.
Miss Ethelynde Ballance
Dr. Harold Hutson
Miss Sally McCotter
Mr. Sammy Ray, U. N. C., Chapel Hill, N. C.
Rev. W. Stanley Potter, host pastor, Steele St. Methodist Church, Sanford N. C.
and others

REGISTRATION: Ask your pastor to recommend you to the district committee.
Each district is allowed 14 delegates. District committee will make selections February 1, 1957.

THEME: "SERVING GOD THROUGH THE CHURCH."

North Carolina Conference Commission on Christian Vocations

Herman Winberry, Chairman

Bob Bame, Secretary



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

Hitting the Hoop

The Methodist Home basketball teams are not setting records in number of games won, but both the boys and girls are playing outstanding ball. The boys' squad has displayed excellent team work as a whole, and Joyce Johnson, senior forward, stands out with a fine scoring record for the girls. Joyce bagged 58 points against Cathedral Latin on the night of January 4, for what is believed to be a Home scoring record. And with the unusual quirks of the game, both our boys' and girls' teams defeated Helena here, after losing both games at Helena. The overall picture shows that our Methodist girls' team has won three and lost five, while the boys have won two and lost six. The true measure of the games, however, shows up in the scores:

GIRLS

Helena	41	Methodist	39
Millbrook	47	Methodist	42
Children's Home	40	Methodist	30
Methodist	40	Buies Creek	30
Methodist	45	Buies Creek	37
Wendell	47	Methodist	42
Cathedral Latin	45	Methodist	36
Spring Hope	57	Methodist	36

BOYS

Helena	41	Methodist	37
Methodist	65	Millbrook	64
Children's Home	56	Methodist	42
Buies Creek	82	Methodist	65
Methodist	54	Helena	49
Wendell	81	Methodist	72
Methodist	81	Cathedral Latin	61
Spring Hope	45	Methodist	36

More Information, Please!

Sometimes we are puzzled when we receive a letter regarding one of our children, and the child's full name is not mentioned. In our family there are several Jimmy's, an equal number of Sandra's, and quite a few Frank's, as well as other name duplications. So it is really important that full names be indicated.

Also, when checks for clothing or other needs of individual children are sent, the full name of the child should be indicated either on the check or in an accompanying note.

And one more request. All checks or money orders for a child's actual expenses here, other than personal spending money, should be made payable to the Home, and mailed direct to us.

Your co-operation will help us in properly crediting the funds sent here.

Atwater Cottage Gets New Look

With so many cottages and other buildings, it seems that the carpenters and painters are working somewhere on the campus most of the time. The latest center of activity has been our Atwater Cottage, the home of our 9, 10 and 11 year girls. It had

been a L-O-N-G time since any work was done on this building, and it was badly in need of attention.

The remodeling included the addition of a small but well equipped kitchen on the first floor, and a locker room and new modern bathroom on the second floor. This bathroom, with its three basins and six individual enclosed units—2 tubs, 1 shower, and 3 stools—its tile floor and pine woodwork, is the pride and joy of this household, and a dream come true in the thinking and planning of the administration. We hope that before too much longer each cottage may have similar facilities.

New plumbing and lighting has been installed throughout the building, the walls painted in soft shades, the floors sanded and varnished, and Venetian blinds and new drapes installed in all rooms. New oak beds and dressers have replaced the old worn-out bedroom furniture, and some of the living room and hall furniture has been refinished and re-upholstered.

Another joy in this house is the electric water cooler. The children have more incentive now to drink the prescribed amount of water per day.

Miss Butler, the house mother, and her family of little ladies, are justly proud of the beauty of their home, and much of its graciousness will be absorbed into the lives of those who live there.

Our sincere thanks to the many friends throughout the Conference whose contributions make it possible for us to improve our property and our home life.

Making Christmas Last

Much of the Christmas celebration is just for the day or for the season, and when the tree is taken down and the balls, lights and tinsel are put away, when the parties are all over and the last carol is sung it's over until next year. And some of the gifts are temporary, and last but a short time.

However, many of the gifts received by our Home will carry Christmas far into the new year, and even into years ahead. Individual friends and business and church groups sent us a sizeable total in cash gifts, and beyond our actual Christmas needs, and the joys and pleasures that we were able to give the children, these contributions are helping us to face the difficult months ahead with a lot more courage.

The most lasting of all is the portion of the cash gift from the Woodmen of the World which will be used to place new drapes throughout our Jackson Cottage. This will give the little girls' home a real lift, which it has been needing for a long time.

And then too, the beautiful spirit of love and friendly interest that was shown toward us is something that will linger in our minds and hearts all through the year.

"Twas the Night Before Christmas,

And all through the house, not a creature was stirring—not even a mouse."

Since it's still January, we want to share with you just one more Christmas picture that we feel sure will warm your hearts. During the rush it was not possible to get it finished for our previous page.



Here are our little pajama-clad fellows at the Borden Cottage listening to the story that has become almost as timeless as Santa Claus himself. Can't you almost see the reindeer, and hear their clatter on the roof, through the wide eyes and vivid imagination of these youngsters? Three guesses as to what they dreamed about after being tucked in bed!

The Extremist

OUR Johnnie's report card showed an "A" in reading, but very low grades on his other subjects. When questioned by his house mother, he replied, "Well, you see, I'm really the cow's horns in reading, even if I am the cow's tail on the rest of the subjects."

Prayer Vigils

(Continued from page 4)

tian life and that it is the point at which the person comes into direct and personal contact with his Creator and Lord. That prayer is powerful and vital and invigorating has long been recognized, but, alas, all too often it has been allowed to lapse into disuse.

Read the Sermon on the Mount to obtain a new and enlarged perspective of the importance of Prayer in the Christian's life. Jesus not only gave much attention to prayer in this sermon, but he was praying ceaselessly and earnestly—even until the very last minute of his mortal life on this earth. The first 15 verses of Chapter Six of St. Matthew present the core of Jesus' teachings about prayer, containing the "Lord's Prayer" he set forth for his followers to use in their communion (Verses 9-13—only five short verses!)

"For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:8).

Our Mission As Disciples

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 9:35 through 10:8, 24-25.

Without a sense of mission life is not worth living. As disciples of Jesus we are not merely to absorb ideas or to quiver with religious emotions. There have always been those for whom the religious life is merely a "quest." They are like the Greeks Paul encountered at Athens—"always looking for some new thing." For Jesus, discipleship meant more than this. It meant work in behalf of the lost. According to Jesus, there were many of these—too many. He was appealing to his followers to help him in meeting the needs of those who appeared "as sheep without a shepherd," at the mercy of the destructive forces around them. The other metaphor Jesus used was that of the golden harvest which was in danger of rotting in the fields because there were not enough workers to bring it into the safety of the storehouse.

Why are we under obligation to feel this sense of mission? For one thing, Jesus set the example. Are his followers to be exempt

from hardship? Read verses 24-25. "A disciple is not above his teacher, nor a servant above his master." If the Lord of the harvest is busy with the work of redemption, certainly the servants ought not to stand by idle! And if the Master was not to escape the sneers and insults of opposing evil forces, why should the servant expect to avoid it? Measured by these standards we are reminded of what poor disciples we have been!

Another reason for this mission is the appalling need that faces us on every hand today. For example, there is a great shortage of workers in the church. Whether we are thinking of volunteer workers in the local church program, or of people to man the mission stations at home and abroad; the need is critical. Appeals come in constantly from pastors, mission leaders and service agencies of every kind. It is said there are seventy different kinds of missionaries needed now. Some denominations have a dozen openings for every church educational assistant that prepares for this job. These facts cause us to wonder whether

we have not been negligent in keeping the needs of the church before our youth.

But let us not conclude our discussion with a note of discouragement. We are told that Jesus gave these disciples authority to do the needed work. What an inspiration it is to call the roll of all those unpromising people who through the Christian centuries were able to make a difference to the world by using the power given to them! It is still happening, too. Only we need to keep the needs before our people, so that more will feel the call. *"The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest"* (Matt. 9:37-38).

◇ ◇ ◇

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FEATURES OF THE BONDS

- 5 per cent INTEREST payable semi-annually on March 15th and September 15th.
- Bonds will be issued on March 15th in denominations of \$500 only.
- Bonds will be registered as to principle only by the Security National Bank, Burlington, North Carolina, acting as trustee and escrow agent, and hence are negotiable and transferable.
- 15 year maturity redeemable by the Church within this period on written publication and notice given 30 days in advance of any interest payment date.
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Chairman, Bond Sales Committee
Grace Methodist Church
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Canal 7-3153



CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

An Adventure of "Mr. Mischief"

The Little Bell That Rang Backward

MRS. LOUISE GOOSMAN

Chapter II

Following the proclamation of the King that no more bells were to ring in the kingdom, Old Guiseppe was the most miserable of all the people. His bell-making business was gone, and soon his savings were gone, too. The only other thing he knew how to do was to mend worn and broken boots, so he turned to this trade, lest he starve.

Day followed dreary day. The little children huddled unhappily about, not really knowing how to play their games without bells. The horses were disconsolate without gaily tinkling bells on their harnesses, and every day more and more cows and sheep wandered away and were lost. Meals were never on time, for the children and the farmers were no longer called to the table at dinner time. They just ate when they got hungry, and since they did not all get hungry at the same time, it kept the mothers tired and cross. Offices and shops were opened haphazardly, if at all, and it was only a short while before both church and school doors were closed, for the people had no way of knowing when to go. The loss of the "Angelus" caused deep grief, too, for it was an old custom and greatly loved.

So passed a whole year in the "Village of the Bells," though the name had long since been changed to the "Village of Silence." And in all that twelve months the little Prince in the castle on the mountain had never laughed, nay, he had never even smiled.

Then on the day of the Prince's first birthday a wee visitor flew into town. Yes, Mr. Mischief had come back, and for a while he honestly did not know where he was because everything was so completely changed. For a few minutes he flew about seeking some familiar sight, and at last he saw this sign:

GUISEPPE

—THE BELL-RINGER—

SHOE REPAIRS

"By my two green eyes and my two pointed ears!" he said to himself. "There is something dreadfully wrong in this town!"

Without a moment's hesitation he flew into the Shoe Repair Shop, saw poor, sad Old Guiseppe at his last, and on the shelf the same big, half-finished bell.

He crawled under the big bell and said in a whisper, "Please, Mr. Bell, what has happened to the village?"

"Well," said the Big Bell crossly. "You ought to know, for you caused it. I saw you!"

"O, no! O, no!" cried Mr. Mischief. "I have been away a whole year. I could not have done this."

"But you did," said Big Bell. "You and you alone turned the silver clapper around in the Prince's bell, and it frightened him so that ever since then not one bell has sounded in the entire kingdom. Not one."

"O-o-o-o-o!" groaned Mr. Mischief, for now he knew. He remembered what he had done. But he had done it only as a joke!

What could he do? The poor little elf was distressed, for he had not meant to cause such a state of affairs. He looked about miserably trying to think of a way to undo his mischievous trick.

Then he saw it! Right there at the other end of the shelf was a small, dusty box wrapped in crumpled blue paper and clumsily tied with a faded blue satin ribbon. Slowly an idea began to grow and grow, until it was glowing like a bright light in Mr. Mischief's wee brain. He began to say to himself:

"Moon light, star bright,

Please don't come out tonight!"

He sat hidden on the shelf and said this to himself over and over, one hundred, two hundred, three hundred times, until the sun was gone and darkness came. Then he flew to the little forgotten box, but much to his dismay, he could not lift it. Not the whole package, but he remembered that he had lifted the bell itself. Quickly he removed the wrappings and ribbon and lifted the lid of the box. There it lay, perfect to see, not tarnished one bit, but glowing in the candlelight from Old Guiseppe's back room.

Now to fix the silver clapper! It was only the work of a moment to remove it, turn it around, and clamp it back into place. Dare he try it out here? No, for Old Guiseppe might hear.

Darker and darker grew the night, and neither the moon nor the stars shone in the sky. It was perfect for what Mr. Mischief intended to do.

(Guess what Mr. Mischief will do next week)



DO YOU LIKE TO WRITE?

We believe that perhaps our boys and girls would like to contribute to the Children's Page as well as to read it. With this thought in mind we shall welcome little stories or verses of your very own, and they will be published as we have space on the page. Some of the greatest authors began writing when they were your age, and we shall be glad to help you get started.

Write your story or verse plainly on large notebook or plain paper, put your name, age, and address in the upper left corner of the page, and mail to: Miss Elizabeth Whisner, c/o Methodist Home for Children, Raleigh, N. C.

Since it is still January, we want you to enjoy two Christmas poems written by members of the Junior Department of Edenton Street Methodist Church in Raleigh.



CHRISTMAS

Christmas means that Christ was born
On one early frosty morning;
A very, very shining star
Guided the wise men to it so far.

Shepherds watched their flocks at night,
Then they saw that gorgeous light;
Though they were tired the star gave them pep,
They went and saw the manger where the Christ Child slept.

—Kay Franklin, age 11



MEANING OF CHRISTMAS

On Christmas day Jesus was born,
The angels sang their praises on this glorious morn;
The shepherds and wise men knelt before his stall,
While everyone cried, Come all! Come all!

Jesus came to save the world from sin,
His teachings reached the people's hearts,
and in;
He taught that they were God's sheep,
And they knew it was so, way down deep.
—Mildred Williams, age 11



JUST FOR FUN

A lady was entertaining the small son of her married friend.

"Are you quite sure you can cut your meat, Willie?" she asked, after watching a moment.

"O yessum," he replied, without looking up. "We often have it as tough as this at home."



BIBLE QUIZ

1. Which book of the Bible contains one hundred and fifty songs?
2. What book of the Bible is made up principally of famous sayings?
3. What man had so much trouble that people still talk about his "comforters"?
4. Who was known as "the Weeping Prophet"?
5. Who was the little man who climbed up into a tree so he could see Jesus?

Answers to Last Week's Quiz

1. Eve—Genesis 3
2. Good Samaritan—Luke 10:25-37

Color Slides Available for Missions Study

A series of eighty color slides with a script on, "Town and Country Methodism in Western North Carolina," is available for use with the Church-Wide School of Missions on "High Hours of Methodism in Town and Country," from the Board of Missions of the Western North Carolina Conference.

These slides were made and the script prepared by the Rev. Wilson Nesbitt, Executive Secretary of the Town and Country Commission, and the Rev. Horace R. McSwain, Executive Secretary of the Conference Board of Missions.

The charge for handling and postage is only \$1.00. Write to Rev. Horace R. McSwain, Box 1457, Statesville, N. C., to schedule these, giving several possible dates.

Schedule of District Conferences

Western North Carolina Conference

Asheville: May 7, Groce Memorial
Charlotte: February 6, Pleasant Grove
Greensboro: April 28, Mt. Pleasant—Mt. Pleasant Charge
Gastonia: March 26, First, Gastonia
North Wilkesboro: May 14, Bethany-Jefferson Charge
Marion: April 10, Glen Alpine
Salisbury: March 16, Trinity, Kannapolis
Statesville: April 11, Race St., Statesville
Thomasville: April 4, Denton Central
Winston-Salem: April 9, Center-Yadkinville Charge
Waynesville: May 7, Central, Canton



Who can be at rest, who can enjoy anything in this world with contentment, who hath not liberty to serve God and to save his own soul according to the best light which God hath planted in him to that purpose?—*John Milton.*



Pictured above is the Christmas Treasure Tree at West End Church, Siler City. This was the way 100 boys celebrated Christmas. Each bag contained an offering for the building fund, the total being \$604, made up of gifts ranging from 18 cents to \$33. The Rev. Harvey B. Johnson is pastor.

ANNOUNCEMENT

THE ROCKY MOUNT DISTRICT CONFERENCE will be held in the Methodist Church in Williamston on Sunday afternoon, January 27, 1957. Two important speakers will be with us. Mr. Bill Price of Burlington speaking on the theme, "Tithing and Stewardship in the Local Church," and Rev. Vergil Queen, pastor of Duke Memorial Church in Durham, speaking on the theme "Church Emphasis and Higher Christian Education."

WALTER C. BALL, Superintendent

LETTERS TO THE EDITOR



FOR BETTER WORSHIP

It was encouraging to read Vergil Queen's article in the January 3 issue of the *Advocate* concerning "Questions on Worship."

Wouldn't it be wonderful if, in general, Methodists the world over could find themselves at home in any Methodist Church. This would be possible if Methodist preachers followed the general pattern of worship laid down in Order of Worship I.

Some ministers may want to use an order similar to Order of Worship I in the Methodist Hymnal, but may refrain from doing so because they feel that the people will not accept the change graciously. Naturally, there is some reaction to any change. This, however, is not reason enough for depriving our people of the best that we know. If our people are allowed to come under the influence of the moving drama of meaningful worship, they will develop an appreciation for the ritual of the church. This would be true especially if our ministers would find some way to instruct them in the meaning, mechanics, and purpose of divine worship.

A service of worship such as Order of Worship I in the Methodist Hymnal progresses with beauty and dignity in such a manner as to lend itself to making God real to people who seek to worship Him. After all, the goal of worship is the union of the soul of man with the spirit of God. When we come to church on Sunday, we come not to "hear the preacher" but to worship God through adoration, confession, affirmation, instruction and dedication of life. All worship regardless of what may compose the individual sections should be ordered in this fashion.

BRUNSON WALLACE

College Place Church
Greensboro, N. C.

In Memoriam

The rate for printing obituaries, resolutions of respect, etc., is now FIVE cents a word. Please count the words and send remittance when sending copy.

MRS. N. G. BETHEA

In the passing of Mrs. N. G. Bethea on April 13, 1956, the Woman's Society of Christian Service, the church and community of which she has served has lost one of its beloved members. She was a quiet unassuming person yet always ready to serve and help in everyway possible as long as her health permitted. She possessed a great Christian character and unwavering faith, and we wish to express our appreciation for her beautiful life.

Therefore be it resolved:
First—That while we will miss her always, we find comfort in our Master's assurance that she has entered into a rich and more abundant life.

Second—That we are grateful for her Christian character and may we cherish the example that she set for us in her Christian living.

Third—That a copy of these resolutions be sent to each member of her family and to the North Carolina Christian Advocate, and be recorded in the minutes of the Woman's Society of Christian Service of West End Church of Greensboro, North Carolina.—Mrs. John Taley, Mrs. W. L. Duncan, Mrs. B. H. Kimrey.

OPPORTUNITIES

Five cents a word each insertion. This rate applies only to non-commercial advertising. For rates applying to commercial firms write Jacob's List, Clinton, S. C.

MOHLER PIPE ORGAN for sale. Used ten years, two manuals, first-class condition, available immediately. For information contact Rev. Hoy L. Fesperman, pastor, First Evangelical & Reformed Church, Greensboro, N. C.

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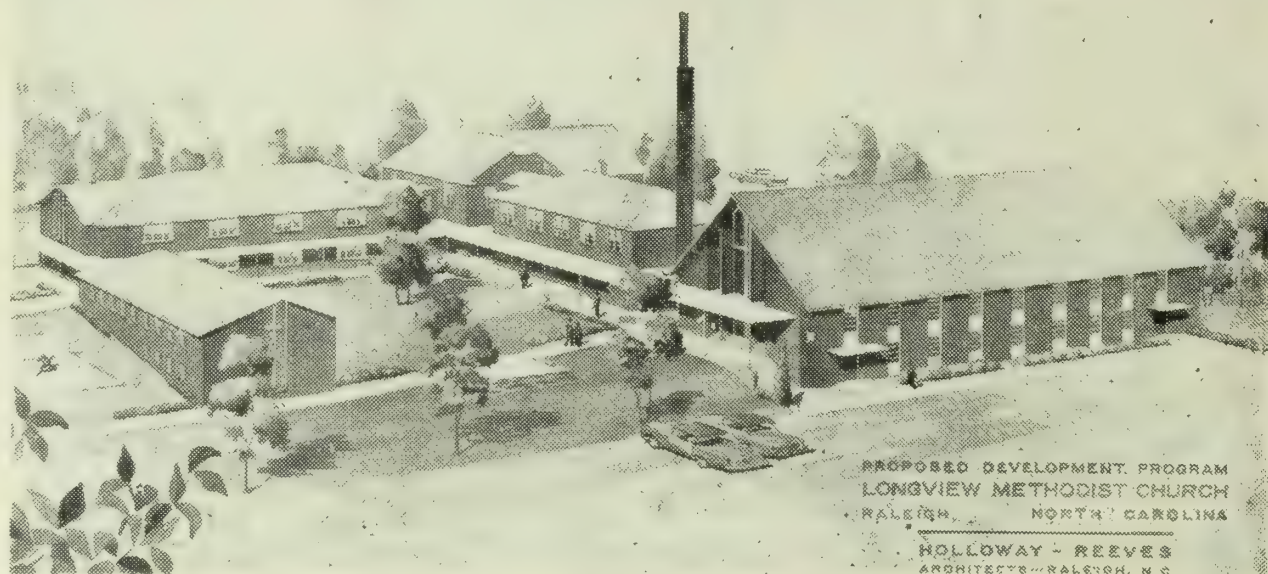
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An Investment Opportunity

● Longview Methodist Church, located in fast-growing Longview Gardens section of Raleigh, offers for public purchase \$75,000 in First Mortgage Serial Coupon Building Bonds.

FEATURES OF THE BONDS:

- **5%** INTEREST payable semi-annually on March 15th, September 15th.
- Bonds will be issued on March 15, 1957 in denominations of \$500.00 only
- Bonds will be registered as to principle only by the Security National Bank, Raleigh, N. C., acting as trustee and escrow agent, hence are negotiable and transferable.
- 10 year maturity redeemable by the church within this period on written publication and notice 30 days in advance of any interest payment date.
- Secured by First Mortgage indenture of trust on present assets of \$63,850 and the second building unit (7,000 square feet) estimated to cost \$70,000 plus.

Chairman, Bond Sales Committee
Longview Methodist Church
215 Lord Berkley Road
Raleigh, N. C.

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City and State



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Minister
OFFICE
Longview Methodist Church

{ TE 35841
TE 47554

NORTH CAROLINA

Christian Advocate

DUKE UNIVERSITY

FEB 2 - 1957

DURHAM, N.C.

February 28, 1957

Volume 102

Number 5

—H. Armstrong Roberts Photo

In This Issue



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THE EDITOR

She Likes a Big Parsonage

DALLAS MALLISON

Editorials

Now Is the Time

Wait and See

A Sense of Reverence

Street Preachers

Dinner With the President

Big Enough to Count



People, Places and Happenings

CHURCHES IN ROCKINGHAM and vicinity held a leadership Training School, January 27-30.

Has ADVOCATE Sunday been observed in your church? Now is the time to send in your list of subscriptions.

THE METHODIST MEN'S CLUB of First Church, Maiden, is handling the subscription campaign under way in that church.

METHODIST MEN'S CLUBS in the state of North Carolina number 409, of which 197 are in the WNC Conference and 212 are in the NC Conference.

WEST BURLINGTON CHURCH Sunday School presented its pastor, the Rev. W. A. Tew, and his family with a new TV set for Christmas.

FIRST STREET CHURCH, Albemarle, reports that approximately 105 persons took part in the prayer vigil recently observed by the churches in the conference.

A TRAINING CLASS FOR CHURCH MEMBERSHIP, opened to all members of the church, is being held each Wednesday night at Trinity Church, Wilmington.

DUKE MEMORIAL CHURCH, Durham, has begun a series of Bible studies to be held at the Sunday evening worship hour. The general title is "The Unfolding Drama of the Bible."

MEMBERS OF THE CROUSE CHARGE recently installed a central heating system in the parsonage, and at Christmas they presented their pastor, the Rev. Zane G. Norton, a television set.

WORK IS PROCEEDING on the excavation at the sight of the new church in Brevard, where the Rev. Douglas Corriher ministers to a large group of college students, as well as to the membership of the church.

WESLEY MEMORIAL CHURCH, High Point, is making a concerted drive for ADVOCATE subscriptions during this month, according to the church bulletin. The pastors, the Rev. Walter J. Miller and the Rev. J. H. Waldrop, Jr., are giving the church paper their hearty support.

THE REV. J. MALLOY OWEN, pastor of St. James Church, Greenville, will begin a series of thirty-minute television programs over WNCT, Greenville, on the Apostles Creed. This series will be broadcast on radio over WGTN, Wilson, and will begin Feb. 3.

MR. ROY DAVIS, prominent member of Wesley Memorial Church, Warrenton, recently passed away after a short illness. His pastor, the Rev. W. E. Perry, said, "He was a faithful member of Wesley Memorial Church, who preached a good sermon with the life that he lived."

SHILOH CHURCH, Granite Quarry, claims the record for infant baptisms in the Salisbury District, with a total of 22. The next highest was First Church, Salisbury, with

21. Shiloh was second in membership gain in the district, with 33 new members during the year.

TRIPLETT CHURCH, with 360 members, ranks third in the Statesville District in Advance Specials, having given \$1,200 for that purpose last year while raising funds for a building campaign. The first Sunday in Feb. will be ADVOCATE Sunday. The Rev. M. C. Ellerbe is pastor.

MRS. N. F. REID, widow of the Rev. N. F. Reid, died at her home in Greensboro recently. Mrs. Reid celebrated her 102nd birthday only a short while ago. Her husband, Dr. Reid, was at one time editor of the N. C. CHRISTIAN ADVOCATE and president of Greensboro College.

FORSYTH COUNTY churches will engage in a simultaneous evangelistic campaign of visitation during the week of March 17. This will be followed by a week of preaching evangelism. The campaigns will be under the direction of the Rev. Lee F. Tuttle, district superintendent.

THE REV. WILLIAM RICHARD ROYALL, 83, retired Methodist minister, died Jan. 18 at his home in Echo Inn. The funeral service was conducted by the Rev. Phillip L. Shore and Dr. L. B. Hayes. A member of the NC Conference, he had retired in 1936 and had lived in Hendersonville since 1938.

A LETTER FROM MR. AND MRS. DAVID L. SWAIN, of the Student Christian Fellowship, Tokyo, Japan, tells of the progress in their work there. In addition to his work with the Fellowship, Mr. Swain is on the editorial board of the *Japan Christian Quarterly*. Their address is: 30 Shinanomachi, Shinjuku-Ku, Tokyo, Japan.

A COACHING CONFERENCE ON WORSHIP will be held at Duke Divinity School, Monday and Tuesday, February 4 and 5. Dr. John Rudin and the editor of the ADVOCATE will be in charge of the discussions. This conference is under the direction of Dr. C. P. Morris of the Board of Education, North Carolina Conference.

SEVENTY MEMBERS OF GRACE CHURCH, Wilmington, gathered on Sunday night, January 13, to make friendly visits on members of the congregation. Thirty-five teams accepted their assignments and went out to make calls, and they reported that they were received cordially. Morning services of Grace Church are broadcast each Sunday over WKLM.

THE NEW PARSONAGE at Hickory Grove Methodist Church was dedicated on Jan. 6. The service was conducted by the Rev. Frank B. Jordan, superintendent of the Charlotte District, and the pastor, the Rev. Rollin P. Gibbs. The choir, under the direction of Dr. L. W. Richards led in the singing of the hymns and responses.

BISHOP NOLAN B. HARMON of Charlotte attended the annual meeting of the Methodist Board of Temperance in Washington,

D. C., Jan. 23-25. Meeting in the Methodist Building, the 23-member board heard the annual reports of staff workers, and drafted churchwide temperance projects in four general areas—education, legislation, rehabilitation of alcoholics, and church-member commitment.

NORTH CAROLINA DELEGATES to the Board of Missions meeting at Buck Hill Falls, Pa., were: the Rev. J. W. Fowler, Jr., the Rev. P. W. Yount, Jr., the Rev. Horace R. McSwain, Mr. W. Jasper Smith, the Rev. and Mrs. Charles Clay, missionaries to Brazil, Dr. and Mrs. H. C. Sprinkle, Dr. and Mrs. Kenneth Goodson, Mr. T. G. Highfill, Mrs. John Hoyle, Jr., and the Rev. R. P. Marshall.

THE OFFICE OF BISHOP W. EARL LEDDEN, president of the Council of Bishops of The Methodist Church, was almost completely destroyed January 15 in a fire which left standing only the tower of First Methodist Church in Syracuse, N. Y. The church, of which the Rev. Dr. Albert L. Baner has been minister for the past twelve years, occupies a triangle in the heart of downtown Syracuse. Destroyed in the same fire was the denominational publishing house of the Wesleyan Methodist Church. The bishop was attending the annual meeting of the Board of Missions at Buck Hill Falls, Pa., at the time of the fire.

ON JANUARY 13, two members of the WNC Conference met for the first time quite far afield from their home grounds. They were Chaplain Henry C. Duncan, U.S. Navy, and the Rev. Preston Hughes, pastor of Mount Tabor Methodist Church, Winston-Salem, North Carolina. Chaplain Duncan was conducting the English-language service in the First Methodist Church, San Juan, Puerto Rico, and Mr. Hughes was a member of the congregation. Chaplain Duncan has recently been assigned to the San Juan area to cover the religious needs of the Navy personnel who are participating in "Operation Springboard," the annual Caribbean maneuvers of the U. S. Atlantic Fleet. Mr. Hughes is in San Juan visiting his sister.

NORTH CAROLINA CHRISTIAN ADVOCATE

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North Carolina Conferences of
The Methodist Church
ESTABLISHED 1855

THE METHODIST BOARD OF PUBLICATION

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Mail Form 3579 to P. O. Box 508,
Greensboro, N. C.

.. by the EDITOR

Now Is the Time

Several hundred North Carolina pastors are putting on their campaign for ADVOCATE subscriptions. As we read the hundreds of church bulletins which come to our desk each week, we are impressed by the attitude of these men and their evident loyalty to their church paper. We would like to say "thank you" to all of them and to the energetic and capable district directors from both Conferences who have written letters and made speeches on our behalf.

Because of the fact that the dates for district conferences could not be given out in time for us to prepare our schedule of visits so as to avoid conflicts, it will be impossible for the editor to attend all of them, but he is doing the best he can. He misses any, it will be because he cannot help it.

Now is the time to renew your subscription. Don't wait to be asked. Send it to your pastor or agent as soon as possible, and let them forward it to this office. In this way, we can keep track of "who belongs to what" and eventually, we hope, get an accurate list of subscribers from each church.

Wait and See

Friends of the Methodist Children's Home in Raleigh would do well to reserve judgment regarding the troubles recently headlined in the newspapers. After talking with those who know the situation, it appears to us that the facts are not so, and that the trouble will soon be cleared up. The action of the alumni reflects the opinions of a few, but the leadership of the institution has not, at this writing, been given an opportunity to reply to the charges that certain individuals have been fired without cause and that too many boys and girls have been expelled.

Situations like these make news and the newspapers cannot be blamed for reporting them. But administrative problems are always with us, in church institutions, as well as other organizations.

A Sense of Reverence

President Eisenhower has demonstrated on many occasions that he possesses a deep sense of reverence and an understanding of the place that religion should play in the life of a nation. As he begins his second term, this attitude of humble reliance upon God augurs well for the future of America.

Some national leaders have seemed to use religion as a campaign issue, others as a prop. Dwight Eisenhower makes no parade of his faith, but its influence is apparent at all times.

Street Preachers

Greensboro newspapers have been filled with letters to the editor denouncing the action of the city police in the case of a street preacher whose harsh voice and lurid descriptions of the fate awaiting all those who disagree with him have resounded out over the noise of traffic for many months.

It is a difficult question to decide. Just where should we draw the line? Should we stop a man from preaching his version of the gospel because his manner offends our sensibilities? Is it not an infraction of the right of free speech to say that a preacher cannot preach on the street corner? And will

the city fathers draw up a set of rules for permissible preaching?

After listening to the orator in question on many occasions, we are inclined to sympathize with those who had rather not hear him, but we are of the opinion that more is involved than our own ideas of good taste.

Meanwhile the letters pour in, many of them thundering out against "educated" preachers in churches and insisting that only the untrained are to be trusted. And one young ministerial student who wrote an ironic letter supporting (by implication) the right of the preacher to have his say, has been denounced in bitter terms by those on his side of the fence who obviously misunderstood his letter. (Which should be a warning to all ministerial students to say exactly what they think, without fancy trimmings.)

We don't care for the brother's style of preaching, but neither do we feel competent to censor his sermons.

Dinner With the President

Millions of TV watchers last week had the unusual opportunity of having dinner with the President. Not actually, of course, but, with the exception that we couldn't eat the food, it was just about as good. We watched him sail into a full meal with great gusto, and we viewed with alarm the somewhat unusual table manners of some of his guests. (Some parents are going to have a difficult time with junior, after the spectacle of a high government official lounging with one arm on the table while he went after his food with all the dexterity of a one-armed frog-sticker.) We waited with bated breath, expecting every moment that the prominent society lady would lose that delectable morsel which she poised on the tip of her fork for at least two minutes!

There's nothing like watching a person eat to make one feel very well acquainted. Now we know just how the President manages his knife and fork, and we, like the news commentator, are quite sure that he must be in good health, after that intimate glimpse of his appetite at work.

Despite any lingering doubts as to what Emily Post may have thought about the exhibition, we are happy to have had dinner with the President in our own home—via television.

Big Enough to Count

A visiting professor, arguing for better trained ministers in a recent speech at Garrett Seminary said, "There is a big time lag—20 years or more—between seminary graduation and the time a man gets into a church big enough to count."

Shades of the Methodist circuit riders! How big must a church be to rate in this professor's book? Does it have to have 500 members, a thousand, or three thousand?

With most of the professor's remarks we are in hearty accord. We are with him when he says that the seminaries are giving "too many unapplied content courses and too many un-gospelized practical courses." That criticism will not apply to all, or even most of our schools, but it is worth thinking about. When, however, he hints that most preachers are marking time until they can get into the "high-steeple" class, we can't refrain from emitting an unecclesiastic snort. As to his insinuation that the pastor of a small church doesn't use his theological training, again we feel that he just doesn't know what he is talking about.

How big is "big enough to count?" It all depends on what you are counting, salary or souls, and who does the counting, man or God. There may be a difference in the unit of measurement!

She Likes a Big Parsonage

By DALLAS MALLISON

If there were such a thing as an annual Rural Tar Heel Woman-of-the-Year Award, and it would be good if there were one, high on the list of candidates would be Mrs. Paul R. Maness, a Methodist minister's wife whose one request on being sent to a new charge is that the new parsonage be large and very roomy.

Mrs. Maness and her husband, who are just settling down on the Garysburg Charge in western Northampton County, find great happiness in throwing their home open to their many friends, numerous relatives, and anyone who needs help at any time.

Taking orphaned and underprivileged children in their home in the 25 years of their married life has assumed amazing proportions. They have helped rear and educate five foster children—four boys and one girl—who today as men and women are doing well.

Having been an orphan during her girlhood, Mrs. Maness knows what it is to be without a home of her own. Her charity and compassion are broad and deep and she is well known for the constant giving of even their own food and clothing to the needy.

Their love and concern for their fellowman have reached out to several parts of the world. A few years ago while on the Oriental Charge they helped to bring a Polish Ukrainian displaced family to that community. Last year while on the Mount Olive Charge they brought a young Filipino man into their home.

The size of the household fluctuates easily and often. Besides Pio S. Alejan, the Filipino boy, they have been having in their home the Jack Tichenells who are sister and brother-in-law to the minister. Besides the two elder Manesses, daughter Beth is home and attending elementary school. An older daughter Merle is a rising senior at East Carolina College.

Until recently their home was the home of their son's young widow, Mrs. Faye Maness, who has been visiting a sister in California. Spending a few days recently in the home was Seaman Joe Sigler, just returned from the Naval expedition to the Antarctic.

The list of boys and the one girl the Manesses have had as foster children is a list of promising young Americans. Most of them have obtained college educations, and several are holding vital defense jobs or who, like young Sigler, are probing unknown lands.

"Ike" Armstrong, an ECC graduate who is working with the DuPont people near Kinston, spent several years as one of their children. Another youth who spent some time with the Manesses is William Mason of the Navy, who is stationed with the Defense Department at the Pentagon in Washington.

The one foster daughter was Margaret Lee Hill, a niece, who lived with them for

seven years. She is now Mrs. Blaine Mesinger of Albright, W. Va. Navyman Robert Sigler—brother to Joe Sigler—spent seven years with his foster parents. He plans to accompany his brother this fall on the next expedition to Antarctica.

Nineteen-year-old Alejan, who came last fall, has been attending Mount Olive Junior



"PINCH HITS" FOR HUSBAND

While Mr. Maness was sick recently—including when he was in the hospital—Mrs. Maness stepped into her minister husband's shoes and even filled his preaching appointments for him.

Apparently this remarkable woman can do anything—and does when the necessity arises!

College. He wants to become an American journalist, and he has already taken out citizenship papers.

Slim, youthful, and unruffled, the attractive Mrs. Ethel Maness looks little different from the young girl who married a ministerial student in Harrisville, W. Va., during the Christmas holidays of 1931. Only in her large and expressive eyes are mirrored the disappointments, the defeats, and the wisdom gleaned during these years. Perhaps "at home with herself" would best describe her and her total acceptance of the world and her place in it.

This acceptance was not easy. Being a minister's wife brings some built-in limitations, such as the criticism from all sides to which the position is open. She found early that it was impossible to please everybody and that she was making her family miserable by nourishing her hurts.

She prayed a long time to overcome these hurts. She came to see criticism as some other person's point of view to which he is entitled. Released, she has been able

to help where she sees the need—no matter who the person may be.

Making a home for a Methodist minister is certainly not monotonous. She lived on a mountain top when her husband was member of the West Virginia Conference Eight years ago when they returned to Mrs. Maness' native State, their first assignment was to the Oriental Charge on the coast.

After four years on Oriental, they have spent four years on the Mount Olive Charge. Their new location is on the Garysburg Charge which includes five churches—besides Garysburg, where the parsonage is located, there are Spring, Spring Hill, Oak Grove, and Lebanon. All their pastorates have been of four years' duration and the new one is their seventh.

The dream of most ministers and their wives is to have a station church—but not so the Manesses. They have served station churches and the circuits, and they prefer the rural charge.

Even when her home duties were heavier than they are now, Mrs. Maness has found time to take on outside jobs. On Oriental she coached the girls' high school basketball team when there was no coach. Last October at Mount Olive she began working in a milling company during the "corn rush" and if she hadn't moved she probably be with the firm now.

Mrs. Maness has always done her own housework. Last summer when Mr. Maness became ill, she took over the gardening and the lawn. She placed in their home freezer much of the garden produce, and canned some. But not nearly as much when she had to prepare for those long cold West Virginia winters.

On a new charge and in a new section of the State, the Manesses are looking forward to another four years of rural living and serving. They want to entertain often, make many new friends, and have many friends and relatives as guests in their home. Who knows—they may even become parents again—foster parents, of course!

One Million Given Seminary By Kresge Foundation

WASHINGTON, D. C. — A \$1,500,000 grant by the Kresge Foundation of Detroit to help build the Methodist Church's new theological seminary here was announced recently by church officials.

The gift, one of the largest ever granted for higher education here, is contingent on a matching sum to be raised by the church. It was announced by Bishop G. Bromley Oxnam of the Methodist Church's Washington Area, and Dr. Norman L. Trott, president of the Westminster, Md., Theological Seminary.

The 75-year-old Westminster school will move here as the nucleus of the new institution, to be named Wesley Theological Seminary and located on a nine-acre plot at American University, also a Methodist institution.

Ground will be broken in April for construction of the first of six basic buildings to compose the \$3,000,000 seminary, Dr. Trott said. The school is scheduled to open in the fall of 1958.

The Advocate's Hundred Years

By THE EDITOR

(Continued from last issue)

Here is an interesting bit of speculation. Why was it called *Episcopal Methodist*? For the answer, which, so far as I know has never before been printed. I was forced to read carefully the issues of *The Enterprise* which carried the doings of the General Conference of 1866. There I found what seems to be the solution to the mystery. At this Conference, it was voted to change the name of the church to The Episcopal Methodist Church. The vote was against the change. As far as I can find out, the matter was never mentioned during the next General Conference. The Conferences had spoken and their word was final. The name, *Methodist Episcopal Church, South*, as awkward as it was, seemed to be the choice of the people.

With this background in mind, it is easy to see why Hudson and Cunningham called their paper *The Episcopal Methodist*. When it was apparent that the church name was not to be changed, the Conference organ again swapped titles and became *The Christian Advocate*. For several years, however, the editors seemed a bit uncertain as to the exact name and fluctuated between *The Christian Advocate* and the *Raleigh Christian Advocate*, sometimes putting both names in the same issue on different pages. Bobbitt, who became editor in 1868, records that he was appointed editor of the *Raleigh Christian Advocate*, but the name was not officially changed until 1870, when in the fall of that year it became *The Christian Advocate*.

When the Rev. J. B. Bobbitt became editor he inherited much trouble and few subscriptions. He states that the total number of subscribers was 250 and that many of these were not in the habit of paying for the paper! He says, "In about two months the number was increased to about one thousand. . . . I was editor, proofreader, bookkeeper and mailing clerk . . . thus the paper, our paper, lifted its head above the waves of misfortune and has had smooth sailing all the while, until it now has its place in the great family of *Advocates* in the Southern Church, not only in point of circulation but also in character, influence and usefulness." Those words were written in 1867 and, although there were times in later years, that the *Advocate* seemed headed for disaster, yet it has lived and prospered in accordance with the dreams of this good man.

H. T. Hudson again enters the picture, for in 1871 he became associate editor, and served in that capacity until 1872, when he became agent of Greensboro Female College. He was followed in *Advocate* office by R. T. Gray, Esq., a lawyer, who served until 1873, when he returned to the practice of his profession, but in 1874, at the earnest request of the overworked Dr. Bobbitt, he came back, bought a half interest in the paper and became assistant editor.

We have in our files, the bound volume of all issues for 1873. The paper is still a

large size newspaper with four pages which, because of the small type and lack of illustrations, contains more reading matter than our present sixteen. An indication of the change in policy since those days is found in the numerous communications signed by fictitious names. One issue contained a note by Bobbitt to the effect that he had just rejected an article from "Alexis" in reply to the rejoinder of "Lictor" because he felt that the brethren had exhausted the subject. "We hope," he said, "that the brethren will settle the points at issue, privately."

A "Letter from Salisbury" in the issue of Jan. 21, 1873, gives a very frank and somewhat critical evaluation of the churches of that city. The writer, who uses his initials only, pays his respects to just about everything and everybody, describes the red-clay streets which turn into mud-holes in time of rain, and tells of the various churches and their pastors. He likes the Methodist Church (as could be expected) and gives grudging commendation to the organ, which, he says, is large enough to "pitch and lead the music, but not large enough to do much harm." He commends also the Presbyterian church and pastor, although he thinks its worship somewhat peculiar, but he has no use for the Lutherans and the Episcopalians. The latter he thinks are on their way back to the dark ages with their ritualism, but he wonders why, with all their error, they seem to be growing!

In another issue, the still evident irritation between the Northern and Southern branches of the church is noticed in a criticism of Bishop Haven who seems to have offended the South in some drastic fashion, and the editor prints with satisfaction a criticism of the bishop by one of his Northern Episcopal brethren.

Mr. R. T. Gray, who had acted as assistant editor since 1872, gave up that office in 1873. But the volume for 1875 again bears the names of Bobbitt and Gray, Publishers, and the title is now the *Raleigh Christian Advocate*.

There is a gap of five years in our records here, but we know that Bobbitt continued as editor until 1878, when he resigned and sold his interest in the paper to W. T. Black and Frank L. Reid, who carried on the publishing business together until 1885 when Dr. Reid became owner and editor. In 1893 the Rev. W. L. Grissom became associate editor.

(Continued next week)

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Without free speech no search for truth is possible; without free speech no discovery of truth is useful; and the nations no longer march forward toward the nobler life which the future holds for man. Better a thousandfold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial slays the life of the people, and entombs the hope of the race.

—Charles Bradlaugh

WNC Churches Respond to Appeal for Hungarians

Churches in the Western North Carolina Conference are responding generously to the Hungarian Relief Appeal according to reports from several churches. One of the fine offerings was that of the Methodist Home in Charlotte, given by the residents and workers there. They gave \$250.00 to Hungarian Relief through M. C. O. R.

Two of the largest offerings coming to our attention were taken by churches whose official boards had voted to put everything in the budget and take no Special Offerings during the year. These were First Church, and Hawthorne Lane Church in Charlotte. Members of the First Methodist Church in Charlotte gave their offering in the traditional Methodist "offering for the poor" at the Communion Table January 13th. They gave a total of \$1,350 through M. C. O. R.

The Hawthorne Lane Church voted unanimously as a congregation to take a Special Christmas offering for Hungarian Relief. Then they brought \$793.60 for this cause on Christmas Sunday.

The Troutman Methodist Church gave an unusually large offering for its size with \$200.00 for Hungarian Relief.

Broad Street, Statesville, gave a fine offering with \$505.71, and so did First Church in Gastonia with \$535.00. Other churches in and around Statesville gave the following amounts: Wesley Memorial, \$50.00; Rose Chapel Church, \$56.00; Catawba Church, \$35.00; Elmwood Circuit, \$43.00. In the Charlotte District the Pleasant Grove Church gave \$50.00 and in the Greensboro District the Hinshaw Memorial Church gave \$64.25 in addition to conducting a clothing drive for Hungarian Relief.

Subscriptions Sent In Since Last Report

100%

First, Gastonia, W. O. Weldon, 775
Center, Silk Hope Charge, Webb Lindley, 39
Newland, South Mills Charge, Key W. Taylor, 59
Orion, Jefferson Charge, W. E. Fitzgerald, 16
Oriental, Oriental Charge, R. L. Hethcox, 40
Kadesh, Bellwood Charge, Fred A. Hill, 38
Trinity, Elizabethtown, H. L. Davis, 125
Johnson Memorial, Fayetteville, William E. Amon, 53
Regan, Lumberton Charge, J. D. Aycock, 20
West Rockingham, Rockingham, George W. Ports, Jr., 108
First, Lincolnton, J. W. Braxton, 321
Falling Creek, Goldsboro District, J. E. Mahoney, 43
Edenton, Edenton, J. E. Richardson, 113
Oak Grove, Perquimans Charge, E. R. Meekins, 14

Not 100%

St. Paul, Goldsboro, Leon Couch, 48
Mt. Hermon, Burlington District, Auburn Lore, 22

Emory Breaks Ground for New Theology Building

Funds pledged by the conferences of the Southeastern Jurisdiction will make possible the first expansion in facilities for ministerial education in 40 years at Emory University.

The expansion means a \$600,000 ministerial education building, for which ground was broken January 4. Methodist officials, Emory faculty members, and theology students took part in the ceremony that marked beginning of construction of a



North Carolina Conference students participate in groundbreaking for new theology building at Emory.

four-story structure across Kilgo circle from the present Candler School of Theology.

The present building was constructed in 1917 when the theology enrollment was 100. Enrollment this year is 417. The new building will add 32,000 square feet of floor space for classrooms, and the old building will be modified to house the library, chapel, seminar rooms, and some offices.

Bishop Arthur J. Moore and Dr. William Cannon, dean of the theology school, spoke briefly at the groundbreaking ceremonies.

Participating in the groundbreaking were: Bishop Moore; Dean Cannon; Charles Howard Candler, chairman of the Emory board of trustees; Dr. Goodrich C. White, Emory president; Henry Bowden, chairman of the committee of 100 (Methodist lay leaders); F. M. Bird, chairman of the Methodist education committee; and the Rev. John Bass, president of the theology student body. A dozen Methodist conferences were represented by student groups attending the ceremonies.

Something New in Rural Christmas Dramatics

The Creston-Green Valley Charge, consisting of twelve churches of Ashe County Methodism and at the summit of the North Wilkesboro District organized dramatic



No. 1

teams of young people and children whose chief aim was to present "The Christmas Story" in the various churches of the charge. Like so many rural churches some of these lacked the proper ages and interest to present a creditable Christmas program. Realizing that the celebration of the birthday of Christ is a high point in the calendar of the church year, the MYF of the charge undertook the project of helping the individual churches have something vital to offer.

Picture No. 1 shows the youth of the charge gathered in the Riverview Church with their pastors, the Rev. A. B. Pearce and the Rev. Joe Bill Davis, and Prof. Herbert Graybeal, superintendent of the Riverview Consolidated School. From this group of splendid Christian young people the two teams each consisting of a cast and



No. 2

a choir, were trained to present "The Christmas Story" in selected churches on the charge. Picture No. 2 shows the "Nativity" scene as it appeared in the Riverview church presentation. The individual churches were invited to add to the program exercises presented by the small children of their Sunday school and whatever else they desired to contribute. A lovely ten-page program was distributed in each service. In all, the project was very successful and points the way for a more concerted effort next Christmas. Miss Lynn Elzey is the president of the MYF.



Groundbreaking ceremonies were held for Reeves Memorial Educational Building of the Weaverville Methodist Church on Sunday, January 6, at 3 p.m. The service was conducted by the Rev. J. Fitzgerald, superintendent, Asheville District; Rev. John A. Lowder, pastor of the church; and Grover C. Brown, chairman of the building committee. Members of the building committee and the ministers are as follows:

L. to r. front row—Miss Doris Sorrells, Mrs. W. Barnard, Grover C. Brown, Troy W. West, the Rev. J. W. Fitzgerald. Second row—R. N. Reagan, Den Redmond, the Rev. John A. Lowder.



Pine Grove Church on the Fines Creek Charge, Waynesville District, had a roof that leaked, the water which had pulled away from the floor swayed in breeze, all in all the building was dilapidated and dangerous. With a membership of only 38 residents, building was a big undertaking.

In the building fund drive the pastor gave a dollar bill to each of the children who wanted to some project for the building fund. Eight dollars were given out. The Bible story of the talents was told them and they were to use their one dollar in whatever way they chose. The date was set when they would return their talent money.

On the designated Sunday five children showed the picture (first row, left to right, Bobby Joe Reed, Peggy Thompson. Second row, Kenneth Duckett, J. Trantham, and John Charles Duckett) were there with their talent money which amounted to over one hundred dollars. Faithful stewards! One hundred dollars from five!

The Sunday before Christmas the first service in the new church was held.



Seen above are the officers of Draper Methodist Men. Left to right: Charlie Saunders, project chairman; Herman Blackwell, vice-president; Joe H. Phibbs, pastor; W. J. Squires, president; Rev. A. F. Bradford, reporter.



Groundbreaking ceremonies for the new Methodist Church at Conover were held Sunday, January 13. The Rev. A. J. Pearce is pastor.
—Photo by Aurilla Goodnight, Conover

Goldsboro District Ministers' Wives Meet

The Ministers' Wives of the Goldsboro District, North Carolina Conference, had a Dutch luncheon at St. Paul Methodist Church in Goldsboro on January 7 at 12:30 o'clock. A delicious barbecue chicken plate was served to the following women: Mrs. Howard McLamb, Mrs. Ralph Lewis, Mrs. D. L. Fouts, Mrs. D. E. Earnhardt, Mrs. C. G. Nickens, Mrs. H. F. Surratt, Mrs. Matt Gardner, Mrs. Leon Couch, Mrs. D. A. Petty, Mrs. Henry Pollock, Mrs. W. R. McCullen, Mrs. J. W. Dimmette, Mrs. J. R. Regan, and Mrs. L. C. Vereen.

Mrs. Howard McLamb, president of the group and wife of the district superintendent of the Goldsboro District, presided over the meeting. In the absence of Mrs. Wallace Kirby, Mrs. L. C. Vereen was acting secretary. Following the business session, at which time the main item of discussion was the organization of fellowship groups according to subdistricts for the ministers and their wives, the group was favored with a vocal number by Mrs. Matt Gardner, accompanied at the piano by Mrs. McLamb.

The highlight of the meeting was a most entertaining and inspiring talk by Mrs. D. E. Earnhardt, who used as her topic, "My House on Wheels." She shared some of those moments that have taken a definite place among her memories as she reigned as "first lady" of many Methodist parsonages in North Carolina.

Wilkes Churches Hold Combined Study

Wednesday night, January 9, ministers and members of the five pastoral charges in Wilkes County met at First Methodist Church, North Wilkesboro, for a study of "High Hours of Methodism."

After a covered dish supper and group singing three of the pastors, the Rev. C. M. McKinney of the Wilkesboro Church, the Rev. Wayne Shelton of Elkin Circuit and the Rev. John H. Carper, host pastor, led the discussion of the text.

The school of missions was under the direction of Mr. Carper, district missionary secretary.

Cabarrus Ministers' Wives Enjoy Monthly Meetings

Ministers' wives in Cabarrus County look forward to the monthly meeting of the Methodist ministers of that area, for they pack their lunch, bundle up their babies, and accompany their husbands to the meeting. While the ministers convene for business and a period of meditation, the wives visit, get acquainted, and prepare for the covered dish luncheon that is a part of every meeting. Many friendships are formed through the sharing of mutual experiences, and the bonds of Christian fellowship are visibly strengthened among the ministerial families. The group is usually joined by Salisbury District Superintendent Paul W. Townsend and Mrs. Townsend. In appreciation for the love and concern for the parsonage families shown by this fine couple, the ministers and their wives recently presented them with a pair of lamps for the district parsonage.

While no earth-shaking projects are undertaken by the wives of this group, their coming together is a source of real pleasure and inspiration as their consistently good at-

Tabernacle Methodist Church in Robbins, N. C., has recently completed an educational annex, costing \$32,500, exclusive of furnishings. This building, of brick construction, is attached to the old building, and now gives the church plant a "T" shaped construction. This new annex has four classrooms, a kitchen, restrooms, and a fellowship hall which can be subdivided by folding doors into three classrooms. The building committee was composed of J. W. Cranford and H. B. Clark, co-chairmen, C. L. Williams, G. B. Williams, E. L. Bell, J. A. Culbertson, Edgar Kennedy, L. E. Wilson, and C. W. Moffitt. The finance committee included Robert Peace, chairman, Mrs. J. W. Currie, Mrs. Virginia R. Britt, Frank Trotter, and O. G. Kinlaw. The Rev. C. J. Andrews is the pastor.



tendence will testify. Recently elected officers are: president, Mrs. Robert Foster, Kannapolis; vice-president, Mrs. Jack Smith, Concord; secretary-treasurer, Mrs. Mark Tuttle, Kannapolis.

Homecoming Day at Louisburg College

Louisburg College Homecoming has been set for Saturday, February 2, and will feature a basketball game and barbecue supper.

The Louisburg College Hurricanes, experiencing a good season thus far under Coach William S. Ariail, will meet the Wingate College team in a conference basketball game at 8:00 p.m. Prior to the game a barbecue supper for returning alumni will be held at 6:00 p.m., in the recreation room of Holton Gymnasium, followed by a business meeting of the Alumni Association. Kenneth Davis, of Burlington, who recently succeeded Douglas Joyner, of Goldsboro, as president of the Association, will preside.

A Homecoming Queen, to be chosen from candidates sponsored by student organizations on the campus, will be crowned at the half-time period of the game. The candidates include Jean Baker, Princeton; Dorothy Byrd, Fayetteville; Bea Canady, Clarendon; Pat Cording, Wallace; Bobbie Kennedy, Louisburg; Grace Kennedy, Louisburg; Nancy Pittman, Halifax; Sylvia Whitfield, Kinston.

After the game, an informal social hour will be held in the recreation room of the gymnasium.

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Every man has some aim in life—what he hits is another thing.

State Methodist Student Movement News

MISS HELEN TRADER, *Editor*

J. ROBERT REGAN, JR., *State Director*

Christmas Ecumenical Conference At Davidson Conference

The New Year has brought new activities to Methodist students across the state as well as a continuation of old ones. While most students were taking a well earned vacation from books and studies approximately fifty-five students and leaders in the Southeast Methodist Student Movement attended the Davidson Conference sponsored by the United Student Christian Council, December 27 through January 1. The conference brought together students, faculty and administrative officials from fifteen different Christian denominations and from 126 colleges. The Davidson Conference, one of seven regional conferences held during Christmas holidays, attracted 319 delegates.

The theme of the conference was "The United Witness in the University" with Dr. Waldo Beach of Duke University as the platform speaker. Dr. Albert Winn, Professor of Bible at Stillman College, prepared the Bible study guide, "The Brokenness and Unity of the Church in the New Testament." Passages from Mark, The Acts, Corinthians, and John were the emphases in the study.

Worship led by the Rev. Irvin Elligan of Richmond, discussion groups led by college professors, fireside chats directed by Herluf Jensen, the Rev. Harry Smith, and other leaders in U.S.C.C., and recreation directed by Larry Eisenberg, visiting professor at Scarritt College, gave students opportunities to pray, study, think, and play together without racial, denominational, and social lines.

The North Carolina M.S.M. had the following persons to attend: Miss Mamie Chandler and Margaret Powell from East Carolina, Peggy Mitchell of Wake Forest, Miss Mauriel Shipp and Danny Sue Outlaw from Woman's College, Reggie Ponder and Tilghman Poole from North Carolina State, Helen Evans and Miss Ruth Merritt from Louisburg, Maurice Ritchie from Davidson, and Doug Cantrell, John Brooks, Zane Eargle, Ray Long, Larkin Kirkman, and the Rev. Murry Unruh of the University of North Carolina.

State MSM Conference March 22-24th

Highlighting the year for the North Carolina Methodist Student Movement will be the State Conference which will be held March 22-24, 1957. Hosts for the Conference this year will be the Woman's College Wesley Foundation and College Place Methodist Church in Greensboro. The State Council chose as the theme for this year "What Think Ye of Christ?" and Dr. Robert Cushman of the Duke Divinity School will be the featured speaker.

Each spring, Methodist students besiege some city in the state to conduct the business of the state MSM and discuss an important religious theme. Presiding at the

business sessions will be Garland Young of High Point College and Charlotte, State MSM president. One of the features of the Conference will be the election of officers. During the course of the Conference, choirs from UNC, Western Carolina and Greensboro will sing and on Saturday night, March 23rd, the Wesley Players of East Carolina will present a dramatic production.

The speaker for the week-end, Dr. Cushman, will present three major addresses on Friday evening, Saturday morning and Sunday morning. Dr. Cushman is Professor of Systematic Theology in the Duke Divinity School. He received his A.B. degree from Wesleyan University and his B.D. and Ph.D. degrees from Yale University. Prior to coming to the Duke Divinity School in 1945, Dr. Cushman was Professor of Religion at the University of Oregon.

Students who register for the Conference will be entertained in the homes of College Place Church members. Miss Mauriel Shipp is director of the Wesley Foundation at Woman's College and the Rev. Brunson Wallace is pastor of College Place Church.

New Editor of the MSM News



on the WC campus but will edit the MSM page in addition to all her other activities. Helen has been active in the Wesley Foundation at WC throughout her days at the college and is serving as the vice-president of the State MSM this year. Last year, she was chairman of the Recreation Week-End sponsored by the State Movement. On campus, Helen serves as managing editor of the *Carolinian*, weekly newspaper at Woman's College, and as treasurer of the Recreation Association. It is always encouraging to find students like Helen who do so much on the campus and in the life of the Church.

In the same vein, we wish to thank Miss Nancy Rudolph of Duke for her splendid work as editor of the MSM NEWS this year. Nancy is entering Graduate School and decided she must give all her attention to her graduate studies.

In order that we may be able to keep each other informed about the activities of the Wesley Foundations and student groups around the state, send in news and pictures to Helen regularly. Her address is simply Miss Helen Trader, Woman's College, UNC, Greensboro, N. C.

Around the state in a nutshell . . .

CAROLINA . . .

Is studying the life of Barnabas at Sunday morning sessions. The topic was presented by Murry Unruh in a form similar to that of the "This is Your Life" television program . . . Daily vesper services each evening are another phase of Carolina activities. These are short meditations conducted by members of the Wesley Foundation and provide thoughtful moments for what might be otherwise thoughtless days . . .

WOMAN'S COLLEGE . . .

Has been trying to find answers to campus problems through Bible study at Sunday morning sessions. Led by Bob Garner, the group has referred to passages from John, Philippians, Luke and other related accounts as guides to study . . . Before Christmas a special offering was received to send to the Nausners and Emil John of the Methodist Caravan Church in Linz, Austria. A card from them has increased the concern of the group for students around the world . . .

GREENSBORO COLLEGE . . .

Has Religion Emphasis Week set for February 17-21. Roger Ortmayer, editor of *Motive*, the MSM student publication, is the principal speaker for the week. The topic is "Religion Through the Fine Arts." Afternoon coffee confabs will feature panel discussion and questions. Topics for these afternoon sessions include: "Conscience Versus Feeling," "Marriage, An Insurance Policy?" "Invitation to Live" and a general discussion on the "Divinity of Christ." Members of the panels include Rabbi Rypins, Rheinhardt Brose, Jean Dail, Ann Acey and the Rev. Harold Hipps on Monday; Dr. R. G. Tuttle on Tuesday; Dr. C. P. Bowles, Dr. O. H. Folger, Mrs. Bill Ward and Mr. Carver Scott on Wednesday and Dr. Harold Hutson, Mr. John Hornaday, and Robert Wold on Thursday. Each evening Dr. Ortmayer will speak at a worship service speaking on the main theme of the week. The study of "Religion through the Fine Arts" will be climaxed on Thursday evening with a communion and dedication service conducted by Dr. Ortmayer. Edith Bowman is chairman of the Religion Emphasis Week at G. C. The public is welcomed and cordially invited to attend any or all of the sessions held on the Greensboro College Campus.

U. N. Model Assembly at Charlottesville

On March 1-3 North Carolinians will assume roles of various countries, from China to Brazil, Indonesia to England, and head for the University of Virginia to participate in a Model Session of the United Nations. This assembly is in joint sponsorship of the Virginia and North Carolina MSM's. Each school in the state is allowed to send three teams consisting of four members and an advisor. As North Carolina hopes to have a separate session next year, it will be necessary for many to go this year and "learn the ropes."

Co-ordinators for North Carolina are Peggy Bradley and Carol Marshall. Each school is encouraged to try to send one team to learn and be able to help organize next year's session.



Woman's Activities



in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor, Weaverville, N. C.

Woman's Division of Christian Service

The Annual Meeting of the Woman's Division of Christian Service was held at Buck Hill Falls, Penn., on January 8th-13th, with Mrs. J. Fount Tillman of Lewisburg, Tenn., president, in charge.

The Western North Carolina Conference of the W.S.C.S. was well represented at the meeting. Mrs. Clarence Cranford, president, reported that all delegates were "sticking close to business." Other Conference officers attending included Miss Una Edwards of Rutherfordton, treasurer, Mrs. Hugh Wilkin of Charlotte, secretary, and Mrs. Ira Shelley of Greensboro, Wesleyan Service Guild.

Two officers of the Southeastern Jurisdiction were present, Mrs. John Hoyle of the Board of Missions and Mrs. Carl King of Salisbury, youth work.

Pfeiffer College was well represented with five persons, Dr. and Mrs. Lem Stokes, Dr. and Mrs. Walter Gibbons and Miss Mary Floyd, deaconess.

Dr. Romney P. Marshall, editor of the NORTH CAROLINA CHRISTIAN ADVOCATE, also attended the meeting.

Southeastern Jurisdiction Meeting

The Annual Meeting of the Woman's Society of Christian Service of the Southeastern Jurisdiction will be held at Church Street Church in Knoxville, Tenn., on Feb. 24th-26th.

Three bishops will take part on the program, Bishop Arthur J. Moore of the Board of Missions, Bishop Richard O. Raines of Indianapolis, Ind., and Bishop Roy H. Short of Nashville, Tenn.

Mrs. J. Fount Tillman, new president of the Woman's Division, and Mrs. Cecil P. Hardin, chairman of the department of Work in Home Fields, will be guest speakers at the meeting.

Conference Committee on Nominations

The Western North Carolina Conference Committee on Nominations is ever on the alert to search for specially qualified women who are eligible for places of service in the Conference organization.

Each officer is a member of one of the eleven districts in the Conference. Each of the present officers were first contacted by his research committee. This makes the conference committee completely dependent on the District Committees on Nominations.

Mrs. Ralph Bisel of Badin, chairman of this important committee, is asking each district to send to her the names of three women, with a brief biographical sketch of the qualifications of each, to the Conference Committee, so that they may have the suggestions on file when needed.

This must begin at the grass roots, so to speak, for it is in the local church that a woman learns to serve best in her Master's work. The local organization of the

W.S.C.S. participates in district activities, and the districts may, in turn, present the names of their candidates for consideration of the research committee.

Others on Mrs. Bisel's committee are Mrs. John Hoyle of Greensboro, Mrs. Dan Moore of Sylva, Mrs. D. D. Holt of Greensboro and Mrs. W. A. Bales of Greensboro. Contact any one of these members.

Bethlehem Center, Charlotte

The new Bethlehem Center at 2705 Baltimore Ave. in Charlotte was dedicated at a special Dedictory Service and Open House on Sunday, Jan. 27th at 3 p.m.

The new building was financed by funds from the Week of Prayer Offering in 1955 as a project of the Woman's Division of Christian Service.

The Service of Dedication was one of gratitude and praise. After a musical prelude by Mrs. Frank O'Brien of Charlotte and a Call to Worship by the Rev. Robert P. Crawley of Grace Methodist Church, the entire audience sang a hymn of gratitude. Mrs. Andrew Smith presented greetings and introductions.

The Rev. C. E. Strickland of Simpson Memorial Methodist Church pronounced the invocation and Harold Daniels presented a special musical number, "The Lord's Prayer."

The actual order of dedication included the presentation of the building by Louis Asbury, Sr., architect; the Act of Presentation by Mrs. Cecil P. Hardin, chairman of the Department of Work in Home Fields; the Act of Acceptance by Mrs. Clarence Cranford, president of the Western North Carolina Conference, and Mrs. A. P. McLeod, president of the North Carolina Conference.

The Act of Dedication was presented by the Rev. Frank Jordan, district superintendent of the Charlotte District, and the Prayer of Dedication was given by the Rev. T. H. Wooten, district superintendent of the Western District. The presentation of the building to the director was made by Mrs. John Hoyle, representative of the Woman's Division of Christian Service of the Board of Missions. The acceptance of the building for the staff was by Miss Margaret Hodkins, deaconess.

The beautiful words of, "Bless This House," were sung by a chorus of the West Charlotte Senior High School. The benediction was given by the Rev. A. J. Ryans of the Ebenezer Baptist Church.

This new Bethlehem Center is looking forward to an expanding program of service.

North Carolina Methodist Student Movement

The Rev. Robert Regan, Jr. of Greensboro is the state director of the North Carolina Methodist Student Movement.

He has a fine suggestion for all local so-

cieties of the W.S.C.S. He says, "Since the Methodist Church is embarking on a church-wide emphasis on Christian Higher Education, you may want to suggest that local societies or subdistricts invite one of the Wesley Foundation Directors or Methodist Student Advisors to make a talk on the Church's influence in Christian Higher Education."

Here is a list of suggested persons:

Officers of the North Carolina Methodist Student Movement: pres., Garland Young, High Point College, High Point; vice-pres., Miss Helen Trader, Woman's Col. U.N.C., Greensboro; sec., Miss Jean Dail, Greensboro Col., Greensboro; treas., Cecil Brooks, Box 5717, State College Sta., Raleigh; Dist. I ch., Fred Baber, 201 Cobb, U.N.C., Chapel Hill; Dist. II, ch., Frank Kiker, Davidson College, Davidson; Dist. III, ch., Kermit Sigmon, Appalachian State Teachers College, Boone; state director, Rev. J. Robert Regan, Jr., 107 Odell Place, Greensboro.

Others suggested are: District I, Rev. Art Brandenburg, Box 4574, Duke Station, Durham; Miss Mamie Chandler, 501 E. Fifth St., Greenville; Rev. Walter McDonald, Louisburg College, Louisburg; Rev. Douglas Moore, 4-c Braswell, Durham; Rev. Neal McGlammy, Wesley Foundation, Box 5717, State College Station, Raleigh; Miss Alta Nye, Pembroke; Rev. Murray Unruh, Wesley Foundation, Box 676, Chapel Hill.

District II: Rev. Bill Brown, 528 Julian St., Greensboro; Rev. John Bryan, Bennett College, Greensboro; Rev. Jerry Murray, Davidson; Dr. Raymond Smith, Greensboro College, Greensboro; Mrs. Marge Case, High Point College, High Point; Miss Mary F. Floyd, Pfeiffer College, Misenheimer; Rev. Bob Younts, 2571 Reynolda Rd., Winston-Salem; Miss Mauriel Shipp, Wesley Foundation, College Place Meth. Church, Greensboro. Rev. Bob Barefield, Wesley Foundation, Methodist Church, Boone; Mrs. Edna Randolph, Brevard College, Brevard; Rev. and Mrs. Milford Thumm, Methodist Church, Cullowhee.

Winston-Salem District

The executive board of the W.S.C.S. of the Winston-Salem District met in December at the Y.W.C.A. for a quarterly check-up of all departments of work.

Mrs. Fred Hobson, president, was in charge of the program, which centered around a theme of Christian fellowship, mutual understanding and faithful performance of the task at hand.

Mrs. Van Dillon, secretary of promotion, reported an increase in membership, in finances and in the number of reports made by local organizations of the W.S.C.S. and the Wesleyan Service Guild.

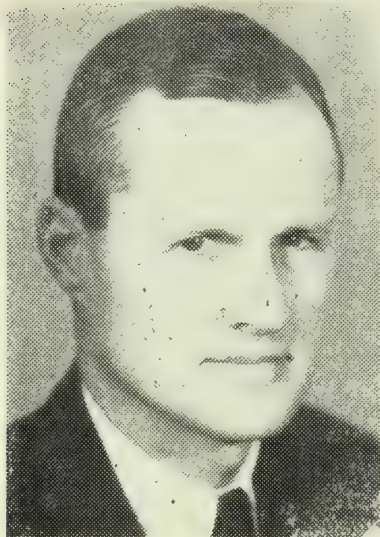
Mrs. Dan Drummond was welcomed as the new chairman of subdistrict No. 3, Winston-Salem, taking the place of Mrs. H. L. Marshall, resigned.

Mrs. A. L. Smith, secretary of spiritual life, spoke on the World Day of Prayer. Other officers making reports included Mrs. R. F. Jones, secretary, Mrs. J. E. Yountz, treasurer, Mrs. C. B. Hughes, Jr., children's work, and Mrs. Harvey White, public relations.

Church School Work

in the WESTERN NORTH CAROLINA CONFERENCE

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



COURTNEY ROSS

Teaching Teachers

Between now and April 1, there will be fourteen area training schools in strategic centers in the conference. Between Conference and Thanksgiving fifteen schools were held with four thousand persons in attendance. A significant fact, often overlooked in these schools, is that we are teaching teachers. People who attend these schools are engaged in the task of teaching in the church school or public school or both. They come to the classes with an attitude of expectancy, with problems and achievements fresh from a class room experience. A situation of this type calls for the best teachers available. It is for this reason that we call upon our college and university professors, teachers with public school experience, ministers and professional workers in the field of Christian education. These leadership education enterprises do afford the church college one of its best opportunities for service to the local church. We are indebted to Brevard, High Point, Greensboro, Pfeiffer, Louisburg Colleges and to Duke University for service rendered by their professors as well as to ministers and other teachers. When these dedicated and well prepared teachers meet lay workers who are eager to know better ways of serving the church, we have an ideal teaching-learning situation. Motivation, one of the most important factors in any educational project, is not the main problem and excellent results are often achieved.

While these schools do not solve all the problems in the church, they are of positive value in the entire educational picture. One difficulty is that ten classes held on five consecutive evenings is not enough time in which to do a good job of teaching. Irregular attendance further intensifies the problem of limited time. Inadequate texts and lack of supplementary reading material are also handicaps. Enough difficulties could be listed to make these training projects seem unprofitable. The work of dedicated teachers, and the assurance that we are working with the spiritual forces of the universe, give a sense of achievement and a conviction that these leadership training enterprises are a vital part of the process of Christian education at work in the homes and churches of our conference.

Teachers Are Important

Dr. William Clayton Bower, a great teacher, once said, "The teacher is the real cutting edge in any educational enterprise." By this statement he implies that administrators are important but that teachers are more essential to success and achievement. Recently this page carried pictures of three national leaders who will be serving in our schools during the weeks ahead. The pictures this week are of three ministers who have given time, study and thoughtful preparation for service in the teaching ministry as well as in the preaching ministry. Courtney Ross has specialized in work with adults. He is now certified for nine courses and receives more invitations for teaching than he can accept. Most of his preparation has come from courses taken in Leadership School at



GILREATH ADAMS

Junaluska while on vacation there. He will be giving "Use of the Bible in Teaching Adults" in the spring schools.

Gilreath G. Adams is certified for six courses that are for young people and adult leaders of young people. Gilreath has grown up in the conference program of Christian education. In addition to teaching in training schools, he has given considerable time to conferences, assemblies and workshops with young people. Among his favorite courses are "Teaching Youth," "Interpreting the Bible to Youth" and "The Methodist Youth Fellowship." He and Mrs. Adams will both be teaching in our schools during the weeks immediately ahead.

Sherrill Biggers was invited by the General Board of Education last summer to participate in three weeks of specialized study in Family Life Education at Boston University School of Theology. He was one of a number of ministers selected from the entire church for this experience. Sherrill has found a continuing interest in a study of the Christian home and has developed a real hobby from teaching in this field. His courses on "Your Home Can Be Christian" and "Making Homes Christian" bring more invitations for service than he can accept. He has accepted engagements in Winston, Statesville and Salisbury between now and November.

LINCOLNTON SCHOOL

A most cordial letter has just been received from J. W. Braxton, host pastor, for the Lincolnton school expressing appreciation for the courses and instructors scheduled there the week of January 27. Ministers of participating charges were C. C. Murray, J. L. John-

son, Jr., J. J. Powell, Bruce Norwood, Jack Cook, Zar G. Norton, J. W. Braxton, W. E. Ruffy, B. W. Lefle, William Pheagin, Jr., G. G. Adams, Jr., Herman Billing, R. S. Cody, J. B. Fitzgerald and A. F. Gordo. This school has become a regular part of the annual program for the Methodist churches of Linco. County. Courses in Bible, Stewardship, Recreatic and The Church and Its Work were taught by D. J. G. Huggin, Jr., district superintendent, Courtney Ross, Worth Sweet, Cecil Heckard, Mrs. Senah Pulliam and Wilson Nesbitt.

NORTH DAVIDSON AREA SCHOOL

Four courses in Use of the Bible with Childre Youth and Christian Faith, Interpreting the Bible Youth and Music and Hymnology in Public Worsh will be taught by Mrs. W. R. Reed, Mrs. Carl Kin Everette Freeman, and R. W. McCulley at Midw Church, February 3-7.

M. Teague Higgs is the district superintendent. Ministers of the participating charges are Paul Duce wall, J. R. Duncan, F. J. Stough, Frank Pennige E. R. Freeman, John Christy and Jack Alber. For three years in succession these ministers have worked faithfully to make this school effective in the Methodist churches in this section of Davidson County. At a recent meeting of the ministers at Caanan Church plans were completed for promotion of the school for this year. It is hoped that this will be one of the best schools yet held for these churches.

CONCORD AREA SCHOOL

February 3-7

The Concord School has had a significant growth recent years. George B. Clemmer is the host pastor. The fine people of Central Church have made the facilities available and have extended warm hospitality to the Methodists of the city and county. Paul Townsend, district superintendent, is always on hand planning and conducting these co-operative enterprises. Other ministers from participating charges are M. A. McLean, G. F. Houck, J. G. Wilkinson, Jan Allen, Byron Nifong, J. J. Miller, John Petty, Earl Cook, P. A. Bruton, B. T. Myers, J. M. Brandon, S. I. M. Brendle, William Bigham, C. R. Allison, J. Cox and E. J. Harbison.

Courses will be taught by Mrs. Dix Sarsfield, Miss Senah Pulliam, Miss Mary Bethea, Dr. Bernard Russell, Kenneth Fansler and Charles White. Joe McEachern is the faithful and efficient treasurer and Mrs. Howard McCurry will have a good supply of texts on hand for the school. The ministers are anticipating the usual fine response from the Methodists of Cabarrus County.

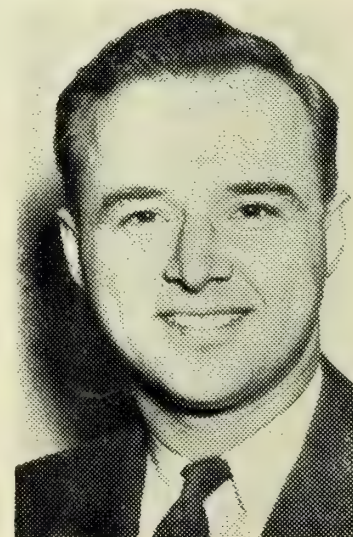
WINSTON AREA SCHOOL

February 4-8

For more than a dozen years now the Winston churches have helped to set the standard for training schools in the conference. At a recent county-wide meeting of the ministers at Centenary final plans were made and T. B. Dixon was designated chairman of the Board of Managers, Robert Martin and J. C. Zeman, directors of the school, Ira Shamel, public and Fred E. Carter, treasurer. Dr. Lee F. Tuttle, district superintendent, was present and participated in perfecting plans and in setting up the organization.

Courses will be taught by Mrs. J. C. Burrow, Mr. Arthur Marshall, Mrs. Lois Eddy McDonnell, Mrs. S. D. Newell, Mrs. Bob Clark, Dr. Raymond A. Smith, Mrs. E. H. Ould, Sherrill Biggers, Cecil Heckard, Dr. Luther A. Weigle.

Pastors of participating charges are: J. E. Cochran, R. A. Hunter, E. M. Heath, S. B. Biggers, N. Oliver, R. L. Young, Jr., R. M. Clinard, A. L. Chavlee, Jr., W. H. Yokeley, G. W. Thompson, E. W. M. J. T. Shackford, C. W. Faulkner, R. L. Wilkins, A. C. Waggoner, E. K. Gibson, J. E. Yountz, M. Depp, J. C. Auman, Harley M. Williams, Ross F. Cisco, H. E. Bolick, Donald George, S. M. Needham, E. P. Hamilton, J. P. Hornbuckle, Jr., J. W. Lash Preston Hughes, Jr., R. P. Bunch, C. R. McCulley, Barrett D. Wilson.



SHERRILL BIGGERS

Observe Church School Day in Every Church, Sunday, March 17, 1957

Methodist Youth Fund Report

WESTERN N. C. CONFERENCE

From June 1, 1956 through January 18, 1957

ASHEVILLE DISTRICT

	Pledged	Paid
Acton	\$ 15.00	\$
Abernethy	25.00	
Asbury	100.00	182.50
Central, Asheville	75.00	
Haywood Road	55.00	
Oakley	80.00	
Trinity	200.00	84.15
Bethesda	20.00	10.00
Bethel	10.00	
Black Mountain	30.00	4.00
Burnsville		15.00
Elkwood	10.00	10.00
Francis Asbury	20.00	20.00
First, Hendersonv'e	125.00	40.00
Pleasant Gap (Ivy)		5.00
Davis Chapel (Laural)		3.00
Montmorenci	50.00	
Mills River	50.00	50.00
Piney Mountain	30.00	8.50
Saluda		11.00
Tryon	10.00	10.00
Totals:	\$ 905.00	\$ 453.15

CHARLOTTE DISTRICT

Bethlehem	\$ 25.00	\$ 10.00
Union (Camp G.) Int.		10.00
Big Spring	35.00	15.00
Calvary	50.00	
Cole Memorial	50.00	20.00
Commonwealth	50.00	
Dilworth	200.00	
Duncan Memorial	94.00	16.20
First Charlotte	225.00	23.75
Grace	35.00	
Hawthorne Lane	250.00	100.00
Memorial	60.00	15.00
Myers Park	400.00	
Purcell		32.50
St. James	30.00	
St. Luke	20.00	35.00
Spencer Mem. (Int.)		17.00
Spencer Mem. (Sr.)	87.00	17.95
St. Paul		5.00
Wesley Heights	25.00	25.00
Harrison	25.00	25.00
Hickory Grove	55.00	20.00
Huntersville	117.00	
Indian Trail	10.00	
Forrestville	15.00	10.00
Olivet—Lilesville	15.00	8.00
Wade (Lilesville)	15.00	
Marshville	25.00	10.00
Matthews		15.00
Mineral Springs	15.00	
Moore's Chapel	15.00	15.00
Central, Monroe	70.00	
N. Monroe	26.00	
New Hope	10.00	
New Hope-Bethel	10.00	10.00
Pleasant Grove (Int.)		25.00
Pleasant Grove (Sr.)	25.00	25.00
Wightman (Polkton)	15.00	11.00
Prospect	10.00	
Zion (Unionville)	10.00	
First, Wadesboro	90.00	45.00
Waxhaw	25.00	
Weddington	20.00	
Totals:	\$2,254.00	\$ 561.40

GASTONIA DISTRICT

Asbury	\$ 50.00	\$ 25.00
Ebenezer Belmont	30.00	30.00
First, Belmont	35.00	
Park St., Belmont	50.00	
St. Mark's	25.00	25.00
Bethesda	5.00	5.00
Kadesh-St. Peter's		18.00
Bess Chapel	20.00	
Bethlehem	20.00	
Boger City	50.00	50.00
Casar		4.00
Kistler's Union	30.00	11.00
First Cherryville	50.00	
Cramer Memorial	25.00	
Pleasant Grove	20.00	20.00
First Dallas	40.00	16.00
Clover Hill		18.00
Bradley Memorial	120.00	55.12
Covenant	85.00	50.00
Faith		30.00
First, Gastonia	200.00	200.00
Maylo	35.00	
Smyre	10.00	
Trinity	25.00	6.00
Grace Kings Mt.	50.00	24.00
Lawndale	57.60	20.90
Marvin (Lincoln)	15.00	15.00
First, Lincolnton	100.00	25.00
Rhyne Heights	\$	\$ 10.00
Maiden (Int.)	25.00	25.00
Maiden (Sr.)	75.00	16.81
Reeps Grove	15.00	
Polkville-Rehobeth	93.60	
Polkville		11.00

Rehobeth		5.00
Sharon	50.00	6.50
Central, Shelby	300.00	86.99
Hoyle Memorial		18.00
Lafayette St.	50.00	19.50
Plateau	10.00	30.00
South Point	35.00	10.00
Stanley	50.00	50.00
Mt. Pleasant (Terrell)		20.00
Rehobeth	20.00	10.00
Russell's Chapel		5.00
Zion	20.00	20.00
Palm Tree (Union)		5.00
Totals:	\$1,891.20	\$ 995.82

GREENSBORO DISTRICT

Bethel (Flat Rock)	\$ 10.00	\$ 10.00
Gibsonville		40.00
Besemer		45.00
Bethel	50.00	10.55
Calvary, Greensboro	50.00	10.00
Carraway Memorial	50.00	12.00
Centenary		30.00
College Place	35.00	
Grace	100.00	82.73
St. Andrews		20.00
St. Paul's	60.00	50.00
West Market St.		128.01
Calvary High Point	15.00	15.00
Lebanon	30.00	
Main St. High Point		6.00
Rankin Memorial	30.00	30.00
Sherwood		5.00
Lee's Chapel		2.00
Moriah (Int.)	15.00	15.00
Moriah	10.00	10.00
Pelham		12.60
Pleasant Garden	30.00	
Rehobeth	50.00	
First, Reidsville		12.25
Main St., Rds. (Int.)		84.65
Main St., Rds. (Sr.)	150.00	83.10
Ruffin		5.00
Stokesdale		11.35
Mt. Zion		8.20
Stoneville		10.00
Totals:	\$ 770.00	\$ 663.44

MARION DISTRICT

Oak Gr. (Bostic)	\$ 45.00	\$ 31.27
Salem	37.00	8.00
Kistler's Chapel		2.00
Tanner's Chapel		5.00
Alexander	10.00	
Caroleen	25.00	
Cliffside	20.00	
Bethel (Drexel)	10.00	10.00
Bethlehem (Drexel)	35.00	15.00
First, Forest City	35.00	20.00
Friendship	6.00	
Glen Alpine	40.00	15.00
Hildebran	25.00	
Clinchfield	150.00	10.00
Cross Mill	50.00	
First, Marion		16.05
Pleasant Hill		2.00
Bethel (McDowell)	10.00	10.00
First, Morganton	15.00	11.95
North Morganton	35.00	
St. Matthews	10.00	
Zion Memorial	15.00	15.00
Oak Forest	10.00	10.00
Salem (Morg'ton Ct.)	25.00	25.00
Mt. Hebron	5.00	
Old Fort	15.00	7.50
Ebenezer (Old Fort)	10.00	
Pleasant Grove	30.00	20.00
Providence	15.00	8.00
Rutherford College	10.00	
Rutherfordton	30.00	15.00
Spindale	50.00	7.00
Cedar Grove	10.00	
Hopewell (Sunshine)	5.00	
Linville	5.00	5.00
Oak Hill (Table Rock)	25.00	10.00
Valdese	10.00	
Totals:	\$ 828.00	\$ 278.77

NORTH WILKESBORO DISTRICT

Allegh'y-Grayson	\$ 25.00	\$ 25.00
Piney Creek	5.00	5.00
Boone	25.00	10.00
Creston Charge	15.00	
Charity (Elkin Ct.)	10.00	
M'ple Sggs. (Elkin Ct.)	25.00	
Helton		5.00
Arbor Grove	5.00	5.00
Millers Creek	20.00	5.00
Union (Millers Ck.)	20.00	5.00
Mt. Bethel	50.00	50.00
North Wilkesboro	55.00	
Wilkesboro	25.00	
Totals:	\$ 280.00	\$ 110.00
Goal:	\$ 405.40	

SALISBURY DISTRICT

	Pledged	Paid
Central, Albemarle	\$	\$ 40.00
Ctr., Alb'm'le (Sr.)	110.00	
First St., Albemarle	25.00	27.00
Main St., Albemarle	20.00	
Stony Hill	15.00	
New London	15.00	15.00
First, China Grove	35.00	
S. China Grove	10.00	
Cold Springs	150.00	
Central, Concord	100.00	
Epworth		28.00
Forest Hill	125.00	
Harmony		9.65
Kerr Street	150.00	16.00
Oak Grove (Friends)	10.00	10.00
Gold Hill-Bethlehem	35.00	
Bethpage	25.00	
Jackson Park		20.00
Memorial	80.00	17.00
Midway		25.00
Trinity Kannapolis	287.20	58.90
Landis	25.00	15.00
Yadkin	65.60	14.00
Mt. Pleasant		6.00
Norwood	20.00	20.00
Mt. Tabor	10.00	
Providence	10.00	
Zion (Richfield)	10.00	10.00
Rock Grove	25.00	
Rocky Ridge	45.00	
Coburn Memorial	60.00	
First, Salisbury		101.31
Main St., Salisbury	50.00	
Milford Hills	10.00	10.00
Park Avenue	50.00	
Sh'loh Gr'n'te Q. (Int.)	15.00	
Shiloh Granite (Sr.)	25.00	
Central Spencer (Int.)		10.00
Woodleaf	75.00	
Totals:	\$1,687.70	\$ 452.86

STATESVILLE DISTRICT

Balls Creek Chg.	\$ 35.00	\$ 6.00
Catawba	10.00	
Bethlehem-Claremont		15.00
Colliers	50.00	
Concord	20.00	20.00
Hopewell	20.00	10.00
Providence Cool Sggs.	20.00	
Bethel, Hickory	65.00	
Faigrove		25.00
First, Hickory	250.00	35.82
Highland	30.00	10.00
Westview	50.00	
Mt. Hermon Hudson	15.00	15.00
Hudson	10.00	10.00
First, Lenoir	100.00	25.00
S. Lenoir-Olivet		9.60
Monticello	15.00	15.00
Rose Chapel	15.00	10.00
Central Mooresville	75.00	
Abernethy Memorial	50.00	
Ebenezer (Rhodhiss)		12.00
Rhodhiss		6.00
Broad St., Statesv'le	250.00	
Vanderburg	10.00	
Shiloh, Claremont		5.00
Troutman	25.00	10.00
Friendship (Union G.)		6.00
Totals:	\$1,115.00	\$ 245.42

THOMASVILLE DISTRICT

Mocks (Adv.)	\$ 10.00	\$ 5.00
Central, Asheboro	100.00	
Fst. Asheboro (Int.)	150.00	135.58
Fst., Asheboro (Sr.)	100.00	70.28
West Bend	64.35	15.00
Cedar Falls	5.00	5.00
Bethesda	15.00	15.00
Ebenezer	25.00	25.00
Clarksbury (Cid)	5.00	
Arcadia (Davidson)	15.00	15.00
Centenary (Davidson)	7.00	
Mt. Olivet (Davidson)	20.00	7.10
Oak Grove	126.00	50.00
Central, Denton	20.00	
Clear Springs	8.00	
Wesley Chapel		5.00
Greer's Chapel	30.00	10.00
Erlanger	40.00	20.00
First, Lexington	400.00	120.35
Linwood		5.00
Tyro Linwood		10.00
Midway (Int.)	50.00	
Midway (Sr.)	75.00	25.00
Trinity, Lexington	25.00	
First, Liberty	35.00	

DISTRICT SUMMARY

	Goal	Pledged	Paid
Asheville	\$ 1,443.00	\$ 905.00	\$ 453.15
Charlotte	2,985.20	2,254.00	561.40
Gastonia	2,182.80	1,891.20	995.82
Greensboro	3,005.20	770.00	663.44
Marion	1,123.80	828.00	278.77
North Wilkesboro	405.40	280.00	110.00
Salisbury	2,313.60	1,687.70	452.86
Statesville	1,622.20	1,115.00	245.42
Thomasville	1,893.80	1,833.85	820.26
Waynesville	855.80	765.00	112.99
Winston-Salem	2,169.20	1,326.00	631.53
Totals:	\$20,000.00	\$13,655.75	\$ 5,325.64

First Service Held in New Chapel; News of Former Members; Reports on Christmas

The First Service

Many of us have the feeling that yesterday, Sunday, January 20, will long be remembered in the life of the Children's Home. It certainly was a day that those of us present shall never forget. I think Mrs. Croy best described our feeling when she said, "I have felt as near to heaven this morning as I have ever felt in all my life."

Following our Sunday school session, we all began to gather at the church from the many points on the campus where our Sunday school groups meet. All of us were arriving rather early. We were anxious to be there. We had been looking forward to that moment for some time. We did not want to miss any of it.

From the first minute when we entered the door of the church, to be greeted by the beauty within, until we slowly left the church at the end of the service we were conscious of an atmosphere of deep reverence.

The service itself was lovely and most impressive. The little altar boys in their robes performed their services as if they had long experience. Bill Whitener and his group of ushers served with much poise. Miss Hamner brought us beautiful music at the organ, and the girls' choir rendered their numbers in a gracious and pleasing manner. We are pleased with the way the church is adapted to the music program. The girls' voices and the organ carried throughout the church in perfect harmony.

Our minister, Mr. Francisco, had as his subject "God Has a Job for You." Surely no more appropriate subject could have been used for this occasion. As we begin our services in this lovely building we all need to be reminded that now we have an opportunity presented to us. We must know that a splendid building alone will not make a great church. The church itself must be born in the hearts and minds of those who would worship there. Mr. Francisco made this all very clear for us. He challenged us to make the most of this wonderful opportunity.

Those of us who were there came away with the feeling that this challenge will be answered through the years in the way that it should be answered. We have a feeling that we have in our church the center about which we will build our life here. We believe that this will give to our program a unity that is needed. All life needs such a unity. Those who have tried to build without it soon found that one cannot build safely without it.

We are happy and at the same time we have a feeling of deep gratitude to a great many people. We know we have this lovely building through the labor of many people. The money that comes to us is earned by the sweat from the brows of good people all over our Conference. We pledge to you our supreme effort to see that you shall be happy for all that you have done.

The Picture

This week the picture of William Manning Dobbins is presented. This is not a

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

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M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor



WILLIAM DOBBINS

new picture but it is a good one. Bill was born July 27, 1942, and is in the ninth grade in school. He came to the Children's Home from Charlotte five and a half years ago. He is sponsored by the Christenbury Class at Spruce Pine, Mrs. Rom Duncan being the correspondent for this group at present.

Seniors Make Plans

About this time of year our seniors begin to think more seriously than ever before about their plans for the days following high school graduation. Some of them have known for a long time just what they want to do; some of them are not yet certain. But the choices are narrowing and the planning is becoming more and more definite.

Of our nine girls and six boys who are seniors at Reynolds High School, three girls plan to go on to college, one to the Woman's College of the University of North Carolina, one to High Point College, and one to Peace Junior College. All three of these girls are interested in secretarial work.

The remaining six girls hope to go immediately into jobs. Three of them are taking the secretarial course in high school, and the others have taken some courses in the commercial department. All of them hope to do some type of office work. Three of them want to remain in Winston-Salem, while the other three expect to live with relatives in other cities.

Two of the boys have given considerable thought to entering college, but at present they are forming the idea of going into

military service first. Two others have decided definitely to enlist following graduation, and the remaining two hope to get jobs and work for a while before being drafted.

Some Good Reports

We have indicated to you elsewhere that several of our children had the happy privilege of spending Christmas in the homes of our friends. It makes us very happy when we hear from these people that this has been a joyous experience for all concerned. We have received several letters in this regard and thought you would be interested in reading one or two of them. Two of these letters are found here:

"We want to thank you from the bottom of our hearts for granting us your permission to bring one of your children into our home for the holidays. Dorothy made our Christmas happier and our New Year brighter. She is a precious child and we love her very much. Perhaps you will allow her to visit us again sometime. May God bless you and your wonderful work."

"My family and I want to express our thanks to you for allowing Brenda and Carol to visit in our home during the holidays. It would be impossible for me to try to tell you how much we enjoyed having them. They not only came into our home, but our hearts as well. Would it be possible for them to visit in our home again soon?"

Interesting News

An item appeared recently in Annie Lee's column of the *Twin City Sentinel* which was of interest to us because it concerned a former member of the Children's Home family, Mary Elizabeth Frazier, who graduated in 1938. The story follows:

"Former Winston-Salem residents, Mr. and Mrs. Del Miller, appeared in a large picture and were subjects of a feature story in Sunday's edition of the *New York Times*. The Millers lived at Tanglewood while he served as trainer and driver for the racing stables of the late William N. Reynolds at Tanglewood Farm. His wife, the former Mary Lib Frazier, came originally from Randleman but grew up out at the Children's Home and graduated from high school there. She also was employed for sometime by a local store and by government agencies here and has many friends who went to school with her and worked with her in Winston-Salem. She was the widow of John McCrary of Lexington when she married Mr. Miller.

"The Times story concerns the Millers' famous pacing stallion, Adios, and the estate and racing stables that the couple has developed at Meadowlands in the southwest corner of Pennsylvania. In the picture they are seated before the shelves of trophies won by Mr. Miller as a sulky racer and by his horses. Meadowlands Farm is now the nation's second largest harness horse-breeding establishment."

Christmas "On the Home"

This Christmas only a few of us didn't go on vacation. The girls who remained here stayed in the High Point Building with Miss Barr. We didn't do much work. We washed a few dishes and helped at the office. The rest of the time we did what came along.

Warning and Invitation

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 11:20-30

The material from Matthew, which is the basis of our lesson today, comes immediately after the account of the rejection of both John and Jesus. It takes the form of severe condemnation of three localities (Bethsaida, Chorazin and Capernaum) which had been hostile to the work of Jesus and his followers. Capernaum, of course, is known to New Testament students as a sort of "headquarters" for Jesus' Galilean ministry. But there is no record of any miracles performed in the other two towns mentioned. This fact reminds us that the gospels contain only a fragment of the complete record of Jesus' acts and teachings.

The central idea here seems to be that increased opportunities impose increased obligations. We, here in this land of opportunity, will be judged with greater severity than those parts of the earth which have had few of our advantages. Toynebee, the historian, believes the clue to history lies, not so much in what happened to various nations, but rather in the way they responded to the conditions of their time. It was Lincoln who said "The occasion is piled high with difficulty—we will nobly gain or meanly lose the last, best hope of earth!" What will the verdict of history be upon the America of the mid-twentieth century?

In verses 25-27 we have an exclamatory prayer of Jesus—a spontaneous, impulsive act of thanksgiving for the response of the plain people to his message. The worldly-wise may allow their pride to keep them out of the Kingdom. As we grow proud of

our knowledge and attempt to measure everything by the yard-stick of hard intellect, we tend to distrust the revelation that comes in the simpler ways. Wordsworth writes of the "shades of the prison-house that begin to close around the growing boy." With increasing knowledge he begins to lose the sense of wonder. Among the "lost sayings of Jesus" (rediscovered by archaeologists in Egypt) is one which reads: "Wonder at the things before you." We are poorer human beings when we have ceased to be impressed by the simple things of life.

The last part of our lesson deals with the great invitation: "Come to me, all you toiling and burdened ones, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and lowly in heart, and you shall find rest for your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30, Weymouth Translation). This takes us all in. For, as Dr. Samuel Johnson said, "We are all strugglers." We all need to learn the basic laws of the spiritual life. Just as the knowledge of the laws of science has freed man from much back-breaking labor, so will submission to the laws of the Kingdom of God release him from the soul-crushing burdens of his own inner sense of guilt. Jesus has pointed the way. It remains for us to follow it.

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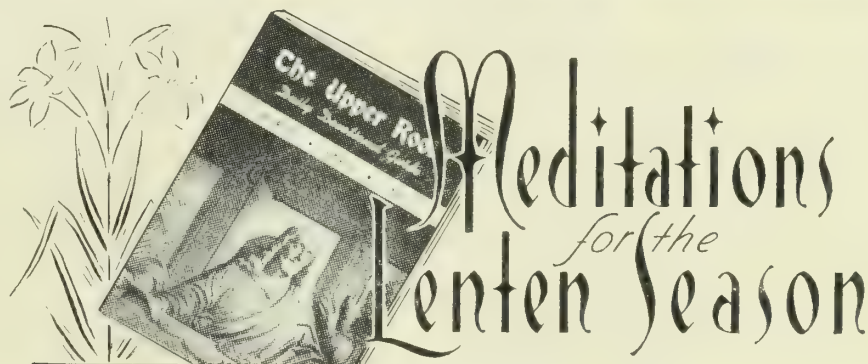
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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

An Adventure of "Mr. Mischief"

The Little Bell That Rang Backward

(Continued from last week)

By MRS. LOUISE GOOSMAN

Chapter IV

After turning the silver clapper around, Mr. Mischief picked up the golden bell, and without a sound placed it on top of his head, right over his little pointed cap. In this way he could fly freely, and at the same time keep the bell from ringing.

Up, up, up he flew, straight to the palace on the top of the mountain. It took him a while, flying from window to window to find the Royal Nursery. But finally he found it, and O, lucky chance! The casement windows were wide open, and there sleeping in his beautiful crib lay the Prince.

This was the most dangerous moment of all, for dozing beside the crib was the nurse. She was so big and powerful that one flip of her finger would have destroyed Mr. Mischief like a fly, had she awakened, but she didn't.

With the greatest of care the little green elf came to a landing on the satin coverlet just beside the Royal baby's right hand. Gently Mr. Mischief touched the warm, moist fist, and slowly he placed the golden handle of the bell inside the curved fingers. Only one more thing remained for him to do—awaken the sleeping Prince.

This was a simple problem. He jumped lightly to the pillow and tickled the Royal right ear with a soft golden curl. Naturally the Prince raised his right hand, that was holding the bell, to scratch the spot. And immediately the lovely silvery-gold tone rang out, "Ting-a-ling! Ting-a-ling!" sweet and low.

You never have heard a more beautiful sound, and neither had the Prince. The sleepy nurse was startled out of her slumber, and almost out of her wits, by this most amazing thing. The Prince was laughing! He was standing up in his Royal crib, laughing as hard as he could, and ringing a forbidden bell.

The nurse was so frightened that she ran screaming from the Royal nursery. So lustily did she cry out it was only a matter of seconds until the entire Royal household was aroused and crowding about the Prince's crib.

No one could explain what had happened, or how the Prince had gotten the bell; but have it he did, and he would not give it up.

Again the Queen was in a great state. The Ladies in Waiting, the Lords in Waiting, and the nurses were all speechless, but no one swooned. The King was so astounded that he just stood there with his Royal nightcap askew, and his Royal mouth hanging agape.

Suddenly, however, he became all action. He paced up and down the Royal nursery shouting, "A proclamation! I must proclaim a proclamation! Ride out! Ride out! Arouse the people and restore the bells!

Out rode the heralds, and up rose the people; and when they heard the joyful news the night was immediately filled with a great ringing of bells. O, such happiness had never before been theirs!

Happiest of all was Old Guiseppe, who went right out in the middle of the night and changed his sign thus:

GUISEPPE
~~THE BELL MAKER~~
~~SHOE REPAIRS~~
ROYAL BELL MAKER

And so it hangs today in the Village of the Bells, for the name of the town was immediately changed again.

The moon and stars came out, grew brighter, and then waned. As dawn came Mr. Mischief flew away over a distant mountain, and if you were listening you heard him say—

"Never, never again
Not for anything,
Will I make a bell say
Ling-a-ting,
When it should say
Ting-a-ling."



SLEET

I have seen many beautiful things in the industry of nature, but I believe one of the most beautiful and interesting is sleet.

One day I stood by the window and watched the gown Father Winter was making for his earth-child. I saw the ground no longer a sticky mass of red clay, but an expanse of myriads of tiny crystal beads fitted together with perfect accuracy by the hand of the skilled workman. I watched the blades of dry grass as they donned their crystalline apparel and stood erect in icy dignity. The trees, which only a few hours before had stood with their bare black arms stretched against the clouds, now swayed the full length of their stately bodies and reached forth glassy fingers.

While I stood watching, the clouds passed and the sun came out to add the finishing touches to this already brilliant garb. Each tiny bead took in the light,

revolved it within itself, and then sent it forth in the rich colors of the rainbow. Each blade of grass became a silver wand waved by the rising wind. The tree branches looked like jeweled plumes as they swayed gracefully from side to side.

I was so entranced by the brilliance of the scene before me that I was unaware of the rapid change that was taking place beneath the sun. Before I realized it the earth-child's moment of glory had passed, and like Cinderella, she returned to her drab existence, until Father Winter should choose to honor her again.



FEED THE BIRDS

Since they have sung so much for me,
I would not now forgetful be

Of hungry birds in snow;
If I neglect them, they'll be dead.
I'll clear a place for grain and bread
With shovel or a hoe.

And then I'll feed them day by day,
Till snow and ice have gone away,
And thus revive their song.

And soon, in sunny days of spring,
With gratitude to me they'll sing
Each day—the whole day long.

—Ernest C. Durham



MORE TRUTH THAN HUMOR

Father was not blest with the nicest disposition in the world, and rather often he was fussy and disagreeable. In the morning the toast was too brown, or the coffee not hot enough, or something else was wrong, as he prepared to hurry off to his day's work. And sometimes when he came home in the evening there was a scolding for Johnny, or a grouchy remark for Mother.

One morning when it seemed that nothing had pleased him, Johnny was unusually sober, and quite depressed. After a while, when Father had gone to work, he looked seriously at his mother, and said:

"Mother, we surely made a mistake when we married Father—didn't we?"



BIBLE QUIZ

1. To whom did God give the instruction not to eat of the fruit of a certain tree in the Garden of Eden?
2. To whom did God show the first rainbow?
3. Whom did God choose to lead the children of Israel out of Egypt?
4. On what mountain did God give the Ten Commandments?
5. After the death of Moses, whom did God choose to continue the leadership of the children of Israel to the Promised Land?

Answers to Last Week's Quiz

1. Psalms
2. Proverbs
3. Job
4. Jeremiah
5. Zacchaeus (Luke 19:2-6)

News in Brief

BISHOPS PAUL N. GARBER AND NOLAN B. HARMON met with the joint session of the Commissions on Higher Education from the two Conferences at West Market Street Church, Greensboro, on Jan. 28.

THE REV. ORION N. HUTCHINSON, JR., associate minister of First Church, Charlotte, and the Rev. C. W. Russell of Duncan Memorial, Charlotte, are participating in the International Evangelistic Crusade in Cuba, Jan. 29-Feb. 7. Their participation was made possible by their churches and their Mission Commissions.

The Winston-Salem and Forsyth County Training School for Christian workers sponsored by the Conference Board of Education, Dr. Carl H. King, executive secretary, and the Ministerial Association of Forsyth County, will be held February 4 through 8, 1957, 7:30 p.m. to 9:30 p.m. at Centenary Methodist Church.

BISHOP NOLAN B. HARMON'S schedule for the first two weeks in February calls for a week of vacation, Feb. 1-9, prior to leaving for the District Superintendents' meeting in Chicago, Feb. 10-13. Bishop Harmon has been very busy during the past month, with engagements almost every day in various parts of the country. The *ADVOCATE* will carry his schedule in subsequent issues of the paper.

THE REV. EBENEZER MYERS of Lenoir celebrated his birthday recently, when the Bible class which he teaches each Friday evening in his home honored him with a party. The cake had 91 candles. A pioneer preacher in the state, Mr. Myers has spent 70 years in the work of the ministry. During the last few years he has written many articles for the *ADVOCATE*, many of them dealing with recollections of early days. Several of his articles are scheduled for publication this spring.

ALDERSGATE CHURCH, Shelby, organized September 28, 1954, with 52 members, opened the first unit of its new plant on January 6, with a sermon by Dr. James G. Fuggin, superintendent of the Gastonia District and former pastor of Central Church, the parent organization. An open house was held in the afternoon, attended by around fifteen hundred people. In the evening the Rev. W. B. Davis, first pastor of the church, was the preacher, and the Rev. Frank Jordan, superintendent of the Charlotte District and former pastor of Central Church, participated in the service. The Rev. Harley Dickson, the present pas-

tor, came to this church in October, 1955. He and his family are living in the new parsonage completed a year ago at a cost of \$21,000 dollars. The education building, which was opened on January 6, is the first unit of the plant, and the sanctuary and adult building will be erected later.

LAST WEEK'S COVER PICTURE was taken by the editor near Carolina Beach, N. C. A companion picture to this one will appear in an early issue of *The War Cry*, official magazine of the Salvation Army, published in Chicago.

GETHSEMANE CHURCH, near Greensboro, is sending the new Methodist magazine, *Together*, to all families in the membership. The pastor, the Rev. Earle R. Haire, writes that they are conducting a campaign for subscriptions to the conference paper at this time.

LETTERS TO THE EDITOR



To the Editor:

May I join your game of "slips that pass in the night," under "Letters" of January 3 (page 15)?

The misspelling you refer to is, probably, "allergic" instead of "allergic." However, it is also a slip to write "top flight" without a hyphen, to serve as an adjective. "Flight" itself is a noun in this case but when written "top-flight" becomes in the whole term an adjective—as Mr. Park correctly uses it.

Another slip is found in the quotation cited from "In Passing": "Both he and his brother have the same birthdays." If it really is the same, the term "birthday" is properly in the singular, unless it is meant that year after year they share this birthday.

But what about "whether . . . or whether," instead of "whether . . . or." Shall we then say "either this . . . or either that," "both this . . . and both that?"

Finally, "plenty mistakes" is a slip instead of "plenty of mistakes," since "plenty" is a noun and cannot modify a noun.

If justified by the number who make such slips, they may soon appear to be accepted usage.

KENNETH W. CLARK

Duke University
Durham, N. C.

Editor's Note: Our previous correspondent asked for a lexicographer, and now we have one! Dr. Clark is not only an expert in the field of N. T. Greek but in English, as well. We will welcome further letters from him. This ought to prove highly interesting!

MAY WE ASK A FEW QUESTIONS?

To the Editor:

1. Why is the word "religion" used in our church press and in our pulpits to the almost entire exclusion of the word "Christianity" and the terms "the Christian faith" and "the Christian religion?" Have John 3:18 and Acts 4:12 lost their validity? A Christian statesman of a former generation said this "There may be 'comparative religions,' but Christianity is not one of them."

2. Why do writers of our church school literature ignore so consistently the work of the Holy Spirit in the writing and the preservation of the Scriptures, despite our Lord's promise in John 14:26, and Paul's declaration in 2d Tim. 3:16? One would assume from reading our church school material that the Holy Spirit had nothing to do with the Written Word.

3. Why is one who believes in the personal, premillennial return of Christ considered something less than loyal to The Methodist Church, even though he gives beyond the tithe in the support of the Gospel at home and abroad? It seems to us the pessimists are those whom our Lord described in Matt. 24:12, bystanders in the conflict between the Kingdom of God and the kingdom of Satan. Since we heard the doctrine, for the first time, from Billy Sunday, 41 years ago, His return has been to us the "blessed hope" of Titus 2:13.

4. Why are so many church workers with youth and children inveterate cigarette smokers? After years of observation from a vantage point on Main Street in a small town, we believe their use is an economic waste. We cannot see, moreover, how cigarettes can be an aid to deepening one's spiritual life. Must non-smoking Christian parents remain silent, therefore, when they see this habit becoming an idol in the life of an instructor of their children?

A. D. CLOSSON

Weaverville, N. C.
January 14, 1957

In Memoriam

The rate for printing obituaries, resolutions of respect, etc., is now **FIVE cents a word**. Please count the words and send remittance when sending copy.

MRS. HELEN HOOD PRINCE

DUNN, N. C.—On December 26, 1956, God in His Infinite Wisdom took from our midst Mrs. Helen Hood Prince, a devoted, faithful, and consecrated member of the Woman's Society of Christian Service of Divine Street Methodist Church.

Whereas the Woman's Society of Christian Service has suffered a great loss in the passing of this beloved member whose life was a challenge and inspiration to all, and whereas we wish to express to her family our sympathy in their bereavement, therefore be it resolved:

1. That we give thanks to God for her life among us.
2. That we extend to the family our deepest sympathy and assure them of our love and esteem.
3. That copies of these resolutions be sent the family, local press, N. C. Christian Advocate and filed in our minutes.—Mrs. L. J. Best, Mrs. J. W. Lineberger, Mrs. H. O. Mattox, Mrs. H. C. Turlington.

ROBERT BOSE HUTSON

The members of the official board of Parkton Methodist Church wish to pay tribute to the memory of Robert Bose Hutson who passed away on August 11, 1956.

Be it resolved:

1. That we declare our appreciation for his outstanding service to our church and to the community. Mr. Bob gave ably and unselfishly of his time and talents in promoting the kingdom of God.
2. That his love and devotion as a husband and homemaker is worthy of emulation.
3. That a copy of these resolutions be sent to his wife, Mrs. Caroline Gainey Hutson who survives him and a copy be written into the minutes of the board.—O. B. Pullen, chairman of board; Mrs. Wilson McNeill, secretary and treasurer of board; C. B. Long, pastor of church.

OPPORTUNITIES

Five cents a word each insertion. This rate applies only to non-commercial advertising. For rates applying to commercial firms write Jacob's 1st, Clinton, S. C.

MAIN STREET METHODIST CHURCH, Reidsville, N. C., desires Director of Christian Education. If interested please contact Dr. James C. Stokes, Pastor.

CAMP FOR RENT—Large, well-equipped camp in Brevard, N. C., available for use in early June, late August and September. Ideal for Youth or Adult Conferences. Meals furnished—Living accommodations for 250—Lake and recreation facilities—2 Auditoriums and many small buildings for meetings—Write to: Transylvania Music Camp, 1910 Commonwealth Ave., Charlotte 5, N. C.

MOHLER PIPE ORGAN for sale. Used ten years, two manuals, first-class condition, available immediately. For information contact Rev. Hoy L. Fesperman, pastor, First Evangelical & Reformed Church, Greensboro, N. C.

EARN MONEY for your club or circle. Close out sale on several highly saleable novelty items. Write for our no risk plan.—Tandem House, 122 Westwood Lane, Elkin, North Carolina.

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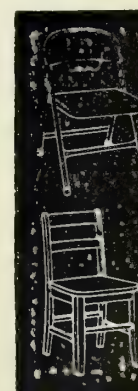
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Snow, ice and sleet made roads impassable in North Carolina last week, but residents of this state were spared much of the hardships which came to other sections of the country. Traveling through Pennsylvania, with temperatures ranging from ten to twenty below zero, I found cause to be thankful that I did not have to contend with such conditions all winter long. It wasn't bad when I was used to it, but a year and a half in the South had spoiled me to the point that I was impolite enough to brag a bit about the mild weather which I had just left.

And then came a telephone call from home and the news of the astonishing events of the week, when Greensboro residents shivered and slithered on icy streets and roads. After that, I didn't brag so much!

* * *

After the trip through the mountains on Tuesday and Wednesday, Buck Hill Falls Inn was a haven of refuge, and the delegates to the meeting of the Board of Missions were content to spend all their hours within doors. Only a few hardy souls ventured forth to view the ice-covered falls nearby, and this editor was not one of them. Besides being too comfortable, he was also too busy.

The editors did not attend many meetings of the Board, instead, they interviewed returning missionaries, transacted business and made plans for their own work. But it was not necessary to sit in on the meetings to catch the spirit of high adventure which pervaded this conference. Guests of the Board of Missions, they were asked there for the purpose of getting, not statistics, but impressions, and this they did to such an extent that they were all the more enthusiastic over the work which is being done by this great agency of the church.

* * *

Perhaps some of our readers may have never caught the vision of missionary effort. They should have been there last week. They should have talked with C. L. Spottswood, who nearly ten years ago was a young pastor in a Florida town with two consuming interests, aviation and missions.

As I listened to "Spotty" talk one morning, I remembered the day when I visited him in his parsonage in Gainesville, and heard him tell of his almost unbelievable vision. Suffering from a back ailment which had put him in bed for several weeks, he told me of his dream. He would go to the Philippines as a missionary and he would take his little airplane with him.

"It's the only way to get around in that country," he said. "There are islands as large as the state of Pennsylvania where the only possible way to travel is by plane. I can go into the remotest sections, set up mission stations and open up new fields. It can be done, and I am going to do it."

Frankly, I didn't think he would, yet I

must have given him some encouragement, for he said, last week, that I was one man who seemed to believe in him, during those dark days when he found it so hard to get support and encouragement. I had forgotten it, but Spotty says that I was one of the first ministers who dared to take a trip in his little two-seater plane. To tell the truth, I didn't dare—I just was ashamed to admit that I was scared to death!

When we circled over the city of Tampa and looked out over the bay, I wished heartily that I had not been so anxious to encourage my young friend, but we got down safely, and I tried not to show my relief as we touched terra firma. I had been up in large passenger planes without too much trepidation, but sitting in that tiny machine, with so little between me and a lot of empty air was almost too much. All I could think of was that I was sailing through the skies on an animated potato chip.

* * *

But this is Spotty's story, not mine. While I stayed on the ground and took life easy in several pleasant pastorates, Spotty studied, worked and begged for a chance to put his idea into practice. At last, he was accepted by the Mission Board and, with his family and his beloved "potato chip," he sailed for the Philippines. Back home on his second furlough, he looks back at those early days with a bit of relief that things are better now.

"It was not easy," he says, "for we were going where no missionary had ever gone before." But they went, and in the few years since he and Mrs. Spottswood landed in their new field, the results have been remarkable. Now they will have the help of a missionary couple, an engineer and a nurse, who will give their time to work among the Moslem natives, who desperately need education in hygiene. One of the projects planned is a system of purifying drinking water by means of home-made filters made of sections of bamboo filled with sand.

* * *

This is but one of the interesting stories to come out of the meeting in Buck Hill Falls. I could not help being impressed as I saw the large number of young couples who had been trained for specific duties on the mission field. No longer is it enough to go out and preach the gospel; missionaries of today must be able to teach, to farm, to build houses and churches (and sometimes bridges and dams). But let no one think that such skills are used in a secular manner. These doctors, nurses, teachers and engineers are, first of all, Christian workers whose primary aim is to spread the gospel.

But they have learned that it is impossible to make converts to Christianity in Moslem countries by preaching. They must first make friends by helping the incredi-

bly poor and needy people to a better life physically and economically, and, when this is done, the effect of their unselfish service brings its reward.

Just one story of my experiences on the trip.

Coming back home, I boarded the train in Newark and made myself comfortable in my roomette. As usual, I shut the door and tried to do some work, reviewing the happenings of the week and trying to get the column ready before I got home. I had my dictating machine along, but it perverse failed to work. After several hours of reading and thinking, I was ready to call it day and go to bed.

"Go right ahead," said the porter. "We wake you up in plenty of time before you get to Greensboro at 12:17." So I took him at his word and went to sleep.

Some four hours later I woke up and decided to read some more. It was nearly 11 p.m. After a while, I looked at my watch and saw that according to the time-table we should be approaching Greensboro. Wondering why I had not been called, I pushed the bell for the porter. There was no answer. I pushed it again, and again. Still no porter.

Somewhat worried, I looked out of my door, and then took a walk through the car. It was then that I began to feel that maybe I was having a nightmare, for there I was on a seemingly empty train, dashing madly through the night. There was not a sign of a porter or trainman—or any other passenger!

I walked through two empty cars and on to the coach where I found three men huddled in the dim light, playing poker. But still no porter or conductor. I couldn't keep from wondering if some strange accident had taken them all away!

The end of the story is very commonplace, for some fifteen minutes later the missing conductor appeared and cheerfully said, "I guess you thought we had forgotten you." I didn't tell him what I thought, but it was plenty. He then explained that we were a half-hour late.

But the next time I go voyaging by rail I hope that I do not repeat my "mystery of the vanishing porter." It was too nerve-racking.

That's all for now, and I'll see you next week—in passing.

P. S. Sometime ago I said something about blinking our lights to halt speed—and got some criticism. Today I asked the head of the Motor Vehicles Division what they thought about it. He said, "Go right ahead and blink. We are all in favor of it."



NORTH CAROLINA

Christian Advocate

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—Photo courtesy of Pilot Life Insurance Co., Greensboro, N. C.

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People, Places and Happenings



DR. G. RAY JORDAN of Emory University was guest preacher at Central Church, Shelby, on January 27.

THE REVS. WADE GOLDSTON AND WALTER N. McDONALD, professors at Louisburg College, conducted a mission study sponsored by the Commission on Missions of Edenton Street Church, Raleigh, recently.

MISS THELMA COLE BARCLIFT, daughter of Dr. and Mrs. C. D. Barclift of the Durham District, will be united in marriage to Dr. Thomas H. Crowder, Jr., on February 16 in Trinity Church, Durham.

FIRST CHURCH, Henderson, is making an intensive campaign for subscriptions to the church papers, under the leadership of Miss Mariel Gary, chairman of the Committee on Christian Literature.

LILESVILLE CHARGE is sending out a news letter which is attracting interest. Prepared under the direction of the Rev. Kenneth A. Horn, pastor, it contains six pages of news from the churches on the charge.

MINISTERS FROM NORTH CAROLINA who participated in the Cuba Evangelistic Crusade, Jan. 29 to Feb. 7, are G. W. Bumgarner, Gastonia; J. W. Braxton, Lincolnton; H. G. Allen, High Point; C. G. Alspaugh, Fletcher; Grady N. Dulin, Newton; J. Furman Herbert, Morehead City; James P. Hornbuckle, Jr., and A. C. Waggoner, of Winston-Salem; Orion N. Hutchinson, Jr., Charlotte; J. Clay Madison, Morganton; C. C. Murray, Lincolnton; D. M. Nifong, Albemarle; L. L. Parrish, Roanoke Rapids; C. W. Russell, Charlotte.

DR. E. H. BLACKARD of Asheville returned to a former pastorate last Sunday night and preached in the new sanctuary of the First Methodist Church in Gastonia, Dr. Wilson O. Weldon, pastor. On Sunday night, Feb. 10, Dr. C. Excelle Rozzelle of High Point College, another former pastor, will preach in the Gastonia Church.

DR. W. A. KALE, of Duke Divinity School, was the speaker at the organizational meeting of the Methodist Men at First Church, Henderson, recently. The following officers were elected: Elliott Stegall, president; Junius Rogers, Jr., vice-president; Claude Buzhardt, secretary; and Jim R. Overton, treasurer.

THE REV. J. C. AUMAN, associate pastor of Centenary Church, Winston-Salem, is in charge of the ADVOCATE subscription campaign for this great congregation. A recent issue of the Sunday bulletin asked "Do you subscribe to this weekly church paper? How else can you keep abreast of what is happening in Methodism?" (How else, indeed?—Editor).

COLLEGE PLACE CHURCH, Greensboro, will have a nine-week training class for prospective members, beginning in February. The pastor, the Rev. Brunson Wallace, teaches the class of children from the fifth and sixth grades each Saturday morning and conducts another class for adults and

young people each Sunday morning. "This is a training course in the Christian faith," says Mr. Wallace. "It does not automatically make church members, but gives them an opportunity to accept Christ and to know their church before becoming members." (The editor would like to know of other classes such as this.)

THE REV. HAROLD M. ROBINSON, pastor of Memorial Church, Thomasville, in a recent issue of the church bulletin, called attention to the editorial in the ADVOCATE regarding the lack of infant baptisms. He announced that a special service for baptism would be arranged during the latter part of the Lenten season.

THE REV. JOSEPH F. COBLE of Durham, superintendent of Methodist Retirement Homes, Inc., will be among 500 delegates to the annual convention of the National Association of Methodist Hospitals and Homes in Chicago, Feb. 26-28. He will be a member of a panel on the theme, "Medical and Health Services" on Feb. 28.

THE REV. J. EARL RICHARDSON, pastor of the church at Edenton, has sent in 112 subscriptions. In his letter he says, "I am confident that the ADVOCATE is doing a great deal for our church. Since the magazine has been going to all our people we have found a marked improvement in stewardship."

DUKE MEMORIAL CHURCH, Durham, has been chosen by radio station WRAL as one of the representative churches in the greater Raleigh-Durham area to be featured in the new religious TV program, February 2, 5:30-6:00 p.m., when the film will be shown depicting activities in the church. The pastor, the Rev. Vergil Queen, will speak on Sunday afternoon at 1:30, and each morning during the following week.

THE MEMBERS OF WESLEY MEMORIAL CHURCH, Warrenton, were pleasantly surprised to find in their congregation on a recent Sunday several persons from nearby Macon Church, with their pastor. The mystery was solved by the explanation that Macon Church had frozen out that morning, due to a furnace failure. Wesley Memorial's pastor assured the visitors that their presence was appreciated and promised to return the visit whenever his furnace went out.

MISS VIRGINIA SABISTON, a junior at Woman's College, has been selected by the N. C. Methodist Student Movement to attend the Annual Christian Citizenship Seminar for Students, February 17-23. Delegates will spend a part of the time in New York where they will study the United Nations, and part of the time in Washington, D. C., where they will meet leading government officials. Miss Sabiston is the vice-president of the Wesley Foundation at Woman's College, and the daughter of Mr. and Mrs. C. B. Sabiston of Wake Forest.

NC Laymen's Rallies Scheduled in Nine Districts

Nine laymen's rallies are to be held within the bounds of the NC Conference beginning Feb. 18 and closing Feb. 28. The meetings will begin with a supper, except in Burlington District, and will have the theme, "The Methodist Church and Higher Education," which is one of the major emphases of The Methodist Church during the next four years. "This is a particularly appropriate theme," says Nelson Gibson, Conference lay leader, who heads up the organization for the meetings. Mr. Gibson pointed out that the NC Conference will be very much interested in such a theme, due to the campaign for funds for the two new colleges.

Featured speakers for the rallies will be Dr. Wright Spears, president of Columbia College, Columbia, S. C. (first week), and Dr. B. Joseph Martin, president of Wesleyan College, Macon, Ga. (second week), Dr. Martin was formerly head of the NC College Foundation. Bishop Paul N. Garber will attend and speak at each meeting.

Laymen who will be speaking in the churches during the No Silent Pulpit Program, which begins March 10, will be consecrated at these rallies. A representative from one of the three colleges will appear on each program.

The schedule follows:
Burlington District, Feb. 18, Graham Church.
Raleigh, Feb. 19, Student Union, State College.
Durham, Feb. 20, Durham Armory.
Fayetteville, Feb. 21, Hay Street.
Wilmington, Feb. 22, Lumberton, H. S. Gymn.
Elizabeth City, Feb. 25, H. S., Hertford.
New Bern, Feb. 26, Masonic Temple, New Bern.
Goldsboro, Feb. 27, H. S., Goldsboro.
Rocky Mount, Feb. 28, YMCA, Rocky Mount.

All laymen are expected to attend, and particularly all church officials and officers of Methodist Men. One district averaged over 20 men from each charge.

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North Carolina Conferences of
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ESTABLISHED 1855

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Mail Form 3579 to P. O. Box 508,
Greensboro, N. C.

... by the EDITOR

Here to Scratch

Asked for comment on the missionary work in his island, Filipino replied, "You missionaries are always scratching here we ain't itching."

That may be true of church work in other places.

What the Filipino meant was that the missionaries had not found out the trouble spots and until they did find them they were wasting their time. Fortunately the missionary to whom he was speaking was willing to take advice and sat down for a conference with the uneducated wise man. As a result, C. L. Spottswood, who ten years ago went into the island of Mindanao to preach the gospel to nominally Moslem natives, completely revised his method of approach and started scratching where they itched!

Several years later the attitude of the people had changed from antagonism to friendliness, as a result of a program of missionary work which took into consideration the needs of the people for education, sanitation and a knowledge of modern farming methods.

The present campaign for local church study and evaluation is a practical method of finding out trouble spots. Used as directed, the plan will show up deficiencies in the program of the church which have never been suspected. One church prided itself on its friendliness and was proud of its program of fellowship activities—only to learn, to its dismay, that just at this point was its greatest failure! Another thanked God for his fine evangelistic spirit, and found out that it was doing a very poor job of soul-winning.

"What you don't know won't hurt you," is a terrible fallacy when applied to religious work. Methodist churches have the opportunity to study their work under the direction of expert advisors and according to a tested plan. If they do so, the results will be amazing.

John Wesley's Letters

One of the best sources of understanding the life of any prominent person is found in the letters which they have written. In the book, *Selected Letters of John Wesley*, we have a clear picture of the founder of Methodism.

Edited with an eye to reader interest, these letters are full of unconscious humor, dry wit, and spiritual perception, mixed with utter frankness that will surprise those who think of Wesley as a religious fanatic who had no interests outside of street meetings and conferences with neurotic seekers after ecstatic religion.

One of the most tragic elements in Wesley's life was his unfortunate marriage to Mrs. Vazeille, whom one of his friends called a "ferret." In these pages one can trace the progress of his strange courtship and stranger marriage and finish the story with the little clergyman's laconic obituary to a marriage in the Latin words which might be freely translated as, "I didn't send her away and I won't ask her back." (Quoted, not from his letters, but from his Journal.)

To one of his preachers who wanted the benefit of ocean bathing and requested an appointment on the seashore, he wrote: "If I can I will contrive that you may be in a circuit which will give you convenience for bathing in the sea, though the river is as good." But to another who complained that he felt that he was out of his place in his present appointment he

replied, "Dear Brother, you are indeed out of your place, for you are reasoning when you ought to be praying."

And to an argumentative brother he answered succinctly, "John White, whoever is wrong, you are not right."

One of the remarkable evidences of Wesley's indefatigable industry is shown in the fact that he did not hesitate to spend hours in copying out passages from the writings of others which he thought might be of benefit to his correspondents. Some of the letters are as long as articles. When it is remembered that he handled all his correspondence without the aid of a secretary and wrote as he traveled over the country, it is almost impossible to understand how he could have had time for any other business.

The letters which are gathered into this volume have been collected from among the 2,700 separate missives which were printed in the *Standard Edition*, consisting of eight large volumes.

Few books on Wesley have more value than this for the average reader who is interested in understanding the Wesleyan movement.

(*Selected Letters of John Wesley*, edited by Frederick C. Gill. Philosophical Library. Price \$4.75.)

A Magnificent Movie

It is so seldom that we are able to say a good word about a movie that when one comes along like *The Friendly Persuasion* we are surprised and delighted. If there ever was a picture which deserved praise for its good taste, its message and its acting, this is one.

We were invited, nay, even forced into going by our twenty-year-old son. It wasn't easy to get us there, for movie-going is not one of our enthusiasms, but the magic of the scenery, and the almost perfect acting of Gary Cooper and his supporting cast soon caught us in a spell that held us until the very end. We are not sure whether the Quakers will be as delighted as we were at this portrayal of a family of Friends in the time of the Civil War, but we could see no unfairness in the picture.

If Hollywood could turn out more pictures like this, we might be converted to the idea of seeing at least one every six months!

Trouble in Michigan

The following clipping from the *Gastonia Gazette* is a reprint from an issue of that paper published in 1881.

"There is an awful state of affairs in a little Michigan town where a typesetter substituted the word 'widows' for 'windows.' The editor wrote: 'The windows of the church need washing badly. They are too dirty for any use, and are a disgrace to our village.'"

With Other Editors . . .

WHO ARE THESE MINISTERS?

The announcement that a rally of the Ku Klux Klan at Concord on Saturday night was addressed by "two ministers" raises some serious questions.

The ministers are identified only to the extent that one is said to be from Charlotte and the other from South Carolina. Unfortunately, there are ministers and ministers and something more should be known about these particular two. What churches do they serve and is their position on the Ku Klux Klan supported by their congregations and their fellow ministers?

There has never been an organization more contrary to Christianity, in principles and practices, than the Ku Klux Klan. The cross burned by the Klan is a cross of hate and intimidation—not a cross of sacrificial love.

Who are these ministers?

—Raleigh News and Observer

Paine College Serves the Church

By CLAYTON CALHOUN*

For most Methodists in the South Race Relations and Paine College come to mind together. That is not very remarkable. It is to be expected. For three-quarters of a century Paine has been in the South the practical expression of Methodism's Christian idealism in interracial affairs.

A liberal arts college, without "industrial" features, Paine College was in 1882 a revolutionary idea put into practice. Seventy-five years later a liberal education for Negro youth still seems to some to be revolutionary. In practical evidence its graduates have proven the faith of the fathers well founded.

This enterprise was not a benevolence toward, or a project in behalf, of another people; it was in the beginning, and has continued to be, a mutual venture. It was authorized by both the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church which considered themselves part of a single family. It was chartered by a bi-racial commission appointed by these Methodisms. It has continued with a bi-racial faculty and Board of Trustees throughout its history. It looks with pride upon the distinguished leaders of both races who have led it, and with appreciation to the people of both races who have supported it. It has its support today from the historical successors of each of the founding Methodisms—The Methodist Church, and the Christian Methodist Episcopal Church.

In the midst of interracial misunderstanding in Paine College has been a fellowship of mutual respect and Christian devotion. In the midst of interracial misrepresentation Paine College has been, in its very self, a calm rebuke to all who denied the ability of the Negro to achieve or the white to understand and appreciate. In the midst of vexing tensions Paine College has gone steadily, confidently about the task for which God called it into being, the Christian education of youth, for Christian leadership, intellectually qualified, spiritually enlightened, and completely dedicated.

In 1957, seventy-five years after, Paine College has no other task. It is quite different in appearance from Paine Institute—it was not called a college until 1903—which "began in an old cellar; later it was transferred to two old stables." Now there are ten well-kept buildings, seven of which are modern collegiate structures (the others good frame) and a beautifully landscaped campus of forty acres. The Warren A. Candler Library, the Randall A. Carter Auditorium-Gymnasium, and the newest, the George Williams Walker Science Building, would grace any campus. Amid proper change and pride in these improvements, Paine College has not changed its original commission.

No longer involved as it was in the beginning with elementary and high school training, it is now a fully accredited, senior grade liberal arts college. Paine has no pride

except in the fulfillment of its original commission, to send back into the community well trained, deeply dedicated young men and young women, qualified to stand before all men in human dignity and

An Open Letter to the Laymen

By JACK CRUM*

One night in the summer of 1944 I sat with a group of young people in the little Methodist Church in Louisburg. It was the inspirational service of the second youth assembly of that year. We listened as "Uncle Bobby" Bradshaw preached. He declared, "Vision is a matter of accepting the challenge of Jesus offered in life and word—to deny self and become great by being a servant of all." We sat wondering if we could ever find strength or courage to accept such a challenge.

Perhaps you are familiar with the poem of Thomas Curtis Clark which "Uncle Bobby" quoted to support one of his many invitations to greater commitment. He held up the vision of Christian peace and brotherhood, saying—

"Dreams are they—but they are God's dreams!

Shall we decry them and scorn them?

That men shall love one another,

That white shall call black man brother . . ."

I will never forget this challenge! All of us departed that night dearly wishing to accept the call for ourselves and to share this vision with our churches and our communities.

Since then I've grown up in North Carolina and been in other Methodist meetings across the state. I've sung and prayed with many of you. We've learned together what it means to be Christians and shared together the joy and the peace of Christian life. Your witness to the hard truths concerning what Christ's love really means in our everyday lives has strengthened me.

Now you have told me, as friend to friend, "Go—preach this gospel!" You expect me as your minister to witness not only to the blessings which we have experienced but also to the difficult applications of the gospel in our lives. I find that this is never easy. Yet I think I would be traitor indeed, not only to Christ but to you, if I deliberately betrayed your trust.

Therefore I preach, "You and I must voluntarily bear a cross (take on other people's burdens) and follow Christ. You and I must freely accept our Negro brother's troubles as our own. You and I must never be angry with our brothers. If we come to worship with anger toward our Negro brothers in our hearts we had best not come. You and I must love our Negro neighbors as much as we love ourselves. It

Christian character, to service their race with zeal, assuredly, but also to serve the entire community with understanding and devotion.

It was for this Paine College created. For this Paine College shall continue to be as long as Methodism continues to produce in the Southern Region a people with the faith, the courage and the devotion of our fathers, who three-quarters of a century ago, in Augusta, Georgia, launched upon a "unique adventure."

is not enough to be fair. It is only enough when we have the compassion of Christ for our hearts for them."

Is this vision which we young Methodists caught at Louisburg untrue to Christ? Do you think I have done wrong in preaching the gospel of love applied to our living this way?

It is very easy to talk in flowery terms about love. We say: "Love everybody. Be kind to your wife"—"Pray for the starving Chinese." These are the clichés we use. But Jesus told his Jewish followers that they must love the despised Samaritans who dwelled around them. And Paul preached that the Jewish Christians must sit down and eat with the unclean Gentiles. This was too hard for most of the Jews!

It seems to me that Jesus says to us in North Carolina, "Love those around you whom you have not loved. Love the lepers. Take their sorrows and burdens upon you." Is this too hard for us?

In my own heart I am positive that the reading of the gospel is the true one. In our age I believe the Supreme Court is interpreting the New Testament ideas of justice and love more accurately and more courageously than many of our churches. In saying this I only follow where numerous Christian leaders have led. People like Frank Lauback, Harry Emerson Fosdick, Albert Schweitzer, Ralph Sockman and Billy Graham unite in interpreting the message in this way.

Faced with the alternative of separate mixed schools I've had to choose what plan better expresses Christ's concern for all men. From this point of view there has been no alternative for me. I have merely joined in the opinion expressed by all the major church councils around the world. Our own North Carolina Annual Conference in 1954 recognized the Court's decision as "a true interpretation of our Christian faith and of our American democratic . . ."

If I did not know you well I would be afraid of your reaction to these words, but I know you are people who take your Christianity seriously. I know you have the moral courage to make a hard decision in favor of Christ's love for all men against what you may think to be your own best interests. I judge you know the gospel and you to choose between doing what God wants you to do and doing what you naturally want to do. I do not believe you

*The Rev. Clayton Calhoun is the newly elected president of Paine College.

*Pastor, Wynnewood Park Methodist Church, Avent Ferry Road, Raleigh, N. C.

I split the congregation or leave the church if the preacher proclaims what he believes to be the truth. Time after time I've seen many of you on this issue. A year ago one Sunday evening I sat in the living room of a member of my church. Several people were present. That morning I had preached on the racial problem. At that time I was uncertain about the wisdom of my preaching. "I don't know whether I did the right thing this morning or not," I commented. "It may have done more harm than good. Before I decided to preach that sermon I talked with several of my minister friends. They all agreed with me as to the truth of the message, but many did not think it would be wise to preach it. They feared it would split the church and separate you people from me as your minister." "You mean," stormed out one man, "they're afraid to preach what they believe?" "Yes and no," I replied. "They are not

afraid for themselves but for the unity of their churches."

"You preach the gospel as you understand it in our church," he responded, "and as long as I'm on the Board no one will ever tell you that you can't. I don't like this integration, but I think it's right. I think its putting into practice what this book says!" He held up his New Testament.

Since that time I have been preaching this word about Christian love in action. I preach it because of what you have meant in my life and what I know about you. I know you are loyal Christians earnestly seeking to practice what Christ taught; therefore I believe you have attitudes that are different from many North Carolinians.

The racial problem presents one of the hard choices we Christians must make for Christ in opposition to those who are against his teachings. Welcome the light in this darkness! Have courage! Do not be afraid! Practice love for every man you meet!

The Advocate's 100 Years

BY THE EDITOR

(Continued from last issue)

It was in 1894 that the North Carolina Conference and the newly formed Western North Carolina Conference agreed to publish a joint paper, and accordingly the office of the *Raleigh Christian Advocate* was moved to Greensboro and each Conference elected an editor. The Rev. H. M. Blair became co-editor with Grissom and the paper continued for one year under their management. At the end of this year, Blair retired and Dr. P. L. Groome took his place.

When the North Carolina Conference and the Western North Carolina Conference decided to support one paper in common, the name chosen was the N. C. CHRISTIAN ADVOCATE, and in 1896 the Rev. T. N. Ivey, the son of George Washington Ivey, a promising young pastor in the N. C. Conference was chosen to represent his Conference as co-editor, with the Rev. L. W. Crawford. Each editor was expected to represent the interests of his own section. This unusual arrangement was doomed to failure, and it was soon apparent that their interests must inevitably clash and their editorials would of necessity reflect their opposing views.

The break came within a year. It was not by disagreement between the men on personal matters, but by the controversy which rocked North Carolina Methodism at that time. It is hard for an outsider, at this distance in time, to appreciate the difficulties which plagued the ADVOCATE editors. So strong was the feeling among their readers that it was easy for the editors themselves to become embroiled in the argument over Trinity College. Ivey supported the president, Dr. J. Kilgo, and Crawford gave his support to the other side. Dr. M. T. Plyler, in his biography of Dr. Ivey, says, "Each editor had two pages or more a week with editorial matter that tended to make the paper a double-barrel affair," as some dubbed it."

Conditions became so difficult that the North Carolina Conference voted to buy a half interest in the paper and move their half back home. So it was that in February 23, 1899, the *Raleigh Christian Advocate* once more made its appearance, with T. N. Ivey as editor. Its subscription list was less than 3,000 and its debt was three thousand dollars; its equipment was old and inadequate. Yet despite these handicaps, the paper began to grow and prosper, largely because of the genius of its editor.

Perhaps the most popular feature of the *Raleigh Christian Advocate* during the editorship of Dr. Ivey was the editorial page where he gave full rein to his flair for pungent pronouncements on all the issues of the day, and, at the same time, could indulge in his love for poetical descriptions of scenery encountered in his rambles over the state. An editor such as he could develop and re-develop a theme and still have space left on an editorial page which was larger than four of our present pages. Dr. Ivey did full justice to his space, and his fame grew with every year until, after eight years, he was elected editor of the *Christian Advocate*, the general organ of the M. E. Church, South.

Although Dr. Ivey's fame rested upon the firm foundation of his ability as a writer of editorials and travel notes, his popularity among North Carolinians may have been enhanced even more by his humorous sketches written from time to time under the pseudonym of "Bildad Akers." These sketches were later collected into a book.

During the years following the resignation of Dr. Ivey and prior to the second merger of the two papers, Dr. L. S. Massey edited the *Raleigh Advocate* and Dr. H. M. Blair, the NORTH CAROLINA CHRISTIAN ADVOCATE. The latter became the official organ of the Western N. C. Conference in 1901, and was published in Greensboro, while the Raleigh paper continued to come out of the state capital.

It was during Dr. Blair's editorship that the present policy of self-support was inaugurated. Blair bought a press with borrowed money and began to turn out printing of such good quality that he soon was able to buy a good building and acquire an up-to-date printing plant.

After several years of negotiation, the two Conferences decided to join once more in a joint enterprise and in June 1919 the merged papers again took the name of the N. C. CHRISTIAN ADVOCATE. Dr. Massey, whose term as editor had begun in 1910, joined Dr. Blair as co-editor at Greensboro. Blair resigned because of ill health in November of 1920 and Massey was elected president of Louisburg College. Then another of North Carolina's brilliant thinkers and writers became editor. Dr. Gilbert T. Rowe, who is known to all Methodists in the state and to ministers all over the nation, became editor in Dec. 1920. Under his leadership, the paper grew and prospered, but again the Church called for an ADVOCATE editor to take an even larger responsibility and in November 1921 Dr. Rowe left Greensboro for Nashville, where he became Book Editor.

The election of Dr. A. W. Plyler brought to the editorial desk one of its most interesting and talented occupants. A member of the W. N. C. Conference, he had served as pastor and presiding elder with distinction. The Rev. T. A. Sykes was elected business manager, representing the North Carolina Conference. Some years later the Board of Publication, headed by D. B. Coltrane, sold the ADVOCATE Building on East Gaston Street for \$80,000 and built the present structure.

When Mr. Sykes resigned in November of 1927, the Rev. M. T. Plyler, twin brother of the editor, a member of the N. C. Conference, was elected as co-editor and co-business manager, and then began one of the most perfect partnerships which has ever been known in journalism. For these men were so much alike in that it was not possible for many people to tell them apart and no one seems to know "who did what" around the office. It has been said that one was the editor and one the business manager, but that the business manager edited the paper and the editor managed the business.

The years of their labors were full of problems and the pages of the ADVOCATE reflect the thinking of these men who were very frank to state their opinions. Their influence upon the church extended far beyond the borders of the state. The ADVOCATE was quoted by other publications all over the nation, and other church editors looked with admiration at the pages of this great magazine, which by that time had increased the number of pages to 24, which were filled with well-written articles and departments which kept the work of the church before all the people.

(Concluded next week)

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We believe that this country will not be a permanently good place for any of us to live in unless we make it a reasonably good place for all of us to live in. . . . Our cause is the cause of justice for all in the interest of all.—Theodore Roosevelt.

Services Rendered

By O. V. WOOSLEY*

Some two years have elapsed since this scribe has forwarded through the *ADVOCATE* any report to our Children's Home friends. Two reasons account for this inactivity. First, a new administration is functioning well in this regard. Second, this scribe is just beginning to learn again how to write and spell, this handicap resulting from a terrific fall while in Florida last winter.

For thirty-eight years the *ADVOCATE* has served the causes we were promoting in a very meaningful way. For thirteen years we were allotted a full page each week for promoting religious education throughout the Sunday schools in the Western North Carolina Conference. Some mighty good results were recorded.

Some of us will never forget Dr. Paul N. Garber's good services in our Standard Training Schools, especially the one conducted at Dilworth Methodist Church, Charlotte. It was his first contribution in this regard. We anticipated a heavy registration in the young theologian's class, but our anticipation was not big enough. The class was so large as to necessitate its assembling in the big sanctuary. Having a congregation rather than a class, some concern was raised about the enrollees' willingness to write papers for earning "credits." Dr. Garber, now Bishop Garber, took care of that. As he recounted the fighting spirit of the early Methodist circuit riders accumulated evidence indicated that present-day Methodists were willing to follow in their train. So, "Oscar" got his credits and a lot of "modern Methodists contributed many showers of blessings in the good old-fashioned way."

While we were very busy setting up the spring training schools word came on February 19, 1930, that this scribe had been elected superintendent of The Children's Home following the death of the Rev. C. A. Wood, former superintendent. While we had not placed any application, Mrs. Woosley and I were thrilled over the opportunity of doing what we could in carrying along the good work Brother Wood, our former pastor at Asheboro, had done. Waves of confidence followed waves of anxiety as to our ability to properly carry on in a constructive way. I remembered what Brother Wood said to me one day in one of the chats that we frequently had, "Oscar, you look very much like your father, but you lack his dignity."

Our administration of the Children's Home affairs began March 1, 1930, but previous commitments kept us on a part-time basis for sometime, among them being an elected delegate to the General Conference, that year held at Dallas, Texas; and the teaching of a course in the pastors' school held during the summer at Duke University.

When we did get into the Children's Home work on full time bases we found plenty to think about and plenty to do.

*Former superintendent of the Children's Home, who is now living in Winston-Salem, N. C.

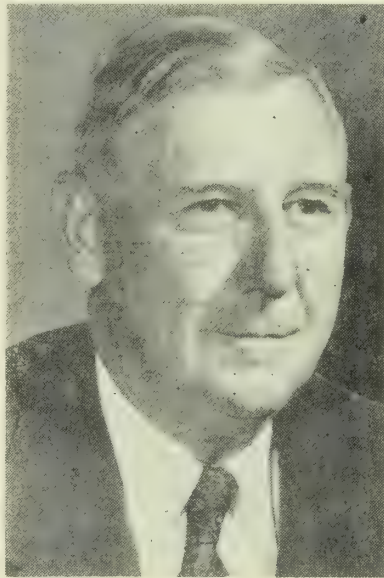
1. We found that there was an indebtedness of \$50,000 that the Children's Home was due to pay.

2. That more of our income was being supplied by our deceased friends than from our living friends.

3. That the pressure for the admittance of parentless children into the Home was overwhelming.

But for the income from our endowment, we would have been forced to operate on a more restricted basis.

Our first approach for service to be rendered to the children was through our



O. V. WOOSLEY

staff of workers. The need for a consolidated, co-operative effort was so very manifest as we met with the staff of workers from time to time. These meetings proved to be very helpful and encouraged us greatly in meeting our challenges. Our staff of workers, without a single exception, caught the spirit of helpfulness. In facing our financial crises no comfort was found in the fact that the whole country was facing a similar situation. While other philanthropic agencies were contracting, we found our enterprise expanding. Many additional children were admitted. Our staff became so busy helping that there was no time for complaints. The entire staff voted to cut their salary in the amount of ten per cent. They were restored in the run of a year's time. For twenty-five years, during which time two wars were lived through, we plugged along trying to find where we led, where we lagged and the way out.

As funds would permit, our plant was enlarged. Additional close-by land was bought doubling our acreage. The same was true relative to our householdings. The number of children living in our enlarged plant was nearly doubled. The new buildings in which the children were placed were of fire-proof construction.

As our funds continued to increase we

began twenty years ago to invest operating surpluses. A half million dollars were available for the new administration to use in further enlargement.

Much patient and persistent effort was involved in the building of character in and girls. There must of necessity be of co-operation and mutual understanding among the directors of children. In manner one is reminded of Saint Paul's statement made to the Corinthians years ago, "I have planted, A. watered; but God gave the increase."

Mount Olive Church Plans New Building

The First Church, Mount Olive, has announced the purchase of the former property on North Main Street as a site for a new church to be constructed in the future. The property, which consists of approximately five acres, is located blocks from the present church location.

The announcement was made by Rev. Charles D. White, pastor, who is in his fifth year as minister of the congregation. During his ministry the growth of the congregation has brought need for a larger church with adequate facilities forcibly to the attention of the congregation which has raised a total of \$91,000 for building purposes during the past three years.

Acquisition of this property is the first step in the long range building program of this church. Two years ago a site was chosen on which the new parsonage is being erected. Building plans call for the construction of sanctuary, education building and chapel and the development of a central area. Ample space will be available for parking area.

Acting on the recommendation of the Official Board and the trustees this location was chosen after having been unanimously approved by the District Committee on Church Locations composed of laymen and clergy of the Gastonia District and by the approval of a call session of the Quarterly Conference.

Dare County Plans Christian Workers School

The Dare Subdistrict Christian Workers School will be held at the Mount Olive Methodist Church in Manteo on the evenings of Sunday, March 3, 4, and 5. The school will be from 7:30 p.m. to 9:30 p.m. Charges participating in this school will be Manteo, Kitty Hawk, the Dare County and Wanchese.

Three courses will be offered. The first, "Home and Church Co-operating in Children's Work," (a course primarily for workers with children) will be taught by Mrs. J. H. Lanning of Plymouth.

The course, "Understanding Youth," a course for teachers of youth, for their parents, and other youth workers will be taught by Mrs. H. R. Odom of Currituck County, North Carolina.

The course, "Christian Beliefs," a course of general interests dealing with the fundamentals of the Christian faith will be taught by Rev. T. A. Collins of Raleigh.

Church Commissions 77 New Missionaries

The Methodist Church symbolically sent 77 men and women into its home and overseas mission fields at a commissioning service at Buck Hill Falls, Pa., recently. The service, attended by about 600 persons, closed the annual meeting of the church's Board of Missions.

Bishop Arthur J. Moore, Atlanta, Ga., board president, commissioned 50 white-robed women and 27 black-robed men with the words, "I commission you to take the gospel of our Lord Jesus Christ unto all the world, in the name of the Father, and of the Son, and of the Holy Spirit."

The number was one short of a record. Seventy-eight missionaries were commissioned at the board's annual meeting in 1954.

The 59 persons going to 19 countries overseas will serve under the Division of World Missions and the Department of Work in Foreign Fields of the Woman's Division of Christian Service. The 18 persons who will serve at home will work under the Department of Work in Home Fields of the Woman's Division.

Missionary candidates of the World Division were presented for commissioning by Bishop Richard C. Raines, Indianapolis, Ind., Division president. Those of the Woman's Division were presented by Mrs. J. Fount Tillman, Lewisburg, Tenn., Division president.

The workers in both home and overseas fields represent a variety of occupational backgrounds, including high school and college teaching, medicine, nursing, engineering, pharmacy, department store management, government service, the preaching ministry, music and social work.

Those going overseas will be leaving throughout 1957, some as early as February 1. Those serving at home also will begin work throughout this year.

Charlotte Church Will Observe Fifth Anniversary

On Sunday, February 10, Gillespie Methodist Church, Charlotte, will observe the fifth anniversary of the first worship service which was held in the completed church structure on February 10, 1952. The church will follow the order of worship which was used on that first service singing the same hymns and using the same litany and responsive reading. The present pastor, William W. Butler, will conduct the service.

Gillespie Church came into being in November, 1950. Dr. Leo D. Gillespie, a retired minister from the South Carolina Conference, took charge of the project of organizing a new church in the north section of Charlotte. Dr. Gillespie began a house to house canvass, and meetings were soon held at WSOC radio station. The first worship service was held at WSOC on July 1, 1951, with the district superintendent, the Rev. Dr. Edgar H. Neese, conducting the service.

Soon plans for the new church were completed, and the structure was erected at the corner of Grimes and Winston

Streets under the name Bethel Methodist Church. In the summer of 1952 a resolution was passed to change the name of the church to Gillespie in honor of Dr. Gillespie. This was done at the Annual Conference in 1952.

Dr. Gillespie served as pastor until his death on November 25, 1954. Since his death the church has had three pastors. The Rev. Larry Wilkerson served the church for a few months while he was still a college student. The Rev. Donald Beatty served the church from February 1955 until October 1955 while he was attending Duke Divinity School. The present pastor was appointed to Gillespie in October 1955 as his first pastorate after graduation from Duke Divinity School in June 1955.

A Prayer

A PURE HEART

O God Almighty, the Father of Christ, Thy only begotten Son, give me a body undefiled, a heart pure, a mind watchful, an unerring knowledge, the influence of Thy Holy Ghost for the obtaining and assured enjoying of the truth, through Thy Christ, by whom glory be to Thee, in the Holy Spirit, forever. Amen.

—APOSTOLIC CONSTITUTIONS

Dr. C. W. Bates Dies at Weaverville Home

Dr. C. W. Bates, retired member of the WNC Conference died recently at his home in Weaverville. The funeral was held in his home church by the pastor, the Rev. John Lowder, assisted by Dr. Embree Blackard, Dr. Ellwood Carroll, and Dr. J. C. Madison.

Dr. Bates retired last September after 47 years in the ministry, serving as secretary of the General Conference of the Methodist Protestant Church for 12 years, and secretary of the N. C. Conference of that church for 25 years. At the time of the unification of the three denominations, Dr. Bates was one of the secretaries at the Uniting Conference in Kansas City. Since 1939 he had been one of the associate secretaries of the WNC Conference of The Methodist Church.

A native of Brooklyn, N. Y., Dr. Bates was born July 1, 1884. He came to North Carolina in 1900. In 1910 he was married to Miss Myrtle Rogers of Weaverville, who survives.

Dr. Bates was a graduate of Western Maryland College and Westminster Seminary. He was awarded the honorary degree of doctor of divinity in 1933 by High Point College.

Following his retirement as an active minister, Dr. Bates served as supply pastor of the Newdale Charge of the Asheville District.

In addition to the widow, Dr. Bates is survived by two daughters, Mrs. Wade W. McKinney of Forest City and Mrs. S. W. Brown of Washington, D. C., and 10 grandchildren.

Elizabeth City District News

FAIR HAVEN CHURCH on the Kennakeet Charge is sending the ADVOCATE to every family in the membership. The pastor, the Rev. Buell E. Bingham, reports that this church has "the longest cement driveway on the island, which includes a parkway and a place to turn."

TWO ROOMS OF THE COLUMBIA PARSONAGE have been painted and various improvements installed. An automatic heating system has been placed in the Wesley Memorial Church. This church also sends the ADVOCATE to every home.

FINISHING TOUCHES are being given to the new brick sanctuary at Hatteras, reports the Rev. Ray Sparrow. This building was started under the leadership of the Rev. Dan E. Meadows early in 1956. The official opening services are being planned for late February.

BISCOE CHURCH will make final payment on the new classrooms and bathrooms completed last year, and the Buxton Church has recently added a new choir loft and purchased new choir robes for its junior choir.

THE W.S.C.S. at Hatteras has contributed \$650 to the building fund.

ANOTHER EVERY-FAMILY CHURCH in the district is at Mt. Hermon, Pasquotank Charge. Two other churches Newbegun and Halls Creek have increased their subscription list. Mt. Hermon Church has a new roof, put on by the men of the church, who were served lunch by the ladies on the final day of the construction.

WARE'S CHAPEL, on the Washington Charge, purchased 60 Methodist Hymnals, painted the inside of the church, raised the budget up to date and purchased an altar set for the sanctuary. Pulpit chairs and kneeling pads were given by Asbury Church and First Methodist Church, Washington.

PLANS FOR A NEW ASSEMBLY HALL have been completed at Wharton's Church on this circuit.

GRACE CHURCH has a new MYF, organized last October.

A NEW EDUCATIONAL PLANT has just been completed at Harrellsville, at a cost of \$4,500. Union Church has finished paying for an organ purchased last year. New carpets have been placed on the parsonage floor by the Woman's Societies of the circuit.

FIRST CHURCH, Hertford, had a net gain of 27 members and raised \$9,207 during the first half of the Conference year.

THE REV. HENRY F. FLOWERS, a student in the Divinity School of Duke University, has been employed by First Church, Washington, as an assistant to the pastor with special emphasis on work with the youth.

AT MT. OLIVET CHURCH, Manteo, the MYF installed a worship center just in time for Christmas.

ALL THREE CHURCHES on the South Camden Charge have building programs either under way or about to begin.

TWENTY-FOUR OUT OF THIRTY-SIX CHURCHES in the district reported a total of \$1,273 raised for Hungarian relief.

News of Methodism . . .

Women Ask Revision of Immigration Law

Recent world events have dramatized the need for a "thorough revision" of the McCarran-Walter Immigration Act, the Woman's Division of Christian Service said in a statement adopted at its 17th annual meeting at Buck Hill Falls, Pa., Jan. 8-12. "It is important that we not only respond generously to the needs of the tragic group of refugees from Hungary," the statement said, "but that we see the problem in its proper perspective and understand the long-term needs in relation to it. We should realize that there are thousands of refugees in Hong Kong, Berlin, Amsterdam, Vienna and the Near East who have waited hopelessly in refugee camps for years."

"Blueprint" Adopted for 4-Year Program

Top Methodist educators, meeting in Philadelphia, Jan. 10-12, adopted a "working blueprint" for the church's four-year program to expand and strengthen its 118 schools and colleges. The 34-page "blueprint" was presented by the Rev. Dr. John O. Gross of Nashville at a joint meeting of the National Association of Schools and Colleges and the Commission on Christian Higher Education. Dr. Gross is a general secretary of the Board of Education and director of the commission created by the 1956 General Conference to oversee educational phases of the churchwide quadrennial emphasis. One of the major aims is to deepen throughout the church the appreciation of the necessity of Christian higher education.

Loneliness Problem Haunts Older Youth

The main problem of older youth not in college is loneliness, the Rev. Harold W. Ewing, Nashville, national director of youth work, told the annual meeting of the General Board of Education at Atlantic City, N. J., Jan. 16. "Thousands of youth, 18 to 23 years of age, are living in rooming houses and belong to no social group," Ewing said. "Our alcoholic culture, early marriages, and the draft contribute to anxiety and frustration."

Leader Says We Can Use 3 New Churches Weekly

"The Methodist Church will continue to move forward during the next few years in the greatest church building program in Methodist history," the Rev. Dr. Earl R. Brown, general secretary of the Division of National Missions, declared at the annual meeting of the Board of Missions at Buck Hill Falls, Pa., Jan. 15-18. "To accept our Methodist responsibility in the building of new sanctuaries across America, we will probably need to build a minimum of three churches every week during the next decade," he said.

Charter Approved for Alaska School

The charter for the Alaska Methodist College was approved by the Division of National Missions at its Jan. 15-18 meeting

in Buck Hill Falls, Pa. The charter calls for 16 trustees, three-fourths of whom must be Methodists. Half of the trustees named are residents of Alaska. These include the Commissioner of Education and the publisher of the *Anchorage Times*. Bishop A. Raymond Grant of the Portland (Ore.) Area, which includes Alaska, was elected temporary chairman of the board of trustees.

Virginia Minister on CBS Feb. 10

The Rev. Dr. C. Cooper Bell, superintendent of the Lynchburg (Va.) district, will speak Sunday, Feb. 10, on CBS' "Church of the Air." The 30-minute network program will originate in Station WDBJ, Roanoke, at 10:30 p.m., EST. The night program will be broadcast by approximately 100 CBS stations across the country, but some will record it for broadcast at a different hour. "The Mastery of Perplexity" will be Dr. Bell's subject. The choir of Randolph-Macon Woman's College will sing. Dr. Bell is chairman of the church's Commission to Study the Jurisdictional System.

THE REV. EDWIN C. CALHOUN, associate secretary of the Methodist Commission on Chaplains since 1953, has resigned to become pastor of the First Methodist Church in Edinburg, Tex., effective Feb. 1.

THE REV. DR. EARL R. BROWN, general secretary of the Division of National Missions, retired from that position Jan. 17 after 12 years of service. He will serve as advisory assistant to the new general secretary, the Rev. Dr. W. Vernon Middleton, until June.

PAUL H. HELMS died Jan. 5 in Los Angeles. The distinguished layman was a member of Westwood Community Methodist Church there. His father, the Rev. Dr. Elmer E. Helms, was the builder-pastor of First Methodist Church, Los Angeles.

MATTHEWS A. GRIFFITH of Waynesboro, Virginia, is the new secretary for public relations for the Methodist Committee for Overseas Relief, New York. The former newspaper man succeeds Miss Doris Darnell, who has joined the staff of Casa Materna in Italy.

MARTIN E. LAWSON, 89, prominent Methodist layman of Liberty, Missouri, died Jan. 9 in a Kansas City hospital. He had been in failing health for several months. He was a former president of the Judicial Council of the M. E. Church, South, and was a member of the nine-man "Supreme Court" of united Methodism from 1939 to 1952.

THE REV. DR. EMMANUELE SANTI, former pastor of the Castle Heights Church, White Plains, N. Y., has been appointed by Bishop Frederick Buckley Newell as chaplain of Casa Materna orphanage, Portici, Italy. He is the brother of the late Dr. Fabio Santi, director of the orphanage, who was killed Oct. 23 in a car accident, and will assume an administrative post at the orphanage. The institution was founded 52 years ago by their father.

THE REV. DANIEL E. TAYLOR of Wenatchee, Washington, has been elected executive secretary for administration and promotion of the Methodist Church's Board

of World Peace at 740 Rush Street, Chicago. His election was announced Jan. 22 by the board president, the Rev. Dr. Ralph W. Sockman, minister of Christ Church (Methodist), New Year. At the same time, Dr. Sockman announced that the Rev. Dr. Charles F. Boss, Jr., who has headed the church's world peace agency since 1936, will become the board's secretary for United Nations and intergovernmental affairs, with offices in New York.

Duke Divinity Student Is Champion Weight Lifter

By BETTY HODGES

DURHAM, N. C., Jan. 19—Duke University Divinity School student Arnold Pope has one of the most unique hobbies existing among members of his chosen profession.

A student pastor with a Methodist charge in eastern North Carolina, Pope also is holder of a flock of AAU area championships in weight lifting.

"It's like a virus or something," he says. "Once you get started at it, it's hard to quit." But weight lifting is more than just a hobby to this aspiring young minister. It's a way of keeping physically fit.

Actually Pope began his lifting while a high school student in Enfield—as a means for getting in shape for football activities. "But I didn't do much with it until I quit football and spent more time on lifting," he adds.

It must have been some help, however, for he won a letter in football the three successive years he played, and one year his team was high scorer for the state.

Since then, Pope has won Amateur Athletic Association Southern championships in weight lifting three times, has taken fifth place in national championships once, has taken third place in national intercollegiate competition once, and now holds the North and South Carolina championship for the fourth year.

Despite his unusual combination of weight lifting and preaching, young Pope asserts, "My wife is the famous one." He was referring to the fact that his wife, Barbara, has just completed a series of appearances on a nationally televised quiz program, "Name That Tune," where she teamed with Miss Konthip Prabhailakshana of Washington, 14-year-old great-granddaughter of a former King of Siam, to win \$12,000.

Pope currently spends about two and a half hours on two and sometimes three afternoons a week practicing weight lifting in the corrective exercise room at Duke Indoor Stadium.

This is valuable time he manages to salvage from a heavy schedule which includes attendance at Divinity School classes, study, travel and preaching in his three Methodist churches in Stokes, (Pitt County near Greenville), Parmele and Vernon.

The young minister and his wife and one-year-old son, Thomas Arnold Pope, Jr., divide their time between a trailer home in Durham and a parsonage recently built for them by their Methodist parishoners in Stokes.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

Notable Progress Cited

"As I have noted the growth in finances during the past twelve years I have served on this committee, I have also noted growth in personnel, planning, and vision," Mrs. H. A. Davis, of Raleigh, told members of the Executive Committee of the N. C. Conference Woman's Society of Christian Service at their mid-winter meeting held at the Methodist Home for Children January 22-23. Mrs. Davis, conference treasurer, is also a former secretary of promotion of the Raleigh District. The financial report for the first half of the current conference year revealed an increase of \$6,718.81 in giving over the same period for last year, Raleigh District leads in increased giving, with New Bern District as the runner-up. Other districts reporting increases in their respective order are: Fayetteville, Burlington, Wilmington, Durham, Elizabeth City, and Rocky Mount. "The financial figures are nothing more than the work that the women in the local churches are doing," Mrs. Davis declared.

Mrs. Henry Maddrey, of Severn, secretary of promotion, reported a total of 722 societies, with more than 30,000 members. The North Carolina Conference holds third place in the Southeastern Jurisdiction in the number of societies. Mrs. Norman Wood, secretary of Wesleyan Service Guild, reported 3,099 members in 67 Guild units.

The number of subscriptions to *The Methodist Woman* have increased from 4,975 during the first half of 1955-56 to 5,870 during the first two quarters of 1956-57, according to the report of Mrs. P. F. Newton, Weldon, secretary of Literature and Publications. *World Outlook* subscriptions have increased from 823 to 2,184. Any increase is gratifying. These total numbers, however, are appallingly below the potential for this conference.

Reports were also heard from the other officers and committee chairmen, as well as three of the four conference workers, Miss Mamie Chandler, Miss Ethelynde Ballance, and Miss Charlotte Stevenson.

Among other highlights of the meeting was the report of the recent annual meeting of the Woman's Division of Christian Service, held at Buck Hill Falls, Pa., Mrs. Pierce Johnson, Weldon, conference president; announcement of plans for the annual meeting of the N. C. Conference Woman's Society, scheduled for March 19-21 at St. Paul's Methodist Church, Goldsboro, and of the annual School of Missions and Christian Service at Duke University, next August 12-25, and the devotionals led by Mrs. J. C. Burwell, Warrenton, secretary of Spiritual Life, and Mrs. H. A. Davis. Mrs. Johnson presided at the three sessions.

Early Registration Important!

Registration cards for delegates to the annual meeting of the N. C. Conference Woman's Society of Christian Service to be



The election of Mrs. Shelton Boyd, above, as one of two district officers in the Southeastern Jurisdiction as a delegate to the 1957 Conference on Missions, has brought a distinct honor to both the N. C. Conference and Mrs. Boyd. Mrs. Boyd, of Mount Olive, N. C., is president of the Goldsboro District Woman's Society.

The meeting will be held at Buck Hill Falls, Pa., March 3-7. Also expected to attend from the N. C. Conference are Mrs. S. A. Dunn, conference secretary of missionary education and service, and Miss Ethelynde Ballance, rural worker on the Roberdell Charge.

held at St. Paul's Methodist Church, Goldsboro, March 19-21, are being mailed to local societies throughout the conference.

March 8th has been set as the deadline for registrations. Delegates may render vital aid to the committees of the hostess societies, however, if the registration cards and fees are mailed as early as possible—beginning NOW. The cards and registration fee of \$7.00 are to be sent to Mrs. W. R. Johnson, 1512 Evergreen Avenue, Goldsboro, N. C. Delegates attending the dinner immediately preceding the Service of Preparation on Monday evening, March 18, should send an extra \$1.00 fee.

WSG Observes Elsie Parker Month

To members of the N. C. Conference Wesleyan Service Guild every month is Elsie Parker Month. February, however, has been designated as the time for special emphasis upon Miss Parker and her activities as a missionary in Brazil.

Sensing a definite call to the mission field, Miss Parker in 1953 relinquished a lucrative executive position as director of the Division of Child Welfare, State Department of Public Welfare, in order to further prepare for fulltime Christian service. Following a period of language study at Scarritt College for Christian Workers at Nashville, Tenn., Miss Parker sailed for Brazil on July 15, 1954. She is currently

serving under the Woman's Division of Christian Service at Instituto do Povo, Rio de Janeiro.

All of the 67 Guild units in the N. C. Conference expect to observe "Elsie Parker Month" at their respective February meetings, or in some other special manner, and each Guild member is privileged to contribute \$1.00 over and above her pledge toward the support of Miss Parker's work. Also, many Guilders will wish to send Miss Parker greeting cards, letters, or gifts.

Miss Parker's address is Instituto do Povo, Rua Rivadavia Correa 188, Rio de Janeiro, Brazil.

Gospel Renews Faith and Hope

We are indebted to Mrs. C. B. LaFrage, of Rocky Mount, for sharing with the readers of this page a recent letter from Miss Ruth Bartholomew, a former deaconess at Paine College, Augusta, Ga., and now serving as a missionary at Old Umtali Mission, S. Rhodesia, Africa.

Miss Bartholomew writes in part: "Those of you who heard me talk in 1949 after my first trip to Rhodesia know how enthusiastic I am about this place. On my return this past July, I found things just as nice and greatly improved in the economic and educational fields. The country is full of hope for a better day. At present liberal and intelligent leaders are in control of both the Federal and Provincial Parliaments, and we have faith that a more just attitude toward the native African will prevail over the bitter prejudice which exists here as well as in Georgia. The Prime Minister of Southern Rhodesia is a former missionary. He has set up a five-year plan for native education in which the government will help the missionaries to open new schools and enlarge the ones already established.

"Rhodesia has one of the best climates in the world. In the tropics it is never very cold, but at an altitude ranging from 4,000 to 6,000 feet, it is never very hot. The air is clear and invigorating and the scenery is quite equal, for grandeur and beauty, to anything in our Rocky Mountains. I was privileged to see it this August when I went to Inyanga sixty miles north of Umtali. . . .

"But do not get the idea that a missionary's life is one round of sightseeing. Much more interesting than the scenery and wild animals are the people with whom we work. Once again, I have found them courteous, kind, intelligent, and responsive to all we do . . . Here are people with unmeasured possibilities crying for our help and our sympathetic understanding. Many of them still live in what to us would be extreme poverty, but are happy, for *the Christian Gospel has released them from fear, given them new hope, and met the needs of their souls.*

♦ ♦ ♦

Sumatra, the fifth largest island in the world, is the only part of the new Indonesian Republic in which The Methodist Church works. The people suffered greatly during World War II, in loss of life and property. Now, however, Chinese and Batak workers, as well as missionaries are able to travel and carry the program forward.—*Southeast Asia.*



MISS VERA ZIMMERMAN

District Vacation Church School Institutes

North Carolina Conference

THEME: *Wider Relationships*

Each institute will begin promptly at 9:30 a.m., and close at 3:30 p.m. Unless informed otherwise, each delegate is asked to bring a picnic lunch. Drinks will be provided by the host church. Textbooks will be on sale at each institute.



MISS MARTHA STOTT

District — Date — Place

- Burlington, Monday, March 4
Front Street Church, Burlington.
- Durham, Tuesday, March 5
Duke Memorial Church, Durham.
- Raleigh, Wednesday, March 6
Hayes Barton Church, Raleigh.
- Fayetteville, Thursday, March 7
Hay Street Church, Fayetteville.
- Rocky Mount, Monday, March 11
First Church, Rocky Mount.
- Elizabeth City, Tuesday, March 12
The Methodist Church, Hertford.
- New Bern, Wednesday, March 13
Centenary Church, New Bern.
- Goldsboro, Thursday, March 14
St. Paul Church, Goldsboro
- Wilmington, Friday, March 15
Whiteville Church, Whiteville.

Department — Text — Leader

Kindergarten:

"Friends Near and Far" by Juanita Purvis.
Miss Vera Zimmerman, Nashville, Tenn.
Miss Elizabeth Jarratt, Jarratt, Va.

Primary:

"Our Families" by Francis Taltavull.
Miss Martha Stott, Durham, N. C.
Mrs. Senah L. Pulliam, Seven Mile Ford, Va.

Junior:

"Meet Your Neighbors" by Jean B. Abernethy.
Mrs. S. D. Newell, Sumter, S. C.

Intermediate:

"God's World and Ours" by Louise and Warren Griffiths. (Also Suggestions for Christian Adventure Week in the local church.)
District Director of Intermediate Work.

Directors:

District Directors of Children's Work.

For further information contact your district director of children's work or intermediate work or the Conference Board of Education, Box 6667, College Station, Durham, N. C.



MRS. S. D. NEWELL



MISS ELIZABETH JARRATT



MRS. SENAH L. PULLIAM



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Methodist Youth Fund Report

June 2—Dec. 31, 1956

BURLINGTON DISTRICT

Charges and Churches

Bonlee—Hope	\$ 26.00
Broadway—Broadway	4.00
Memphis	4.00
Burlington: Davis Street	3.65
Front Street	70.20
Glen Raven	5.55
Webb Avenue	13.00
West Burlington	40.75
Burl. Ct.—Camp Springs	10.00
Shiloh	30.00
Carthage	15.00
Center—Center	1.00
Cameron	10.25
Lemon Springs	17.75
Cobb—Bethel & Shady Gr.	16.00
Locust Hill	9.00
Fairview	.50
Friendship	34.15
Goldston—Asbury	8.00
Goldston	7.25
Graham	13.61
Haw River	13.00
Leasburg—Leasburg	1.20
Salem	10.00
Mebane	29.13
Milton—New Hope	4.00
Moncure—Buckhorn	5.00
Moncure	1.95
Mt. Zion	10.00
Pittsboro	83.75
Pittsboro Ct.—Brown's Ch.	.50
Robbins—Tabernacle	75.15
Robbins Ct.—Pleasant Hill	7.20
Salem Chapel—Salem	10.70
Sanford: Steele Street	33.16
Saxapahaw	3.10
Semora—Semora	36.50
Siler City	41.50
Siler City Ct.—Piney Gr.	21.89
West End	4.00
Silk Hope—Sapling Ridge	10.00
Sweepsonville	10.00
Whitney Cross—Concord	15.70
Orange Chapel	12.91
Yanceyville—Yanceyville	10.00

\$ 790.00

DURHAM DISTRICT

Charges and Churches

Brooksdale—Brookland—	\$ 13.47
Brooksdale	
Bynum—Bynum	.14
Mann's Ch. & Mt. Pleasant	37.18
Carrboro	15.00
Cedar Grove—Cedar Gr.	20.00
Chapel Hill: Univ. Church	57.74
Chapel Hill Ct.—Orange	3.05
Union Grove	.30
Creedmore—Banks	60.00
Creedmore	2.50
Durham: Asbury	10.25
Branson	20.90
Duke's Chapel	14.00
Duke Memorial	159.10
Epworth	5.00
McMannan's Pleasant Green—	
Pleasant Green	23.95
St. Paul	65.91
Trinity	40.39
Effland—Lebanon—Effland	47.18
Eno—Eno	.25
Palmer's Grove	.25
Fletcher's Chapel	3.50
Hillsboro—Hillsboro	6.00
New Sharon	.75
Merritts—Ebenezer—Eben'r	18.51
Merritts	1.25
Mt. Tirzah—Mt. Zion	5.00
Orange Ct.—Ch'stnut Ridge	8.00
Oxford—First	.35
Oxford Ct.—Herman	1.00
Salem	.35
Person Ct.—Warren's Gr.	8.25
Roxboro: CaVel	14.95
Long Memorial	31.10
Roxboro Ct.—Grace	16.91
Longhurst	.75

\$ 713.23

ELIZABETH CITY DISTRICT

Charges and Churches

Ahoshkie	\$ 10.00
Bath—Bethany	5.00
Chowan—Anderson	5.00
Center Hill	5.00
Columbia—Wesley Chapel &	
Wesley Memorial	6.00

Creswell—Mt. Hermon	2.70
Edenton	15.00
Elizabeth City: City Rd.	12.00
First	66.70
Gatesville—Philadelphia	16.15
Zion	15.00
Hatteras—Buxton	12.00
Frisco	2.00
Hatteras	19.00
Hertford	25.89
Kennakeet—Fair Haven	10.00
Kitty Hawk Ct.—Kitty H'k	19.40
Manteo	30.00
Mattam'sk't—Watson's Ch.	8.00
Newland—Grace—Newland	10.00
North Gates—Parker's	12.00
Pasquotank—Mt. Herman	12.00
Perquimans—Cedar Gr.	5.00
Epworth	12.00
New Hope	11.00
Oak Grove	11.10
Woodland	5.00
Plymouth	35.00
Roper—Pleasant Gr.	5.00
South Mills—Trinity	37.00
Wanchese	8.00
Washington—First	5.50

\$ 453.44

FAYETTEVILLE DISTRICT

Charges and Churches

Aberdeen—Page Mem.	\$ 1.55
Roseland	20.00
Biscoe—Biscoe—Page Mem.	1.00
Candor	16.65
Star	17.00
Caledonia—Central	15.00
Camp Ground	21.79
Cordova—Cordova	10.50
Ellerbe—Concord	6.40
Ellerbe	15.60
Jones Spring	25.00
Mt. Pleasant	3.80
Norman	11.20
Fayetteville: Christ	5.00
Gardners	28.00
Haymount	42.60
Hay Street	75.50
Hamlet: Fellowship	7.15
First	26.90
Hope Mills	15.00
Laurel Hill—Laurel Hill	26.59
Snead's Grove	2.20
Laurinburg	1.00
Maxton—St. Paul	1.10
Mt. Gilead—First	27.00
Parkton—Marvin	7.00
Parker's Chapel	5.00
Sandy Grove	16.40
Pinebluff—Hoffman	3.00
Raeoford	10.00
Red Springs—Trinity	3.50
Roberdell—Green Lake	24.00
Ledbetter	2.00
Roberdell	4.70
Rockingham: East Rock'h'm	35.00
First	22.00
Glenwood—Trinity—Glen.	10.00
W. Rock'h'm—Pee Dee	21.25
West Rockingham	1.85
Zion	.25
St. John—Gibson—Gibson	2.00
St. Pauls	6.00
Sandhills Ct.—Marcus	20.00
South River—Bethabara	1.00
Halls	1.00
Southern Pines	10.00
Stedman—Cokesbury	15.21
Troy—Trinity	27.00
Troy Circuit—Ophir	
Vass	20.00
West End	19.30

\$ 712.99

GOLDSBORO DISTRICT

Charges and Churches

Bladen—Bethlehem	\$ 4.00
Clinton—First	1.00
Duplin—Magnolia	1.56
Falling Creek—Providence—	
Falling Creek	.70
Providence	12.00
Farmville	10.40
Fremont	8.65
Garland—Johnson's Ch.	1.00
Goldsboro: Daniels Mem.	10.25
St. Luke	20.20
St. Paul	39.65
Goldsboro Ct.—Garris Ch.	1.45

Saulston	2.50
Goshen—Keener—Goshen	20.82
Keener	11.00
Harrell—Centenary	1.00
H'kerton—Rainbow—Rainb.	3.35
Institute—Institute	3.00
Trinity	12.00
Kenly—Kenly	5.00
Lucama	3.03
Maury—Mt. Herman—	
Maury (Frizelle Mem.)	10.00
Micro (charge)	15.00
Mt. Olive	8.00
Mount Olive Ct.—Bethel	5.00
Rones	1.00
Pine Forest	36.00
Pink Hill—Pink Hill	5.00
Roseboro	19.65
Rose Hill—Rose Hill	15.70
Selma	10.00
Seven Springs—Seven Sp.	.75
Smithfield—Centenary	10.50
Stantonsburg—Stantonsb'g	37.85
Wallace	14.00
W'lstonsb'g—Tabern'e (chg.)	15.77

\$ 376.78

NEW BERN DISTRICT

Charges and Churches

Aurora—Campbell's Crk.	\$ 2.15
Ayden—Ayden	31.00
Beaufort—Ann St.	15.92
Beaufort Ct.—Tuttle's Gr.	4.00
Beech Gr. Ct.—Beech Gr.	16.80
Rhems	6.25
Bridgeton Ct.—Reelsboro	11.95
Dover—Dover	3.25
Greenville: Jarvis Mem.	90.85
St. James	7.00
Grimesland—Grimesland	13.24
Harlowe—Oak Gr. (chg.)	11.60
Kinstonville	39.00
Kinston: Queen St.	127.50
St. John	5.00
Westminster	1.00
Kinston Ct.—Bethany	7.00
Edwards	4.00
Sharon	1.00
Marshallberg	5.00
Maysville	21.00
Morehead City: First	70.00
Franklin Mem.	7.00
New Bern: Riverside	10.50
Trinity	45.88
Newport	1.30
Ocracoke	7.50
Queens—Oak Gr.—Oak Gr.	35.00
Queens	4.00
Richlands	25.00
Shady Gr.—Cypress Crk.	2.25
Stonewall—Alliance	7.05
Stonewall	3.00
Trenton Ct.—Trenton	7.50
Vanceboro	5.00
Vanceboro Ct.—Chapman	27.25
Epworth	2.10

\$ 684.84

RALEIGH DISTRICT

Charges and Churches

Angier	\$ 14.75
Bailey—Bailey	1.45
Benson—Benson	2.50
Cary	10.75
Coats—Coats	5.00
Dunn—Divine St.	14.25
Ebenezer	46.00
Franklinton—Franklinton	2.58
Garner	14.00
Garner Ct.—Mt. Zion	9.15
Granville—Rehoboth	5.00
Henderson: City Road	13.00
First	34.90
White Memorial—Wesley—	
Wesley	1.00
Kipling—Cokesbury—Kipling	23.27
Knightdale	14.00
Louisburg	9.62
Louisburg Ct.—Bunn	.25
Macedonia	14.75
Macon—Macon	24.00
Mamers—Cool Springs	15.00
Mt. Ariel	10.00
Spring Hill	10.00
Union	4.71
Meth. Home for Children	30.00
Middleburg—Drewry	7.50
Millbrook	4.85
Mt. Pleasant—Mt. Pleasant	4.00
Norlina—Jerusalem	12.00
Norlina	10.00
Raleigh: Edenton St.	152.65
Fairmont	23.33
Highland	8.88
Westover	17.18

Tar River—Plank Chapel	8.00
Trinity	14.00
Vance—Flat Rock	.35
Gillburg	.85
Spring Valley	12.45
Wake Forest—Youngsville—	
Wake Forest	1.00
Warrenton	23.26
Wendell	15.00
Zebulon	10.00

\$ 655.23

ROCKY MOUNT DISTRICT

Charges and Churches

Battleboro—Battleboro	\$ 1.00
Conway—Bethany	10.50
Conway	43.40
Severn	20.00
Zion	10.60
Elm City	5.00
Enfield—Enfield	6.00
Evansdale—Black Creek—	
Black Creek	4.00
Gaston	5.00
Halifax—Pierce	2.00
Hornes—Mt. Zion—Hornes	.25
Mt. Zion	15.35
Jamesville—Holly Springs	11.20
Jamesville	12.00
Littleton—Littleton	14.00
Northampton—Jackson	15.00
Rehoboth	3.00
Pinetops—Pinetops	5.00
Roanoke—South Rosemary	10.00
Roanoke Rapids: First	68.75
Rosemary	46.65
Robersonville—Hamilton	3.00
Robersonville	.75
Rocky Mt.: Clark St.	.50
First	68.16
Marvin	15.70
St. Paul	5.00
Sandy Cross—Maple Cr'k	6.00
Sandy Cross	10.10
Seaboard—Pleasant Gr.	8.00
Spring Church—Garysburg—	
Garysburg	1.00
Lebanon	10.00
Spring Hope—Gibson Mem.	3.00
Tarboro: Hart	5.00
St. James	14.65
Temper'ce Hall—Tem. Hall	4.00
Wesley Memorial Ct.	15.00
Whitakers	45.20
Williamston—First	45.00
Wilson: First	117.88
Winstead	1.00
Windsor—Cashie	.75
Windsor	1.00

\$ 689.39

WILMINGTON DISTRICT

Charges and Churches

Bethesda	\$ 26.00
Burgaw—Burgaw	3.15
Cerro Gordo—Olivet—	
Cerro Gordo	8.85
Chadbourn—Chadbourn	10.34
Clarkton Ct.—Wesley	30.00
Council—Bolton	2.50
Shiloh	5.00
Elizabethtown—Trinity	49.78
Fairbluff	5.00
Fairmont—Trinity	51.15
Lake Waccamaw	15.00
Lumberton—Chestnut St.	7.25
Lumberton Ct.—Barker's	7.60
East Lumberton	10.00
Rocky Point—Herring's Ch.	.55
Rowland—Rowland	6.00
Shallotte Camp	3.85
Shallotte Ct.—Sharon	1.75
Tabor City—St. Paul	6.00
Waccamaw—Bethel	4.00
Pireway	9.00
Whiteville: Whiteville	26.00
Wilmington: Devon Park	24.44
Fifth Avenue	20.00
Grace	24.50
Sunset Park	1.56
Trinity	62.55

\$ 433.82

Burlington	\$ 790.00
Durham	713.23
Elizabeth City	453.44
Fayetteville	712.99
Goldsboro	376.78
New Bern	684.84
Raleigh	655.23
Rocky Mount	689.39
Wilmington	433.82
Special Offerings	500.34

TOTAL \$6,010.06



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

Hoops, My Dear!

The gymnasium is keeping warm these cold winter days with plenty of activity by the Methodist boys' varsity basketball team, and the equally enthusiastic girls' team. A daily practice period each evening when the teams are not playing competitive ball generates enough heat, if properly channeled, to serve as a good substitute for fuel. And surely the exercise is perfecting strong, healthy bodies in a wholesome atmosphere for our boys and girls.

As we keep saying, the final score isn't everything. We came out on the losing end of a double-header with Spring Hope on the night of January 8, when our teams played there. The girls' score was 36-45 with Joyce Johnson doing her usual outstanding job of finding the hoop, totaling 22 points of the 36 for Methodist. The boys lost 36-57 in a game that was much closer than the score indicates. Steve Roebuck led the Home scoring with 13 points. Basketball is the kind of game where, with fast, accurate shots spiraling the score, good offensive and defensive play cannot show up in the final results if the evasive hoop cannot be found.

On January 24 we were hosts to the Methodist Alumni groups, splitting a double-header. Our girls won 47-29, and the boys lost a thrilling double-overtime game 53-56. Joyce Johnson ran her personal total to 30 points, while Earl Hill led the boys with 20 points.

Yes, there's always a "hot time" in the school gym these days.

The World and the Fine Arts

Miss Putnam, our campus "shutter-bug," has been quite active this winter with her flash camera, and has gotten us a number of excellent pictures of many phases of our campus life. They will be appearing on our page from time to time.

She even slipped into the classrooms, and the picture strip below portrays some interesting and happy hours in school.

The "world" is a fascinating object, and it's fun to learn about the various countries, as indicated by the interest of the three

youngsters in Mrs. Blaine Madison's third grade.

But what would the world be without music and art?

In addition to her splendid work with our choral groups, Mrs. Louise Wilson is developing a number of young pianists, including the one whose lesson is in progress here.

The third picture presents the string section of our instrumentalists, under the direction of Mrs. H. E. Atkinson. These girls and boys are making rapid progress, and are giving some surprising performances after only a year and a half of training.

The little lady in the "artist's smock" has the beginnings of what it takes to make a real artist. With deft strokes of her crayon she is recreating on her "canvass" some of the bantum biddies that are pets in her yard. No doubt some of our great artists began with a crayon in a kindergarten class.

Honor Student

We are always happy to recognize and give due credit to a boy or girl who meets the requirements for membership in a school honor society. Such societies keep their standards high, and in these days when many other standards are being lowered, we are especially proud of those young people who measure up scholastically and other wise to the standards maintained by the honor societies.

Several months ago our Robert McNeill was one of eleven boys and girls received into the National Honor Society of Hugh Morson Junior High School, in Raleigh, where he is a ninth grade student. Membership in this group requires an "A" average in scholastic work, a constructive attitude and good citizenship, and active participation in the school program.

Robert possessed these qualifications while he attended school here on our campus, and we have every reason to believe he will maintain his membership in the National Honor Society throughout Senior High School. Even though he is still in the early part of his high school career, his election to the honor society further proves the faith we have had in him during the years he has been with us.

W.S.C.S. Executive Board Meets

We again had the pleasure of entertaining the Executive Board of the North Carolina Conference Woman's Society of Christian Service during their January meeting. Our Burwell Cottage was their home while here, and also their place of meeting.

These fine women mingled freely with the children and staff, and as always, showed their deep interest in the needs and welfare of our Home. It was a joy to have them with us, and we look forward to their next visit.

Cheers for the President!

Our boys and girls helped to swell the crowd that witnessed the Inauguration of our President on January 21st—on Television, of course. Classes were dismissed during the celebration, and the children gathered around the Television in the various cottages to see this impressive event. Their applause was added to that of the vast crowd gathered in front of the Nation's Capitol, and they were proud to have a part in welcoming their President back into office.

Coupon Campaign

Most campaigns come to an end, but our Coupon Campaign goes on and on forever. As soon as one of our special needs is taken care of, there is another waiting—for some helpful piece of equipment that would make a terrific drain on our operating funds if it had to be included in our budget expenses.

Except for a small balance of around \$128.00, our dishwasher has now been paid for with cash received from Coupons during the past several years. We hope to clear this balance shortly.

Our next project is a baker and broiler for our kitchen stove, the approximate cost of which is \$1,600.00. This is badly needed to replace the old units which are practically worn out.

In February a letter will be sent to all W.S.C.S. presidents in our Conference regarding this new project, and we hope we may count on the fine co-operation of the women in the local societies in saving, collecting, and sending the coupons to us.

Keen Perception

One rainy day recently our 3-year-old Dale Boykin wasn't co-operating very well in the task of putting on his little rain boots. In some exasperation, the older girl who was getting him ready to go to lunch gave him a little "reminder" that she meant business. Seriously Dale looked up at her and said, "You's kinda ill today, isn't ya?"

Disposition, beware!



Kingdom Parables for Today

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 13:31-35, 44-52

We have for our thought and discussion in this lesson one of the dominant facts of the New Testament—the Kingdom of God. Jesus uses parables to explain its significance. The parable, like the allegory, is a teaching device. However, the parable differs from the allegory in that it has one central idea. The details of it do not matter. An allegory is more complex. It is a form in which each separate detail carries an important hidden meaning.

What do these several parables teach about the kingdom. The one about the mustard seed teaches that it is not static, but dynamic. It is a growing thing. From tiny beginnings it becomes something great. Furthermore, "it does not come with observation" but its growth is something of a mystery. It grows, but we don't know exactly how it grows. If we interpret the Kingdom of God as the "rule of God," then we have Jesus' assurance that the rule of God is, indeed, spreading. We can be sure we live in a world where God's purposes will not, in the end, suffer defeat.

"That cause can neither be lost nor strayed
Which takes the course of what God has
made;

And is not trusting in walls and towers,
But slowly growing from seeds to flowers."

It was Woodrow Wilson who said: "I would rather lose in a cause which will ultimately win than to win in a cause which will ultimately lose."

The second thought concerns the worth of the kingdom. The parables of the treasure and that of the pearl suggest two different aspects of the kingdom. It has practical worth, as treasure. It has worth as a thing of beauty, too, as does the pearl. But in both these parables there is the thought that the kingdom is of such value that any sacrifice is not too great to pay for mem-

bership in it. To come into it, however, is no easy thing. Jesus talked about the "straight and narrow way" and told Nicodemus he had to be born again to "see the kingdom of God."

The parable of the fish net emphasizes the kingdom as judgment. Not only is it true that the rule of God puts every other order of existence under judgment (nothing can ever be viewed the same as before Christ came into the world), but the citizen of the kingdom must exercise judgment upon the various choices that confront him. Just as the fishermen were obliged to consider every fish to see whether or not it was worth keeping, so every kind of way of living must be measured by the standard of Christ. The choice is always ours.

It has been suggested (see Abingdon Bible Commentary) that verse 52: "Every scribe well trained for the kingdom of God is like a householder who brings out of his storehouses new things and old," may mean that the Old Testament as well as the New may have important things to say to us. However this may be, we know that there is more in this great theme of the kingdom of God "than has been dreamt of in our philosophy."

◇ ◇ ◇

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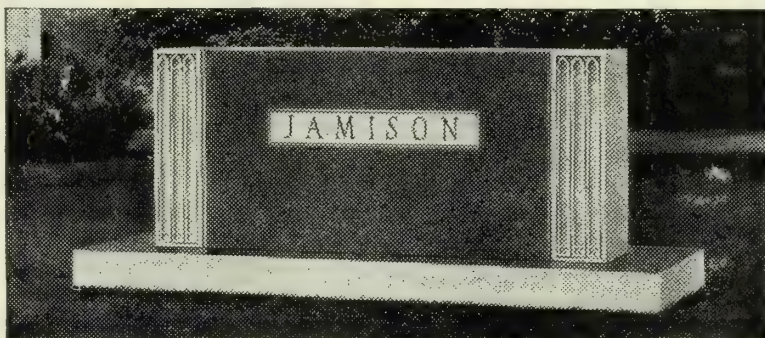
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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

We are publishing our Valentine story a week early, with the thought that some of our boys and girls might like to follow Beth's suggestion.—EDITOR.

Heart Magic

"A penny for your thoughts," said Mother, as Beth looked pensively from the window upon a cold February day.

"O they aren't worth much, I guess," replied Beth. "I just get to wondering about things sometimes. Is there anything that you wonder about, Mother? Or do you know everything when you grow older?"

Holding Beth's wistful face between her hands, and looking into her bright eyes, her mother said, "Every day, dear, there are many things that Mother does not understand, and many answers that she does not know. But just what great wonderment is it that is puzzling my Beth right now?"

"I've been thinking of the special days in the year, and wondering how some of them got to be special. I know about Christmas, and Easter, and the Fourth of July, but how did we happen to get Valentine's Day?"

"There's a lovely story about the origin of Valentine's Day," replied Mother, "and since this special day is coming very soon, I'll tell you about it now."

Beth loved stories, so she came over and sat on a low stool close to Mother's chair. Seemed like she could listen better when she sat on her favorite stool.

"In the early days of Christianity, probably as far back as the third century, there lived a very wonderful man, a good bishop, by the name of Valentine. He was loved by almost everyone, both old and young, and had more friends than anyone else in the whole community. This was because he had such a loving and generous heart, that led him to do kind and loving things for people. One of the things he did was to take baskets of food to the poor people. He would slip quietly up to their house, put the basket on the doorstep, knock on the door, and then disappear before they could see who it was that had been so kind. He also liked to visit the sick and afflicted folk, and bring a bit of cheer into their lives. When he was around it was as if by magic the sun shone and the clouds disappeared—all because of his big loving heart.

"But in those days there were some people who didn't like the Christians, and they were persecuted, and sometimes imprisoned, or put to death. Finally Bishop Valentine was put in prison. There is a legend that while in prison he reached through the bars of his cell window and plucked some of the heart-shaped leaves from violet plants that grew near by. With a pin he pierced on the leaves the words 'I Love You,' and a beautiful dove carried these to his friends.

"After several years the good Bishop was put to death, so the story goes, on a

February 14th. The people loved him so much, and were so grieved over his death, that they decided that ever afterward the 14th of February should be known as Valentine's Day."

Beth's face was all aglow. "Then there's a real reason why the heart is a symbol of Valentine's Day, isn't there, Mother? It's to remind us of Bishop Valentine's big, loving heart, and the many kind things that he did to make other people's lives happier."

"You are so right," replied Mother. "And the pity of it is that many people think that all there is to Valentine's Day is the exchanging of gay little heart cards, and sometimes cards that are ugly and anything but kind and loving. I feel sure the good Bishop's heart would ache if he knew



*The sweetest words in any tongue,
The dearest ever penned or sung—
I Love You!*



how some of us use the day that was named for him."

"Mother," said Beth, "we're going to have a Valentine Box at school, and we're all making the cutest little Valentines. I'm planning to send one to Grandmother and to Aunt Jane, and to some other friends. But this really isn't doing something kind and loving for someone who is poor, or sick, or unhappy, is it?"

"No, it isn't, dear," replied Mother. "The Valentine Box is a lot of fun, and Grandmother and Aunt Jane will be proud of the pretty Valentines you have made for them. But had you thought of taking some of them to the little sick folk in the Children's Ward at the hospital? And if you and I make some cookies, how about taking one of your prettiest Valentines and some cookies to the nice old gentleman down the street who sits in a wheelchair by the window and waves to you every day?"

"O Mother, this is a wonderful idea, and I can hardly wait. And I've thought of someone else I would like to make happy. Remember the new family that moved into the shabby little house over on the next street? The mother looks so sad, and the little girl who is in my room at school doesn't look a bit happy. I would like to make some candy and take them a nice box of it, along with a pretty Valentine for each member of the family. This would make them feel like someone really cared and loved them, wouldn't it?"

"You have caught the real spirit of good

Bishop Valentine, my dear," said Mother happily, "and the little red hearts are going to be symbols of your loving heart too."

My how busy Beth and her mother were on the 13th of February, making cookies and candy, and picking out some of the prettiest Valentines that Beth had made. On the morning of Valentine's Day she started out quite early, a long while before time to start to school. She took a box of Valentines to the hospital for the Children's Ward. Then she took the cookies and a Valentine to the old man in the wheelchair; and over on the next street she took the candy and several Valentines to the new family in the shabby house. At each place where she went people's faces lighted up as if by magic, and their eyes shone with happiness. And way down in Beth's heart there was a warm feeling of joy and contentment. And believe it or not, the Valentine Box at school was a lot more fun than ever before.

And now Beth says, "I hope you will try using some Heart Magic. It's a wonderful way to discover the real meaning of Valentine's Day."

—E. W.

MR. MISCHIEF'S FACE IS RED

Believe it or not, the joke is on Mr. Mischief himself now; and since he has discovered his predicament, he has gone off for a while to hide his "red face." (Can't you just imagine a green elf with a red face?) He's really quite embarrassed. But after all, little elves do get mixed up sometimes.

You see, he got so excited about coming to North Carolina from way down in Louisiana where he had been living in Mrs. Goosman's terrarium, that he started playing tricks on people here before you ever had a chance to learn who he is, how he got his name, and how he got started in all this mischief business.

So—when our spunky little elf returns, he has promised to start at the beginning, and O what an exciting beginning! We don't know how long he will be gone, but—just watch your step, for he might show up when you least expect him, and catch you unaware. And then *your* face would be red!

BIBLE QUIZ

1. Who said, "Behold the handmaid of the Lord. Be it unto me according to thy word."
2. Who said, "There is a lad here, who hath five barley loaves and two small fishes."
3. Who asked the question, "Lord, to whom shall we go? Thou hast the words of eternal life."
4. Who said, "Sir, thou hast nothing to draw with, and the well is deep."
5. Who prayed, "O my Father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt."

Answers to Last Week's Quiz

1. Adam—Genesis 2:16-17
2. Noah—Genesis 9:13
3. Moses—Exodus 3:1-10
4. Sinai—Exodus 24:12-18
5. Joshua—Joshua 1:1-2



Steeple Echoes

By
T. R. JENKINS

The source of this incident is unknown to me, but the suggestiveness of it as a daily momento in the living of our lives is most appropriate:

A mountaineer who did heroic service in rescuing survivors from a flash flood in the South was asked how it felt to be a hero. He replied: "Don't know anything 'bout this hero idea. How I feel is like there's more to me than I ever suspected, and as if God was a sight closer than I ever suspected!"

Do you know, there are quite a few of the experiences we have that tend to make us feel the same way this mountaineer felt. One of them is, to meet a critical situation with faith and courage. Another is, when we know that we are on the side of the right. When we keep ourselves in the atmosphere of God, we will not fail to recognize the Great Companion by our side. That, in part, was what Jesus was saying when he declared: "Blessed are the pure in heart: for they shall see God." Still another is, when, in the true spirit of worship, we attend regularly the services of our church. Worship is a supreme opportunity for the soul's communion with the Creator and Source of all energy, all beauty and all power. This is said better than I can say it by a Russian peasant who was found sitting quietly before an altar gazing intently at a painting of Christ, and someone asked him what he was doing. He replied, "I am looking at Him and He is looking at me."

As the mountaineer, to whom we referred in the beginning, said: "How I feel is like there's more to me than I ever suspected, and as if God was a sight closer than I ever suspected."

Methodist "Fact Book" Published, Feb. 10

A little book that offers big bundles of interesting information to both seasoned veterans and new members of The Methodist Church is *The 1957 Methodist Fact Book*.

Edited by the Rev. Albert C. Hoover, director of the church's statistical office, the 208-page volume will be off the press about Feb. 10. It bears the imprint of the Council on World Service and Finance and has the blessing of the 1956 General Conference upon it. The General Conference authorized the World Service Council to prepare such a book biennially, so that the next volume will not appear until 1959.

Liberally illustrated with photographs, sketches, charts and graphs, *The 1957 Methodist Fact Book* is planned with the average Methodist in mind, but has sufficient historical and statistical data to appeal to researchers and archivists. Anyone who reads the book is bound to know more

about his church's history, its leadership, and its many-sided service to the world.

Statistics quoted in the book are the latest available—from the annual conference reports of 1956 sessions and the World Service fiscal year ending May 31, 1956.

Pictures of Methodist personalities include new bishops, the American Mother of the Year, Miss America, an "old timers' club," etc.

The book is available through the various branches of the Methodist Publishing House at \$1.00 per copy.

Annual Conferences

Southeastern Jurisdiction

Alabama-West Florida, May 28-31, Montgomery, Ala.: Huntingdon College, Hodge.

Cuba, June 25-28, Preston, Cuba: Agricultural School, Branscomb.

Florida, June 5-9, Lakeland, Fla.: First, Branscomb.

Holston, June 5-9, Knoxville, Tenn.: Church Street, Short.

Kentucky, Aug. 20-23, Barbourville, Ky.: Union College, Watkins.

Louisville, June 17-21, Owensboro, Ky.: Settle Memorial, Watkins.

Memphis, June 5-9, Paducah, Ky.: Broadway, Watkins.

Mississippi, June 11-14, Jackson, Miss.: Galloway Memorial, Franklin.

North Carolina, June 24-27, New Bern, N. C.: Centenary, Garber.

North Georgia, June 17-21, Atlanta, Ga.: First, Moore.

North Mississippi, June 4-7, Aberdeen, Miss.: First, Franklin.

South Carolina, Aug. 14-17, Columbia, S. C.: Main Street, Harmon.

South Georgia, June 3-7, Columbus, Ga.: Wynnton, Moore.

Virginia, June 10-13, Roanoke, Va., Garber.

Western No. Carolina, June 14-17, Lake Junaluska, N. C., Harmon.



At First Church, Hickory, under the direction of the Commission on Missions, the congregation will begin a church-wide study on Southeast Asia, which will continue each Sunday during the month of February.

OPPORTUNITIES

Five cents a word each insertion. This rate applies only to non-commercial advertising. For rates applying to commercial firms write Jacob's List, Clinton, S. C.

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The trouble with traveling so much is that it's so hard to crawl out from under the stack of mail when I get back home. This is Friday afternoon and I have just finished dictating the last letter in the pile.

Just received a nice letter from Rodney and Janie Yates, a young ministerial couple who left this state last Fall to go to Westminster Theological Seminary in Maryland, and who are supplying a church at Robertsdale, Pa., in my old Conference. A bit homesick, perhaps, they say that the *ADVOCATE* is like a letter from home. "When we get it, we drop whatever we are doing and read it." Rodney spent a year as pastor of our fine little church in Miller's Creek before going to Maryland. Their new pastorate is in the coal region (which may be spelled two ways), but their parishioners are warm-hearted, kindly folks who are making them welcome, and they have for their D.S. my old friend, Robert Croyle.

I had never been in Concord before, and when I began circulating around among all those Methodist churches, I began to feel that the Methodists had perhaps overdone things a bit. I counted four congregations within just a few blocks. But all of them seem to be doing well. Ann Street, where I preached on Jan. 20, gave me a good congregation and a warm welcome. Miles McLean is a good friend of the *ADVOCATE* and his agent there, Mrs. Lester Gill, is hard at work on the campaign.

I visited the large Men's Bible Class and heard a remarkably fine lesson, taught by Mr. Widenhouse, who has the unique ability to recite the Bible lesson from memory. I suppose he has what the psychologists call "total recall." Such memory work is amazing to one who can't remember his own name on occasion! (My wife claims that I tried to introduce her one time and bogged down. She helped me out by reminding me that her name was the same as mine. "But I can't remember mine," she says I said.)

After a fine meal at the parsonage, Miles took me on a whirlwind tour of some of the neighboring churches and then guided me out to the edge of town and set me on the right road to Morganton, where I was to preach that night for Grady Burgin.

Presbyterian Life, this week, has a delightful little sketch which purports to be an incident in the life of "Bishop" Paul, who is explaining to his secretary why he added the name of Sosthenes to his letter. "What did Sosthenes have to do with it?" questioned his secretary. The writer of the story tells how it was Sosthenes who saw to it that the absent-minded bishop got to his engagements. If it hadn't been for him, Paul might never have got his visiting done.

Well, this is a good place for me to express my appreciation of Miles McLean and many others like him who are follow-

ing in Sosthenes' footsteps and keeping an editor on the track.

It's quite a trip from Concord to Morganton and the rain didn't make it any easier, but the "wagon" arrived at North Morganton Church on time, and I enjoyed one of the most delicious church suppers that I have ever eaten—fried chicken, ham-biscuits, and everything else. I suppose all of my North Carolina readers know what a ham-biscuit is, but I doubt if any others do. I had never heard the word before I came down here—or up here—but I had been raised on them. Back in Kentucky, when I was a boy, the kids from the country used to bring their lunch in the form of big fat biscuits with country ham inside of them and a home-made pickle to hold in your other hand. Many's the time I have begged one of them from a friend, or swapped a store-bought sandwich for the delectable morsel.

The ladies who encouraged me to make a pig of myself that night have only themselves to blame if the results of my intemperance (in eating) showed up in the program later. I had forgotten that Grady Burgin had asked me to talk on music in the church and had to shift gears quickly after his introduction.

I'm glad to learn that the writer of the mysterious letter to the editor of the Greensboro News has confessed. Such a furor it caused! As I suggested in my editorial, the young man was simply being ironic and wrote the letter in support of the right of the street preacher to have his say. He never expected to be the cause of such a whirlwind of accusations and denunciations. Even after his explanation, there will probably be hundreds of people who will go on blaming Wake Forest College for harboring an "enemy of the faith."

I can sympathize with the young man for every once in a while I write something which is taken in exactly the opposite manner. There's a letter in my wastebasket now which calls me all sorts of names for attacking President Eisenhower, because reprinted a sarcastic little item on the prevalence of drinking among Congressmen. The President's name was not mentioned, but the writer of the letter claimed to see behind that item all sorts of nefarious motives on my part, and added that every one knew that there was very little drinking in Washington today. I would be happy to believe that!



RACE RELATIONS DAY

Sunday, February 10

A Challenging Goal: Observance of this day in
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February

Volume 102

Number 7

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People, Places and Happenings

THE METHODIST MEN OF LONGVIEW CHURCH, Raleigh, met on Feb. 8 and their guest speaker was the Rev. T. A. Collins, executive secretary of the Board of Missions for the North Carolina Conference.

MR. AND MRS. BLAIR E. NANTZ, of Lincolnton, N. C., announce the birth of a daughter, Cynthia Ann, on Jan. 21. Mrs. Nantz is the daughter of the Rev. and Mrs. Paul R. Rayle of Greensboro.

GASTONIA DISTRICT ministers reported a total of 1,994 subscriptions to the ADVOCATE so far according to the Rev. Clyde E. Murray, district director. Seven charges have placed the ADVOCATE in all homes of their membership.

MR. AND MRS. GEORGE ERSKINE HARMON of Goldsboro announce the marriage of their daughter, Nancy Kirke, to Mr. Thomas Sperry Marshall, of Greensboro, on Feb. 14, 1957. Mr. Marshall is the son of the Rev. and Mrs. R. P. Marshall, Greensboro, N. C.

THE CHRIST METHODIST CHURCH, Fayetteville, celebrated its second anniversary on Feb. 10th with Bishop W. W. Peele preaching at the morning worship hour. The Rev. R. E. Fowlkes is pastor and all former pastors, members and friends were invited to attend.

MR. AND MRS. WAYNE DALE HUSTED of Milton, W. Va., announce the birth of a son Jan. 26. Mr. Husted, designer for the Blenko (Handcraft) Glass Company of Milton, is the son of Dr. and Mrs. Morris L. Husted of the City Road Methodist Church in Henderson, N. C. Mrs. Husted has a weekly television program over a station in Huntington, W. Va.

STEELE STREET CHURCH, Sanford, observed its 70th anniversary on Jan. 27, and had the Rev. H. E. Spence, a former pastor, as the preacher of the anniversary sermon. Mr. Spence and his wife were at Steele Street when the church was built in 1912-1914 and served through 1916. Mr. Spence retired after 40 years of teaching at Duke University.

MRS. SEYMOUR JUNE, mother of Mrs. Morris L. Husted, wife of the pastor of the City Road Methodist Church of Henderson, N. C., passed away on January 25. Funeral services were held in the Brady Funeral Home of Athens, N. Y., on Monday, January 27. Dr. Husted, her son-in-law, conducted services, assisted by the Rev. A. P. Lakeberg, retired minister of the New York Conference.

THE REV. NEWELL C. BUSH, Flat Rock Charge, reports that two new MYF's have been organized on his charge. One at Flat Rock with a membership of 15 and another at Palestine with 21 members. An adult group of 8 was organized at Palestine at the same time and is meeting with the youth group. An Adult Fellowship was formed at Gideon Grove with 12 young

adults as charter members and the youth organization at the same church is going to start meeting with the new group and begin a campaign for members.

MR. RAY GATLIN, Stonewall Church, has been elected chairman of a committee to receive bids for the heating and air conditioning of the church. Pledges are being made, and the pastor, the Rev. David M. Lewis, hopes the project will be completed before Annual Conference. Mr. Lewis also writes that the membership of Stonewall has grown over 39% within 27 months, and that Dr. H. P. Powell, pastor of Edenton Street Church, Raleigh, will conduct revival services at Stonewall Church this fall.

THE SUNDAY SCHOOL CLASSES OF BURGAW CHURCH have just completed a drive to raise money for the Parsonage Fund. On Jan. 27 each class presented its gift of money during the Sunday School session and the total amount raised was \$265. Each class had its own project and all worked industriously to raise as much as possible for the fund. In addition, the assistant superintendent, Mr. E. M. Thompson, presented \$100 to the fund in honor of the church school superintendent, Mr. J. T. Brown, Sr. This money was raised by gifts from the classes and individuals in appreciation of Mr. Brown's 35 years of service as church school superintendent.

MISS LEONA M. MORGAN, daughter of Mrs. Samuel J. Morgan and the late Mr. Morgan of Salisbury was married to Mr. Bernard Elwood Hayworth, son of Mr. and Mrs. Brenard M. Hayworth, on Sunday afternoon at 4:00, February 3, 1957, at the Park Avenue Methodist Church, Salisbury, N. C. The Rev. R. William McCulley and Dr. Carl H. King performed the double ring ceremony. The bride is office secretary for the Methodist Board of Education of the Western North Carolina Conference of the Methodist Church and has served as treasurer of the WNC Methodist Youth Fellowship and registrar for summer assemblies. Mr. Hayworth is manager of the Rowan Frozen Food Lockers.

"OUR DARING VENTURE," a dual emphasis of Church Attendance and Tithing is being promoted in the First Methodist Church of Gastonia. Attendance is so great on Wednesday nights that the services had to be moved from the chapel into the main sanctuary. Many of the members have indicated their intentions to attend at least two of the three worship services each week and to tithe their net incomes during the thirteen weeks culminating with Easter.

News of Methodism

New executive editor of TOGETHER, Methodist family magazine, is Paul Frigens, who until recently was executive editor of TOWN JOURNAL.

Miss Henrietta E. Davis, R.N., on Feb. 1 became the first director of nursing on the staff of the Board of Hospitals and Homes, Chicago.

Dedication services for a new church and three buildings at the Children's Home Inc., Winston-Salem, N. C., were held Jan. 27.

New president of West Virginia Wesleyan College, Buckhannon, is the Rev. Dr. Stanley H. Martin, Nashville, staff member of the Board of Education since 1950. He succeeds the Rev. Dr. William J. Scarborough, now president of Baker University.

The Rev. Edwin C. Calhoun, associate secretary of the Commission on Chaplains Washington, D. C., resigned to assume the pastorate of First Church, Edinburg, Tex. on Feb. 1.

The Rev. Dr. Dallas Browning, superintendent of the Evansville, Ind., district, succeeds the Rev. Dr. Ernest E. Tuck as director of the Board of Missions' office of Advance Specials, New York. Dr. Tuck is retiring.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

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... by the EDITOR

Something Can Be Done About Obscene Literature

For the past decade America has been engulfed by a rising tide of filth. As was pointed out in a series of excellent articles in our neighboring *South Carolina Methodist Advocate* recently, the church people of the nation have a responsibility in this matter. But recently the editor complained that these articles seemed not to have created any interest among his readers, despite the fact that quotations from them were reprinted in many secular magazines.

It is probable that South Carolina Methodists may have the same attitude as that of some church people in another state, who refused to believe that any such conditions prevailed in their town, until a seventeen-year-old high school girl was arrested as the "pusher" for such obscene magazines and was doing a thriving business selling them to her classmates and even to grade-school children.

The pastor of the Methodist church, who conducted a news broadcast over the local radio station, began to expose the evils of the racket and unearthed enough evidence to show that there was a definite connection between the almost unbelievable moral conditions in the schools and the fact that filthy literature and pictures were being sold almost openly on the streets and in the stores of the city. He took one booklet, which had been given to him by a junior high school student, to the chief of police. The chief who was not by any means a prude, took one look and hit the ceiling. "This," he said, "is worse than anything that I ever saw in my years of visiting the filthiest dives of the world while in the Navy."

As a result of the efforts of the police and the pastor, but without any encouragement from the churches, the situation was cleared up, and it was rumored that a shipment of several hundred such "picture-books" were destroyed to keep them from being used as evidence.

What was wrong with the church people? Well, one suspects that they were either too innocent or not innocent enough. In a neighboring town, a detective said, the police had confiscated several obscene films which were being shown by members of the "best families" at private parties.

Fortunately, the work of men like the pastor and our good friend, Editor Claude Evans, has awakened many people to the danger, and protests have flooded the Post Office Department with the result that several things have been done which point to an abatement of the evil. Staff members of the House Post Office Committee are drafting a bill that will make an habitual violator of the law against indecent publications liable to a 20-year term in prison. (Heretofore, the only punishment has been a small fine.) Rep. John Dowdy (D-Tex.) has announced a plan to close a legal loophole which has allowed such publications to operate with impunity.

Something can be done, but will it? Not unless the people take their heads out of the sand of indifference and get to work.

Boil It Down

Condensation is an art. Quantity cannot take the place of quality. The writer who gets so much of a word is sorely tempted to stretch his tale. Perhaps the editor who cut down a story in

the interest of space was only spoofing when he wrote: "The Earl took a drink, his hat, his departure, no notice of his pursuers, a revolver out of his hip pocket, and finally his life." Editors have been known to do the queerest things.

William Winter was so sparing with words that the editor of the *New York Tribune* once said to him, "Winter, you can raise a bigger blister with fewer words than any man who ever wrote." But Horace Greeley ran a close second when he replied to a woman who wrote to him for advice about her church which was running down. His reply was "Madame, try religion."

Spurgeon said, "It is a hideous gift to possess to be able to say nothing at great length." Phocian, whom Demosthenes so dreaded in debate, being asked in a theatre why he was so thoughtful, answered, "I am considering how to retrench something I said in a speech I am about to make to the people."

Cæsar gave the history of a campaign in three words: *Veni, Vidi, Vici*, "I came, I saw, I conquered." When the remains of Napoleon Bonaparte were brought to France by the Prince de Joinville, the entire speech-making was, "Sir, I present the ashes of Napoleon." Louise Philippe responded, "I receive them in the name of France."

Grattan, speaking of his connection with Irish Independence, said, "I sat by her cradle; I followed her hearse." Commander Perry gave this report to his headquarters, "We have met the enemy and they are ours." An American officer when surrounded by the Germans in the second World War was commanded to surrender. He answered with one word. That word was "Nuts."

Some of our magazines feature the short, short story. These are easy to read but difficult to write. Unmatched are the Parables of Jesus, Lost Son, Lost Sheep and Lost Coin. But then we are discussing the Master. "Never man spake as this man." Nor ever shall. He gave us a picture of the Pharisee in a few deft strokes, a classic in denunciation of sham and pretense. When we discuss the Fundamentalists and Modernists, let us remember that Jesus was an *Essentialist*.

We all have been guilty some time or another of making sermons that are too long. Princeton University hands down a tradition that no souls are saved after the first half hour. Somebody tells us that intelligence runs out of a conversation in thirty minutes, and this could be true. But then, again, it depends on who does the talking. Preaching is a one-sided conversation on a large scale. Be that as it may, *sermons can be too long*.

We want to practice what we preach, or preach what we practice. So we come to a close. Archbishop Magee divided preachers into three classes. Said the bishop, first, there are those to whom you cannot listen, second, there are those to whom you can listen, third, there are those to whom you cannot help listening.

Ben Johnson said of Lord Bacon, "No man ever spoke more neatly, more tersely, more weightily or suffered less emptiness, less idleness in what he uttered. The fear of every one who heard him was lest he should make an end."

—Richard Braunstein

Editor's Note: We took the author's advice and cut out nearly half of the above article, not because it wasn't good, but because it was too long to fit the space—and we knew he wouldn't mind if we practiced what he preached and "boiled it down."

"Our Methodist Church has always been the church of the people, and to retain this status we must in this period do our part in the education of the children of the people."—Bishop Paul N. Garber, Richmond, Va., at Board of Education meeting Jan. 15 in Atlantic City, N. J.

West Bend Builds for Future

By DALLAS MALLISON

This is a heart-warming and invigorating story of how a typical small town and country church girded itself as one man and is doing a most successful and exemplary job in rising to meet a great challenge to provide adequate facilities with which to build a real future.

Like hundreds of our Methodist churches in this State, the West Bend Church—located on route five on the outskirts of Asheboro—has no wealthy members in its congregation. Everyone was encouraged to put his or her shoulder to the common wheel—and not only because of real necessity, but because it aided in the spiritual growth of all. Thus, from this story many other churches can gain heart and find an example in this stirring account of local initiative at work.

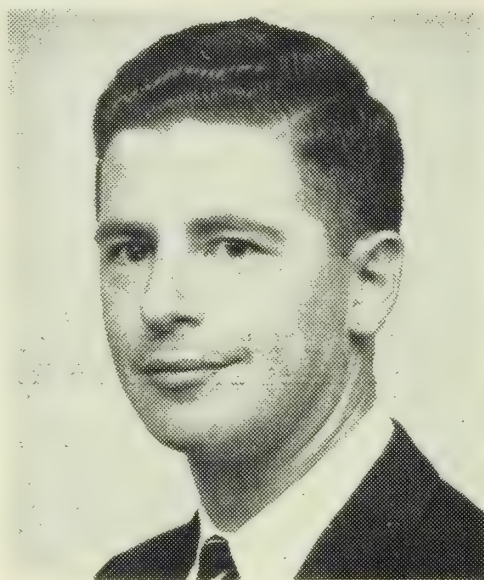
Of course, there are those who will say that it is impossible for a church with only 240 members, all of whom are of modest means, to carry out successfully a long-range building program that will ultimately cost around \$150,000—but not so with the good people of the West Bend Church in Randolph County! This glorious feat is being accomplished by a congregation, young in spirit and outlook, whose 28-year-old pastor, the Rev. Kenneth M. Johnson, has challenged his church to meet the pressing demands of their group through faith, prayer, and sacrificial giving.

West Bend has answered this challenge in concrete terms and is now moving forward with an adequate building program carefully planned to meet long-range needs. United, they are going forward under the banner: "West Bend Builds for the Future."

The church was organized in 1909 and remained on a circuit until 1945 when it became a station. The late Dr. Sam Taylor served as one of its pastors following his retirement, and under his leadership a parsonage was erected and a hut built.

When Mr. Johnson came to West Bend in 1955, he found its facilities outmoded and inadequate—even under existing conditions. Some improvements had been made from time to time, of course, and West Bend had talked about building a new church for many years. Initial steps had already been taken under the leadership of the previous pastor, the Rev. Joe T. Melton. Now was the time for concrete, united, sustained action!

Before embarking upon a building program, the church officials decided that the regular financial program of the church needed to be on a sound footing. There followed an intensive program of instruction on the church budget in sermons, Sunday school classes, board and commission meetings, and the church bulletin and paper. In October an Every Member Canvass was conducted in which the simple question was asked of all members—"What do you intend to give to your church during the conference year ahead?" The result was a \$1,000 over-subscription to the budget!



Above is shown the 28-year-old pastor at West Bend, the Rev. Kenneth M. Johnson. A native of Randolph, he was for 12 years a member of the popular radio singing group, "The Johnson Family Singers."

With the budget assured for the new year, the Building Committee then proceeded with a similar program for the Building Fund. The first step was to secure an architect to draw up plans. These were first submitted to the Official Board and then to the congregation. A long-range \$150,000 program was approved, to provide both a new sanctuary and a new educational building. When half of the cost of the educational unit is in hand—\$40,000—the congregation believes it will be safe to begin construction.

The Randolph County Methodist Board of Missions underwrote the cost of a fund-raising director, the Rev. Forrest D. Hedden, from the Department of Finance and Field Service of the Division of National Missions of The Methodist Church. The Building Fund Crusade was launched on November 25 and ended on December 5.

Pictures of the proposed building and the story received wide publicity in the

newspapers. An attractive brochure containing all the essential information of the Crusade was mailed to each member. The program called for gifts and pledges extending over a 104-week period, beginning December 2, 1956. The \$40,000 was sought during this time.

After periods of instruction, 59 members were sent out as fund-raising visitors. The results—almost as much money was raised during the ten days as had been raised during the preceding twelve months! Persons outside the church contributed over \$4,000. Church organizations pledged \$6,200, and the congregation itself pledged \$25,000—a grand total of \$35,000. The church plans to begin actual construction of the first unit in 1958.

An Executive Committee which directed the Building Fund Crusade was made up of Clarence Davis, general chairman; Oscar Sowers, publicity chairman; L. H. Morgan, advance gifts chairman; Angus Bobo, visitation chairman; Mrs. E. E. Burns, entertainment chairman; Mr. Hedden; and Mr. Johnson.

Born February 11, 1928, in Randolph County, Mr. Johnson has spent most of his life in Charlotte. From 1938 to 1950 he was a member of and sang with the popular radio group, "The Johnson Family Singers." His sister Betty is now a vocalist with the ABC radio morning network program, "The Breakfast Club."

He was graduated from Davidson College in 1952 and Duke Divinity School in 1955. He served student appointments on the McKendree Charge and the New Mt. Vernon-Shady Grove Charge. He directed a successful \$73,000 building project while on the latter charge. Since coming to the West Bend appointment in 1955, he has become very active in inter-church and civic affairs.

In 1951 he married the former Miss Evelyn Guyton of Union, South Carolina. There are two children in the family—Martha Lynn, age 4, and Kenneth, Jr., age 2.

The folks at West Bend really feel that they are carrying out the Lord's command in their new building program. In their attractive brochure this quotation from the Bible appears: "The Lord hath chosen thee to build a house . . . be strong, and do it" (I Chron. 28:10). They are doing so!

The brochure also contains this telling slogan: "Our Church Tomorrow Will Be As Strong As Our Faith Is Today!"



Here is shown the proposed new sanctuary and educational unit of the West Bend Methodist Church near Asheboro. The complete project is to cost around \$150,000. The \$35,000 was pledged in a special fund raising program concluded in December.

Psychology Looks at "Rock-and-Roll"

By JUDSON WHITE, PH.D.*

Several weeks ago a statement was made in the columns of the *ADVOCATE* about one of the prominent front-page personalities of the moment, a youth named Elvis Presley. Now if the statement under consideration had confined itself to Elvis we might have been well advised to have passed it by and given our attention to some other subject which seemed to hold forth at least some hope for spiritual growth. However, this statement went on to link the contortions which Elvis goes through when "performing" to those engaged in by some individuals when in the act of religious worship. Now when men of good faith seriously begin to equate such performances as those given by young Presley on TV with religious rituals, orderly or otherwise, it is time to stop at once to determine whether some church has begot a monster, or whether some confusion exists as to the role of emotions in religious worship.

Obviously, there is a relationship between emotional expressions wherever they occur, in that they employ the same vehicle of expression. However, it is obviously incorrect to assume, since nearly all human behavior has at least some emotional overtones, that the motivational force is alike in each instance. The emotions, like religion, are put to many uses. It would seem that this confusion is somewhat widespread in our times and worthy of further discussion. It may be worth our while to consider, for example, how such flagrant use of the emotions as young brother Presley represents could attract and hold such widespread attention in this great religious land of ours? Or, on the other hand, to ask ourselves why specialists in public education are more concerned with the emotional phases of learning than nearly any other, while the contemporary trend in religious education apparently would have us leave our emotions at home when we come to church? Many other questions of at least equal merit could be posed in this area, but for the present discussion we will consider but these two.

First, then, what sort of religious or moral problem does the "Rock and Roll" craze of the moment represent? Is it a serious problem or will it die out rapidly? The answer is that it will not die out rapidly and that it is, and always has been, a serious problem. Elvis will leave the scene, but the conditions which produced him will visit us with another spectre unless we profit more from our experiences with him than we have been able to learn from his predecessors. Elvis is a sign that we have no adequate methods for giving rapid moral and ethical training to a generation of adolescents who have been given more freedom than any before them and, quite naturally, don't know what to do with it. They have been given this added freedom by their parents because, by and large the parents, themselves, don't know what else to do. There is little to be surprised at in the situation. Perhaps, over-simply

stated, it is a matter of children playing adult games. They have the physical maturity but not the moral, psychological nor social experience, or training to profit from this freedom. Most of them will largely recover from this mistake in time but what a waste it is!

To be sure, there is the element of revolt against parental authority involved. However, in a society such as ours this is not surprising. We have not developed any real functional techniques for ushering the individual from one period of his life to another with as little friction as possible, and are fortunate that we generate as little revolt as we do. However if we are to meet the challenge of Elvis in a responsible religious and moral fashion we must face the fact that for our times our program of religious and moral education is not doing the job for us that we would have it do.

We must face the reality that knowledge of the facts of moral and ethical behavior does not always lead to acts which are morally and ethically sound. We must go beyond the facts if we wish to insure the appearance of moral behavior. However, there is hope if we begin to make plans to be as concerned over the moral and emotional quotient of our children as we are over their intelligence quotient! We must begin to ask ourselves seriously, and often, whether our children behave as adequately as they read!

We have too long left the matter of moral and ethical development nearly to chance. We must begin to face the fact that moral and ethical development can be as orderly a progression of human growth as any other behavior and that we can do something about it. However, we need to study the process considerable beyond anything that we now know or understand about it.

Many individuals will tell us that we simply need to deprive our youngsters of their freedom and our problem will be solved. This would be the same old mistake compounded. We need control, not only by adults, but also responsible self-control on the part of young people. They have to learn the maturity of self-control, and we can help them learn it, and can do so in an orderly fashion, if we will spend the time and money to learn about the nature of the process. This is not an easy task, nor can it be done quickly or cheaply. Our society has made much progress in this direction, but at present we have only made a start.

What then may be the solution to this perplexing problem? In what direction can we proceed with some hope of finding at least a partial solution to the problem?

Perhaps, if we consider further a question posed earlier in this discussion as to what is the role of emotions in religion we may have a clue as to the answer. First, let us recall that people are physiologically, or chemically, different. This fact is expressed in terms of differences in temperament, and nearly all authorities are in full agreement that these differences are genetically determined. In other words

different individuals will bring varying amounts of "feeling tone" to the act of worship.

Next, and probably more important, all individuals react "thinkingly" and "feelingly" to nearly all stimuli or situations. Some situations call for more thinking-type responses and some for more feeling-type ones. Mathematical problems generally demand the concentration of the thinking-type of response. On the other hand, a beautiful sunset calls forth the depths of the feeling response to understand and appreciate it. In addition, our society has notions about the proper manner of reacting to this or that situation and teaches us to emphasize the feeling or thinking phase of behavior or both, as may be thought proper. Interestingly enough, we have given much attention to the study of and training of the so-called thinking aspects of human experience and the major portion of the school curriculum is given over to this activity. Having had such success with training the thinking areas, we have tried to use the same tools and techniques with the feeling areas. Hence, such areas of religious living and experience as can be taught and learned by the so called thinking-type techniques will be satisfactorily handled in this manner. However, a great portion of religious experience must be consigned to the feeling area, and it is in this exact spot that we are failing so miserably to produce mature individuals who are free to worship God. We have not come to realize that training and experience in this area are as important for growth and development of the individual as in the thinking areas of mathematics, chemistry, medicine and philosophy, etc.

Perhaps, for the moment, it might be worth our attention to turn back the clock 150 years to the days of Peter Cartwright and Barton Stone at Cane Ridge, Kentucky. Why was it that Methodism, the Baptists, and the Disciples made such gains in membership at that time while most other denominations were unable to do more than maintain themselves? One important reason was that Cartwright brought a message geared to the feeling, as well as the thinking, aspects of religious experience. One might wonder what Cartwright would think of a modern congregation and how satisfying a member of his congregation would find the modern brand of preaching. We cannot totally escape the implications by saying that "times have changed." My neighbor was probably right when he commented that we have crowded the human-relations aspect of religion out of the sanctuary and consigned it to the fellowship of the basement. We will pay for this mistake sooner or later.

Ultimately we will face the fact that we must functionally plan for the emotional and moral development of our young people. An important part of that training will have to be provided by the church if it is to continue to serve beyond the civil ceremonies of birth, marriage, and death. The church must strike out in bold new directions to study the problem and to provide leadership. Perhaps Elvis has done us a service by calling attention to the problem and doing so in a manner short of world calamity.

*Professor of Psychology, East Carolina College, Greenville, North Carolina.

WNC Churches Lead SE. Jurisdiction in World Service

Four churches in the Western North Carolina Conference led the Southeastern Jurisdiction in giving to World Service and Conference Benevolences in the report of the 1955-56 Report of the Council on World Service and Finance. First of the four churches was Centenary, Winston-Salem, with \$12,000.

Tied for second place with \$10,000 each were Wesley Memorial, High Point; West Market Street, Greensboro; and Myers Park, Charlotte.

Centenary was twentieth of all the Methodist churches in America, and the other three listed above were 36th, 37th, and 38th, in the order they are listed according to a report by the Council on World Service and Finance.

Harrison Charge Makes News

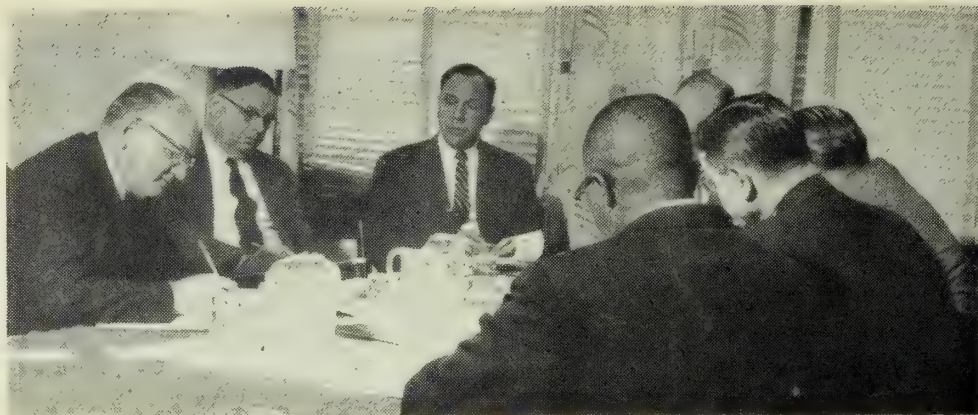
A School of Missions was held at the Harrison Methodist Church, Rt. 1, Pineville, during the Sunday evenings in January. The Rev. R. J. Crowder taught the study course, "High Hours of Methodism." The color slides, "Town and Country Work in W.N.C. Conference" were shown on the final night. At the close of the school, the study group decided to set aside a Mission Special of \$150 to go to the work of the Rev. and Mrs. Parke Renshaw, missionaries in Maringa, Parana, Brazil.

The Commission on Education recently decided to send the NORTH CAROLINA CHRISTIAN ADVOCATE to every family in the church. Thus, Harrison becomes another All-Family CHRISTIAN ADVOCATE church.

Marvin Methodist Church, on the Harrison Charge, will have the dedication service of its new Christian Fellowship Building on February 24. The Rev. Frank Jordan, district superintendent, and the pastor will officiate at the dedication ceremonies. Dinner on the grounds will follow



Dr. J. Elwood Carroll presented to Rev. Charles W. Clay a Christmas present of an automobile in behalf of friends in Hickory. Mr. Clay is secretary of Christian Education for the Methodist church in Brazil and has been supported by the Hickory First Methodist Church for nearly seven years. The car was given by friends of Mr. Clay in the Hickory church, of which Dr. Carroll was pastor for six years, but since the last annual conference has been superintendent of the Statesville district. Mr. Clay and his family are at present on furlough to the States and are temporarily making their home with his parents, Mr. and Mrs. John Wesley Clay, 1805 Sunnyside Avenue, Winston-Salem. -----



Dr. O. L. Hathaway (facing camera on left) with other district superintendents plans for meeting in Chicago.

the services. The Marvin congregation, with a membership of fifty-five members, has completed a six thousand dollar building and is now completely free from debt. The Duke Endowment provided help.

News of Methodism . . .

Call for Discipline In American Life

Two leaders of the Board of Temperance are urging the church to lead a nation-wide crusade "to restore discipline in American life." Bishop John Wesley Lord of Boston, president, and the Rev. Dr. Caradine R. Hooton of Washington, D. C., general secretary, issued the appeal at the board's annual meeting in Washington Jan. 23-25. "We call our people to a new crusade in which self-imposed moral discipline will replace the present moral and social irresponsibility that is the root reason for much of our drinking, infidelity, crime and political corruption," Bishop Lord said. Dr. Hooton said: "We feel there is a looseness in certain phases of American life which can only be overcome by a moral discipline by people of the churches."

Board Asks Congress for Liquor Controls

At its annual meeting in Washington, D. C., Jan. 23-25, the Board of Temperance adopted three resolutions requesting Congress to: 1. Investigate the sale of liquor on military bases in light of laws which prohibit such sales, and as a public service to parents of servicemen. 2. Enact legislation prohibiting serving of liquor aboard commercial airplanes. 3. Enact legislation to "protect the American home against continued invasion by liquor advertisers through newspapers, magazines, radio, television and other media used to indoctrinate children and youth in the use of a product which they cannot legally purchase."

The Rev. Dr. Miron A. Morrill, public relations director and professor of journalism in Southwestern College, Winfield, Kansas, has been appointed professor of English and academic consultant in Soochow University, Taipei, the capital of Taiwan (Formosa). Prof. and Mrs. Morrill leave the last of February for a three-year term as missionaries under the appointment of Bishop Ralph A. Ward of the Hong Kong-Taiwan Area.

Old College Has Tie with English Town

Carlisle, England, officials made a transatlantic good will phone call Jan. 26 to leaders of Carlisle, Pa., namesake of the British textile center. The Rev. Dr. William W. Edel, president of Dickinson College, Methodism's oldest college in this country, informed Mayor Ritson Graham of the English city of the establishment of a full tuition scholarship at Dickinson for a student from Carlisle, England, effective next fall. Dr. Edel, who was made an honorary freeman by the British city in 1952, said the scholarship was intended to help bring "our communities and our countries closer together."

Animals to Borneo

Twenty-six breeding farm animals, a gift of the California-Nevada Conference to the Dyak tribes in Borneo, have arrived in Hong Kong from the U. S. for reshipment to their destination. The animals were shipped by MCOR in co-operation with the Heifer Project, Inc. of New Windsor, Md. intercreedal relief and rehabilitation agency.

Bishop Lloyd C. Wicke was honored Jan. 27 by the Pittsburgh Junior Chamber of Commerce for having distinguished himself in the field of religion.



Dr. Miron A. Morrill, public relations director and professor of journalism in Southwestern College, Winfield, Kansas, has been appointed professor of English and academic consultant in Soochow University, Taipei, the capital of Taiwan (Formosa).

Announcement, pending favorable medical report was made at the mid-January meeting of the denomination's Board of Missions. Clearance has now been completed. Professor and Mrs. Morrill will leave from a Pacific port on a freighter toward the end of February. Their assignment is as three-year term missionaries.



NORTH CAROLINA DELEGATES TO BUCK HILL FALLS

Seen above are some of the delegates to the annual meeting of the Board of Missions at Buck Hill Falls last month. Around the circle, from left to right, in front are Horace McSwain, Paul Yount, J. W. Fowler, R. P. Marshall, Kenneth Goodson. Back row, left to right: W. Jasper Smith, Charles Clay and Mrs. Clay, Mrs. John Hoyle, Jr., Mrs. H. C. Sprinkle, H. C. Sprinkle, Mr. Kenneth Goodson, T. G. Highfill. The Rev. and Mrs. Clay are missionaries to Brazil.

N. C. Ministers Tour Caribbean Area

The Rev. M. W. Lawrence, pastor of the Trinity Methodist Church, Durham, and the Rev. Lacy T. Edens of Rowland are among 17 persons who flew from Miami, Fla., January 29, for an 11-day tour of Methodist missionary work in Haiti, the Dominican Republic and Puerto Rico.

Mr. Lawrence is missionary secretary of the North Carolina Methodist Conference.

The tour is sponsored by the Division of National Missions and the Joint Section of Education and Cultivation of the Methodist Board of Missions. It will be entirely by plane.

The group assembled in Miami January 28 for a briefing session and left the next day for Haiti, where they observed mission work of the British Methodist Church. On January 31 they crossed into the Dominican Republic, on the eastern half of the island of Santo Domingo. There they observed work that Methodists do in co-operation with other Protestant churches and attended a mass meeting of Protestants in Ciudad Trujillo.

On February 2 the tour took its members to Puerto Rico for a week's look at Methodist work. The group visited village churches and mission schools, attended the annual meeting of the Puerto Rico Methodist Conference and made a day-long side trip to the island of Vieques. The group will return to Miami February 8.

Winston-Salem Church Pledges \$44,000 Toward New Building

"Sacrificial giving" was the keynote of the Sanctuary Crusade which has just reached its peak at Union Ridge Methodist Church in Winston-Salem. On Jan. 27 the congregation of 250 subscribed \$44,000 toward the building of the new sanctuary over a period of three years. This makes a

total of \$51,000 including the cash on hand toward the estimated total cost of the sanctuary of \$75,000.

The Rev. Leon Blackman of the National Board of Missions directed the Crusade. At the close of the worship service, the congregation came forward and placed their subscriptions upon the altar. The subscriptions will be paid weekly over a period of 156 weeks beginning Sunday, February 3, 1957.

The new sanctuary will seat 450 persons. It will also include six additional Sunday school rooms, a pastor's study, and a choir room. An architect is presently completing final drawings.

Members of the Crusade Executive Committee are as follows: Merlin Howard,

chairman, Richard Phillips, financial secretary and treasurer, Bill McDonall, W. E. Marbry, Sam Kinnamon, A. G. Logan, III, Bill Hathcock, Jesse Meredith, John Howard, Mrs. Emmett Lassiter, Mrs. James Swicegood, Mrs. Grieder Barber. The Rev. Barrett Wilson is pastor.

Siler City Minister Visits South American Missions

Dr. and Mrs. E. L. Hillman of Siler City have recently returned from a six-week's tour of South America, during which time they visited mission stations in Uruguay, Brazil and Argentina.

Among the missions visited were People's Institute in Rio de Janeiro, where Miss Elsie Parker, formerly of Raleigh, is serving; Bennett College, Rio, whose president is Miss Sarah Dawsey; Sorocaba, where the Rev. and Mrs. Cyrus B. Dawsey, Jr., are serving; Montevideo, where Dr. and Mrs. H. C. Stuntz, formerly of Scarritt College, are stationed. At the Dawsey home they met with the Rev. J. W. Garrison, formerly of Raleigh, who is pastor of the church at Mogi Das Cruces, Brazil.

Other mission stations visited were Crandon Institute in Montevideo, and Ward College, Boca Mission, and Union Theological Seminary, all in Buenos Aires. Miss Josephine Abrams of High Point is stationed at the seminary.

Bishop Sante U. Barbieri of the River Platte Conferences, arranged a luncheon so that the Hillmans could meet some of the ministers and laymen of the churches and see something of the Methodist work in that area. Bishop Barbieri will visit the N. C. Conference at its June session.

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An ounce of mother is worth a pound of clergy.—Spanish Proverb.



"STUFFING MONKEYS"

Last summer, during Youth Activities Week at Rehoboth Church, near Greensboro, the young people made and stuffed toy animals as a part of their workshop activities, and when their pastor, the Rev. John C. Vernon went to Conference he carried some of these to the Crippled Children's Home.

"When the time came for the church barbecue last fall," says their counselor, Mrs. E. K. Gregg, "we made more animals to sell, and our monkeys were so 'cute' that we took orders for Christmas gifts. We got so many orders that we had to stuff monkeys every time we got together. On Halloween we went out and collected \$40 for UNICEF and then came back to the parsonage and stuffed more monkeys. We didn't finish the job until our Retreat at the Girl Scout Camp on Dec. 8." That gave the young people time to finish stuffing and the resultant sales brought in \$48 for the building fund.

Stuffing monkeys may seem like a peculiar job for a MYF, but the twenty members had a great time doing it.

State Methodist Student Movement News

MISS HELEN TRADER, *Editor*
J. ROBERT REGAN, JR., *State Director*

MSM Resumes Activities

With a sigh of relief and a breath of anticipation Methodist student activities are swinging back into full force all over the state. And the plans both on the state level and in the various local groups show many and varied activities planned for the coming months.

Highlighting the state activities is the state conference to be held on March 22-24, at College Place Church in Greensboro. The model United Nations Assembly sponsored with the Virginia MSM on March 1-2 in Richmond, Virginia, should attract history and political science majors especially while the Recreation Conference May 3-5 will attract those who seek to teach recreation in all forms in the local groups. Tommy Johnson is hard at work securing leaders for the various workshops. Some already planned are folk dancing, drama, singing, group and party games, and square dancing. Mark the dates of these events on your calendar and plan to attend at least one of these state events.

Around the State in a Nutshell

EAST CAROLINA . . .

The "Wesley EXTRA" carries the news of the big change at East Carolina. The Wesley Foundation there has moved to 562 COTANCHE STREET, a temporary home while the new student center is being built. An open house on Thursday night, the 24th, provided an evening of fellowship and fun exploring the "new" center, meeting friends, chatting over good refreshments and general good times. In the temporary headquarters are several extras the group has not had available before including a LITTLE CHAPEL.

Plans have been completed and work will begin on the new student center as soon as the present building can be torn down. Mrs. Pierce Johnson, president of the North Carolina Woman's Society of Christian Service reported to the group the acceptance of the plans by the Woman's Division of Christian Service of the Board of Missions of the Methodist Church, which is sponsoring the new home for the East Carolina Wesley Foundation. While the permanent home is being built all students and any other interested persons are invited to see and participate in the activities at 562 COTANCHE STREET.

WOMAN'S COLLEGE . . .

Had an evening of fun, including supper, a talent show (and oh what talent?), square dancing, and games as an after exam relaxer. Whoever said "Why be collegiate when you can be intercollegiate" would have strutted with pride for not only were around 100 W. C. girls present but students from N. C. State, Carolina, Davidson, Guilford, High Point, Duke and Greensboro College added to the festivity of the occasion. Catering to every taste

from scrabble for the more intellectual to a hoe-down for the more active, approximately 200 students released tensions before preparing to dig into another semester of study.

GUILFORD . . .

Has recently organized a Methodist Fellowship. Billy Crofton has been elected president of the group, who at present are concerned mainly with organization of the group. Bob Regan, state director, spoke to the group on "What can be done in a Methodist Fellowship." Our prayers and good wishes are with this group for a successful fellowship.

DAVIDSON . . .

Has had several outstanding outside speakers this past semester to visit and speak at their Sunday evening gatherings. Campus leaders have spoken on such topics as politics, economics and other group interests that are topics of world interest. At present all efforts of the group at Davidson are directed toward elections, as the new officers of the Methodist group take office in a few weeks.

NORTH CAROLINA STATE COLLEGE . . .

Sponsored a clothing drive for Hungary among other projects. At Christmas this group gave a party for the underprivileged children from the Salvation Army. Santa Claus visited and passed out goodies to all the children. Along another vein Colonel Richter who is head of the ROTC at State College spoke to the Wesley Foundation on "Disarmament," and Dr. Waldo Beech of Duke University is scheduled to speak on "Christian Ethics."

DUKE UNIVERSITY . . .

Students have been studying the "Role of the Educated Man in the Changing South," at the Methodist fellowship forum on Sunday evenings. Guest speakers, helping students present the problem on the panel, were Paul Green and Douglas Moore. Mr. Edwin Jones, treasurer of the World Methodist Council, spoke to the group on "World Methodism Prelude to Church Union," at a Sunday evening service.

A weekly event at Duke is a 7 a.m. communion service alternating between east and west campuses. From twenty to sixty students participate each week in this early morning worship experience.

HIGH POINT COLLEGE'S

Methodist student fellowship recently had Dr. Muldrow, a french professor of High Point College, to speak on the average life of the French people and French customs.

Thus far the fellowship teams have received around fifteen invitations to various churches around the state. Each team consists of five students who have been trained to work with the local Methodist Youth Fellowships. These students work with program planning, helping in recreation, teaching how to organize youth council and

other areas that help strengthen the MY program. If any church is interested in having a team visit them, more information can be obtained by writing to Wilbur Jackson, chairman, Fellowship Planning Committee, Box 1, High Point College, High Point, N. C.

APPALACHIAN STATE TEACHERS COLLEGE . . .

Has been studying courtship and marriage at their Sunday evening program. Special campus people have served on panels and given talks on this subject including Dr. Carse, the guidance director at ASTC. One discussion in the form of a panel consisting of a medical doctor, lawyer, and a minister was termed "booming success" in giving insights and new ideas on the subject.

Hats off to the Wesley Basketball team who is leading the intramural basketball league at ASTC.

CAROLINA . . .

At present is hard at work on the "Wesley Weekend" scheduled for February 24th-26th at Chapel Hill. The theme of this event is "You and Your God." Dr. Carl Sanders of Richmond, Virginia, will give four talks entitled "God and Methodism," "How Big Is Your God?" "How Big Is Your Religion," and "Religion, Use It Or Lose It." There will be discussions in the dorms, sororities, and fraternities following the talks led by Methodist laymen of Carolina and Duke. Everyone is invited to participate in this event. Ray Long is student chairman of the three day event.

Retreat for Pre-ministerial Students

The Disciplined Order of Christ sponsored in co-operation with the Methodist Student Movement a retreat for pre-ministerial students from various colleges in the state. Bishop Ralph Cushman and Dr. Howard Powell of Raleigh were the retreat leaders for the two day event held at Schott Cabin near Roxboro. Jim Hall, pastor of the Bald Creek Methodist Church was coordinator for the event.

Summer Projects

Now is the time for students to begin thinking about plans for the coming summer. The Methodist Church sponsors many work camps, caravans and other summer service projects that are available for Methodist students. For information about these write to Dr. Harvey Brown, Box 871, Nashville 2, Tennessee. Another source of summer projects is the booklet "Invest Your Summer 1957" distributed by the Ecumenical Voluntary Service, USCC, 257 Fourth Ave.—Room A1207, New York 10, New York. The cost of this booklet is 25c. Working on a summer project is both fun and rewarding. There are opportunities to work with students all over the country, studying, working and worshipping together.

Motive?

Is there a MOTIVE in your life? If not then subscribe to the Methodist Student Publication by that name. It provides good reading, both thought provoking and entertaining, as well as providing an insight into activities of other groups, and a source of good program material. The address is MOTIVE, Box 871, Nashville 2, Tennessee.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor, Weaverville, N. C.



President of W.N.C. Conference Honored

Mrs. Clarence C. Cranford of Asheboro, president of the Woman's Society of Christian Service of the Western North Carolina Conference, was chosen as, "the woman of the year in the field of religion," in Randolph County in January.

The *Courier-Tribune* in announcing the awards stated: "Mrs. Cranford is president of the Woman's Society of Christian Service of the Western North Carolina Conference of the Methodist Church, a post to which she was elected this year. A lifelong interest in church affairs and the conviction that the church's welfare is a responsibility of every person whom it serves has caused Mrs. Cranford to gain a position of responsibility which does honor to her county and speaks commendably of her personal life."

The paper stated further: "This is an opportunity for the newspaper humbly to pay credit to county leaders whose chief satisfaction is derived from seeing Randolph grow in stature among North Carolina counties. . . . We selected our 1956 slate upon many bases—news reports, personal contacts, information from civic agencies, and others. But, primarily, we relied on the newsman's intuition of those who honestly seek the furtherance of a project without consideration of personal gain."

Fifteen persons, in separate fields were recognized. Of this group four were women, in the fields of civic service, religion, arts and government.

Incidentally . . . this is the first time in the history of these awards that a woman has been chosen to be honored in the field of religion.

Division Meeting

A picture of the annual meeting of the Woman's Division of Christian Service at Buck Hill Falls, Penn., was presented in informal reports made by many of the delegates at the recent executive committee meeting.

Sixteen people from the Western North Carolina Conference attended its sessions.

The officers described the sessions and committee meetings. Each was amazed at the bigness of it and at the scope of the work of the Woman's Division. Questions were asked of each delegate.

Mrs. John Hoyle of Greensboro, a member of the Board of Missions, stated, "There would be no millions if the women in the local society did not give their part. Out of the small parts, the great parts are made. When you see the workings of what our church is doing, it makes you realize how big it is."

Mrs. Ira Shelley of Greensboro said, "I was amazed at the vision they have. If we could get a vision as they have it and share it with our local women, what a wonderful thing it would be! Methodist women



MRS. C. C. CRANFORD

have 28 million dollars in work around the world. The fine spirit of co-operation of the executive committee impressed me very much."

The description of an evening's program presenting the growth of Christian Social Relations and the Status of Women was especially interesting. January 8th through 13th were days of inspiration, information and good fellowship for all the Methodist women from all parts of our nation as they met at Buck Hill Falls.

Conference Executive Committee

On January 24 the members of the executive committee of the W.S.C.S. of the W.N.C. Conference gathered at Pfeiffer College for their mid-year business session.

Mrs. Clarence Cranford said that there was a perfect attendance of all conference officers and each of the eleven districts had two representatives, its president and secretary of promotion.

Special recognition was given to two districts, Gastonia and Salisbury, for being one hundred per cent organized. Every church in each district has a Woman's Society of Christian Service.

Mrs. Ray Lowder, president of the Gastonia District, reported that they have 108 societies, including three new societies and one new Guild.

Mrs. William Clayton, president of the Salisbury District, reported that her district had 85 societies with a membership of over 5,000 and that they had donated \$2,450 to the Mary Floyd Chair of Religion at Pfeiffer College.

Dr. Lem Stokes, president of Pfeiffer College, told of the growth of the college, from a student body of 153 students to the present enrollment of over 700. It is now

a four-year college with a \$700,000 budget, and 50 on the faculty. He pointed out the many new buildings, additional wings of buildings and faculty homes.

The reports of conference officers and district presidents were so filled with information that every woman felt again the importance of the work of the Woman's Society of Christian Service.

The courtesy of the hostesses at Pfeiffer and the friendliness of the students was a refreshing part of the day's events.

Many women went to the Pfeiffer Chapel to see the beautiful dark red velvet dossal at the back of the altar, given last summer at the Annual Meeting in honor of Mrs. J. W. Harbison of Shelby, retiring president of the conference.

Wesleyan Service Guild

Mrs. Ira Shelley said, "Every Guild member has three roles—a homemaker, an employed woman and a witness in evangelism. Reaching the unreached employed woman is our function. Last year we had 147 mission study classes and we had an increase of \$1,000 over the same period last year. . . . We are anxious for the Woman's Society to choose co-ordinators for the Guild, women who are interested in our Guilds. Then we are planning to organize Wesleyan Service Guilds for young girls. Our Annual Meeting will be at Lake Junaluska, June 7-9, just prior to the Annual Meeting of the W.S.C.S."

January was Guild Month. Each pastor was asked to "preach one sermon directed to employed Christian women, and be sure your whole family gets to hear it," said the January Guild-O-Gram.

Marlene Harmon, a missionary in Elisabethville, Belgian Congo, is a mission special project of the Guild, and was formerly a scholarship girl of the Guild.

Miss Mary Bright of Charlotte is the assistant treasurer of the conference and is the person to whom Guild contributions are sent.

On Feb. 2-3 the standing committees of the Wesleyan Service Guild will meet in Statesville at the Vance Hotel to review the work of the past year and make plans for their Annual Meeting at Junaluska.

New District President

The conference welcomes Mrs. James H. Council of Boone as the new president of the North Wilkesboro District. Mrs. Council succeeds Mrs. Lawrence Critcher of Moravian Falls, who resigned. This district, which is only one and one-half years old, reports six new societies.

District News

Six districts, Asheville, Charlotte, Gastonia, Marion, Salisbury and Statesville, have sent interesting accounts of their mid-year executive meetings, with reports of many inspirational programs. These deserve special mention on the *ADVOCATE's* Woman's Page—but eleven reports, instead of six, would present a better picture!

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"Life is so full of purpose, so full of meaning beneath its covering—earth but cloaks your heaven. Life is so generous a giver—remove the covering and you will find it a living splendor, woven of love, by wisdom and power."

Fra Giovanni, 1513

Church School Work

in the WESTERN NORTH CAROLINA CONFERENCE

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



Leadership Training Integral Part of District and Conference Program

Leadership training is an integral part of the annual training program in each district in our conference. District superintendents, ministers and laymen attend the planning sessions and assume responsibility for plans, finance and for administering the schools. In most places the district superintendents participate in the planning meeting and are present for the opening assembly of the school. In some places the superintendents teach and serve as the director. In the Charlotte school, Frank B. Jordan has worked with committees, has apportioned the financial obligations, and served as director. A promotional supper held at Myers Park Church in January was attended by more than 150 ministers and laymen representing every church in the district. Printed materials were distributed. Courses were explained and instructors were introduced in absentia. An inspirational message appropriate for the occasion was given by Kenneth Goodson. Hotel arrangements have been made. Teachers have had a letter of instructions and welcome. The leadership training schools are sponsored jointly by the conference board of education and the churches of a district or county area. Many other details not mentioned here have been attended to by the executive secretary, district superintendent, ministers and laymen of the participating churches. What has been said here about the Charlotte situation may be said about nearly every school held in the eleven districts of the conference. Similar procedures have been followed in Lincolnton, North Davidson, Concord, Winston, Charlotte, Gastonia and Mooresville where well planned schools are underway during the month of February. The entire program of Christian education is a co-operative venture planned and administered by the staff of the board of education and representative leadership from the districts and from the participating churches.

Reasons for Leadership Training

By IRA C. SHAMEL

Our capable, genial, efficient publicity layman for the Winston school gives four good reasons for participating in the training activities of the church. He speaks for the laymen and for objectives in Christian education in these statements:

1. It is My Church's Training Program: That is reason enough. If my church has adopted this as a method of religious education, I should be glad to co-operate and put my best in the school.

2. It Is What I Need: As a Christian I need to keep learning about the Bible, my Church and the Missionary work.

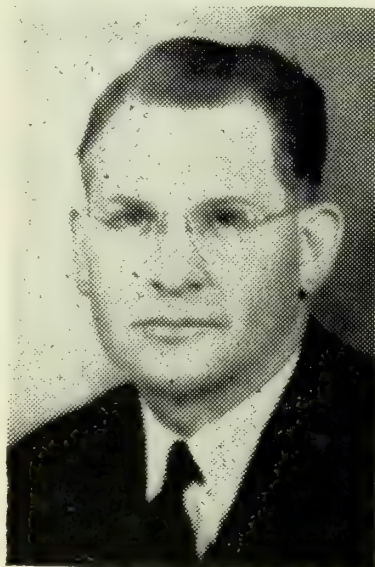
3. It Is Good for the Whole Family: Any family will be a happier one if each mem-

ber is growing in Christian knowledge and learning better how to serve.

4. My Attendance Will Set An Example: I am personally obligated as a member of the church to set an example for others in all phases of Christian living.

Conferences on Christian Education Workshop Training Experience

Members of the conference staff, assisted by district directors, and other carefully selected leaders, have just completed six district meetings in Gastonia, Winston, Monroe, Kannapolis, Lexington and Greensboro. At this season of the year, weather is often a factor in the success of district meetings. By actual count the attendance ranged from 350 to over 600 persons. The



M. T. HIPPS

largest groups were in Kannapolis and Lexington representing the Salisbury and Thomasville districts.

Here again these occasions were carefully planned by members of the conference staff meeting with district superintendents and district directors of age group divisions. Dates were cleared immediately after conference, pastors of host churches were contacted, leaders were secured in time for them to make thorough preparation, and resource text materials were on hand in every situation. The largest group in this series was at First Church, Lexington, Monday night, January 28, where more than 600 people participated. The success of this meeting was the result of fine co-operation from M. Teague Hipps, district superintendent. He cleared the date and place early in the conference year, he kept the occasion before his constituency with



FRANK B. JORDAN

letters and announcements and was present and in charge of the opening occasion at First Church, Lexington. Similar procedures were followed in each district and with satisfactory achievement in each situation. Our people received personal instruction, as well as texts and other printed materials, on how to conduct vacation church schools, youth activities week, and on how to make the work of adult classes more helpful in making the church a redemptive fellowship. Our district superintendents: James G. Huggin, Lee F. Tuttle, Frank B. Jordan, Paul W. Townsend, M. Teague Hipps, and Eugene Few gave the time and leadership necessary for success in these meetings. Without the endorsement of these men, these occasions could not have been held successfully. We are also indebted to the host pastors and the people of their churches for warm hospitality and for the availability of church facilities. Wilson O. Weldon, C. C. Murray, G. C.

(Continued on page 11)



PAUL W. TOWNSEND



Contact With Youth

in the WESTERN NORTH CAROLINA CONFERENCE

District Intermediate Work Continues to Grow

Under the leadership of the Rev. George W. Thompson, district director of intermediate work in the Winston-Salem District and minister of Sedge Garden Methodist Church in Kernersville, an outstanding program for intermediate youth and the training of their adult leaders has been launched.

Decision to establish this subdistrict program was reached after careful planning and a survey conducted by the steering committee. Through this steering committee of trained persons in Forsyth County, George set up on a quarterly basis a program of worship, education and recreation for intermediates and a program of leadership training for their Sunday school teachers, counselors, ministers and parents.

Dr. Lee F. Tuttle, district superintendent, participated in the initial planning meeting and gave his full support to the total program which had its first meeting in January. Only four or five charges in the county were not represented.

Around 200 persons were expected—364 came! There were 274 intermediates and 90 adult workers. The meeting was held at Ardmore Methodist Church. The program included fellowship singing, introductions and business. A nominating committee was set up for the April meeting which will be held at Burkhead Methodist Church.

Worship was led by the intermediates of Burkhead Methodist Church. Two National students from Bolivia and Pakistan and of High Point College appeared on the program to challenge all to a more consecrated Christian life. A meeting of adult leaders was led by Mrs. Russell L. Young, Jr. Refreshments were served by the host church.

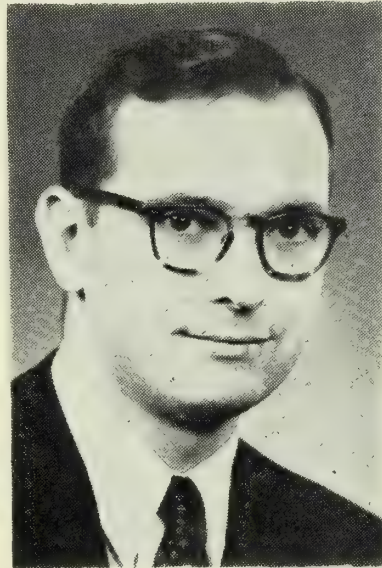
Persons assisting George Thompson in this new program are Robert Martin, director of Christian education, Ardmore Methodist Church; Miss Pat Kendrick, director of Christian education, Burkhead Methodist Church; Mrs. J. E. Yountz; Mrs. R. L. Young, Jr.; Jack Caudill, minister of Crews Methodist Church.

1957 Southeastern Recreation Workshop

On March 20-27, the Southeastern Recreation Workshop will be held at The Methodist Youth Camp, Leesburg, Florida.

The Southeastern Recreation Workshop is a project in recreational leadership education sponsored by the Division of the Local Church, General Board of Education of the Methodist Church, Nashville, Tennessee, and the conference boards of education in the Southeast. The purpose is to train leaders of leaders. It is designed to help the delegates learn new techniques and perfect the old, to develop a well rounded philosophy of recreation and to help them become more adequate persons themselves.

Nationally known leaders will direct the various groups. Since many of the regis-



REV. GEORGE THOMPSON

trants are competent recreation leaders, the workshop will afford an opportunity for the sharing of ideas and experiences. General sessions will provide an opportunity to get acquainted with leaders and to share their talents with the entire group.

LEADERSHIP

World of Fun Folk Games—Nina Reeves, director of youth work in North Alabama.

Informal Drama—Jim and Ruth Norris, New Milford, N. Y.

Creative Art—Mrs. Rosabell McDonald Mann, Bearsville, N. Y.

Teaching Folk Games—R. Harold Hipps, minister of education at West Market Street Methodist Church, Greensboro, N. C.

Music in Recreation—Mary Elizabeth McDonald, Coral Gables, Florida.

Active Games, Water Games and Outdoor Recreation—Sgt. Bert Lyle, Lackland Air Force Base, San Antonio, Texas.

Party Planning and Games—Wally Chappell, member of Youth Division staff of the General Board of Education.

Nature—Leo Rippey, Jr., former conference director of youth work and director of Christian education in a local church and at present a graduate student at Vanderbilt University.

HANDICRAFTS

General Handicrafts—Howard Tanner, The Handcrafters, Waupun, Wisconsin.

Whittling—Walter L. Jones, Fairfield, Alabama.

Scrap Crafts—Dr. George Steinman, head of the Department of Religion at McMurry College, Abilene, Texas.

Persons interested in attending the workshop should write to Miss Mary Ellen Harrell, Box 828, Salisbury, N. C. Registrations must be in by March 6.

CHURCH SCHOOL PAGE

(Continued from page 10)

Blackburn, J. C. Auman, Mrs. Jean Beam, Dr. Mark Depp, Lee Spencer, Ethel Joliff, Mrs. J. C. Cornelius, Mark Tuttle, Ralph Taylor, Mrs. Frank Spruill, Charles P. Bowles, R. Harold Hipps, T. A. Summey, Louise Robinson, Mitchell Faulkner and others contributed significantly to these district conferences. Members of the conference staff: Mrs. W. R. Reed, Mary Ellen Harrell, George W. Rudisill were assisted by Mrs. J. B. Hough, Mrs. A. P. Ratledge, Mrs. W. P. Moore, Mrs. Robert Walker, Miss Kate Crowell, Mrs. J. Elwood Carroll, Miss Marion Craig, Mrs. Carl King, Rollin Gibbs, G. C. Starr, Glen Lanier, J. J. Shepard, W. C. Crummitt, Mrs. Howard Russell, John Jordan, Robert Foster, Glenn McCulley, John Few, and other district directors as follows: Mrs. Douglas French, Miss Blanche Norman, Mrs. W. F. Perkins, Mrs. Robert Edwards, Austin Hamilton, Jessie Johnson, Hollyce Highfill, Lorene Weaver, Worth Sweet, W. F. Heffner, Paul Duckwall, Pat Rothrock, and George Thompson.

These district conferences afford an excellent opportunity for team work between district superintendents, conference staff members, district directors and other persons who teach in our training program. The over-all result was a fine experience in Christian education. Plans are underway for similar meetings in the other districts as follows:

Tuesday, April 23—Statesville: Broad St., Statesville.

Thursday, April 25—North Wilkesboro: First, North Wilkesboro.

Friday, April 26—Marion: First, Morganton.

Sunday, April 28—Waynesville: Franklin.

Monday, April 29—Waynesville: First, Waynesville.

Tuesday, April 30—Asheville: Central, Asheville.

Lincolnton School

The Lincolnton school closed on Thursday night, January 31, with 296 people receiving certificates of recognition for regular attendance and participation in class activities. Six classes were scheduled covering a wide range of interest to church and church school leaders. Instructors were Courtney Ross, Cecil Heckard, Wilson Nesbitt, J. G. Huggin, Worth Sweet and Mrs. Senah Pulliam.

Other schools are in progress during the month of February in Winston-Salem, Concord, North Davidson, Charlotte, Gastonia and Mooresville.

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A METHODIST SAID IT:

"The discontent with the limitations of the present is growing in most areas and in that discontent is the hope of the future. The search for something better, seen or unseen, marks the beginning of all progress."—From an address Jan. 18 at Buck Hill Falls, Pa., by Bishop Ralph E. Dodge of Lourenco Marques, Mozambique.

Dedication of Woosley Chapel Event of the Year at Children's Home

Special Gifts

I am sure that everyone knows how much we appreciate the many gifts that we received in the equipping of our church building. One does not realize just how much is required in such a venture until he has had this experience. The response to our needs was so generous and spontaneous that we were in the end finding difficulty in making suggestions for gifts. We would like to personally say to everybody how much we appreciate their generosity.

The following letter came to my desk this morning. I am sure that we all appreciate the invaluable services rendered The Children's Home by Dr. Joe Hiatt on every occasion:

"Sunday, January 27, was a great day in our lives, when we attended the dedication services of the Chapel named in our honor at the Children's Home. We rejoiced to see the fine boys and girls, whom we have known, loved and guided through many years, gathered in a church of their own on the Home grounds. It was a joy, too, to greet the many friends who had come to this dedication service.

"May we take this opportunity to thank those who made possible the building of this beautiful edifice with its steeple pointing high into the blue sky, and honoring us by naming it Woosley Chapel. And we would not deny ourselves the opportunity of thanking our friend of many years, and one of the best friends the Home ever had, Dr. Joe S. Hiatt, for his untiring efforts in securing from loyal friends and supporters of the Home many gifts for the Chapel, including the beautiful pews.

"May God bless these dear friends throughout the Conference."

(Signed) Mr. and Mrs. O. V. Woosley

Dedication Service

The dedication service of The Woosley Chapel, place of worship of the Children's Home Methodist Church, was held on Sunday, January 27, 1957, at 3 p.m. The Rev. Ross Francisco, pastor of the church led the service, which was marked by the simplicity, dignity, and reverence characteristic of the dedication ritual of the Methodist Church.

After Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, had read the scripture lesson and led in prayer, Dr. Nolan B. Harmon, resident bishop of the Charlotte area, preached the dedication sermon and led the congregation in the Act of Dedication. Mr. Richard G. Stockton, president of the Board of Trustees of the Children's Home, paid tribute to Mr. and Mrs. O. V. Woosley, in whose honor the chapel is named, and then presented the building and memorials for dedication.

Dr. Olin E. Oeschger, general secretary of the Board of Hospitals and Home of The Methodist Church, was present for the service and brought greetings from the National Association.

Mr. John Mueller, of the music faculty of Salem College, was guest organist for the

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor

occasion. The choir, composed of the girls' chorus of the Children's Home, under the direction of Miss Kitty Hamner, director of music for the church, sang "How Lovely Are Thy Dwellings," by Liddle, and "The Heavens Are Telling," by Beethoven.

A large number of visitors were present, more than could be seated in the chapel. These included members of the family of both Mr. and Mrs. Woosley, alumni of the Home, members of the Board of Trustees, pastors and members of other Methodist churches in the Conference, and many other friends of the Children's Home.

First Quarterly Conference

On January 23, 1957, the first quarterly conference to be held for the Children's Home Methodist Church convened in the just completed Woosley Chapel on the campus. Dr. Lee F. Tuttle, superintendent-

ent of the Winston-Salem District, presided; the Rev. Ross Francisco, minister, was host; a member of the home staff served as secretary.

Mr. Francisco, first pastor for the first church in Children's Home history, has a brand new congregation, just organized, and acted as first host in the new and beautiful Woosley Chapel. Many responsibilities fell upon the recently appointed district superintendent, as well as the minister and board of stewards.

There was an excellent report by the church treasurer, Mr. H. B. Simpson, revealing a generous and conscientious congregation. Mr. Francisco's report showed the membership of the new church to be 194. One member was received on profession of faith and there were 193 transferred from other churches. There are four preparatory members at present. A number of boys and girls will soon begin preparation for church membership. Also reported on were the Sunday school and Methodist Youth Fellowship programs.

Mr. M. T. Lambeth, superintendent of the Children's Home, spoke, expressing the appreciation and pride of the Home in her new church.

It may be interesting to know that every adult member of our congregation, plus four youth representatives, will serve on at least one of the four commissions.

—Mrs. Marietta Eichholtz, Secretary



Seen above (top) our exterior and interior views of the new Woosley Chapel at the Children's Home. At the bottom left, Mr. O. V. Woosley, (center) shakes hands with J. T. Harris, while Jane Marie Harris and Dr. A. S. Barnes, former superintendent of the N. C. Methodist Children's Home at Raleigh, look on, and (right) Bishop Harmon congratulates Supt. Lambeth.

Interpreting Signs of the Times

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 16:1-12

This is World Service Sunday and our topic is singularly appropriate. There are millions of us who, like the ancient peoples, are looking for some sign which will clarify what often seems like a world of utter confusion. Some cynic made the remark that it sometimes appears as if all the other planets had used the earth for an insane asylum!

Jesus' critics who demanded some spectacular sign from him were not true seekers. They wished only to discredit him. They failed to read the signs which God had already given them. Isn't that often our trouble, too? We prefer the bizarre, the occult or the magical to the hard work of finding out how, in Emerson's phrase, "What the centuries have to say to the hours."

In the case of the Sadducees and Pharisees they didn't want to accept "the sign of Jonah" any more than they wanted to accept the sign of Jesus. In the story of Jonah God is saying to the Hebrews "I love the people of Ninevah, too; they also are worth saving." Jesus had shown a marked interest in the non-Jews, and in the Jews who were not among the "upper crust" socially and religiously. This attitude on the part of Jesus was displeasing to the religious leaders of his time. To them he was dangerous, and should be done away with.

What is God saying to the Church through the conditions of the world today? If we read correctly the meaning of these events perhaps we may help to set our house in order before utter disaster overtakes us. For one thing, is not God saying "The world is one." All our modern inventions that bridge the distances between nations (such as the recent flight around the world in forty-five hours) seem to accent this truth. It was President Eisenhower who spoke recently of our need to recognize our involvement in world affairs for better or for worse. We have to "join the human race" whether we want to or not. The hope that we have in the United Nations is a sign that we recognize this involvement. There seems to be no way out except to learn to love one another. In the

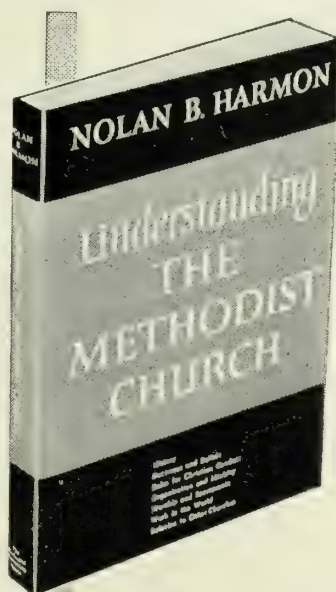
face of these great demands how can some of us claim to be Christian and yet give so little thought and prayer to world needs?

The reader may have missed a paragraph in Claude H. Thompson's treatment of the lesson in the *Adult Student*, page 42. Here it is: "People spend endless hours becoming experts in playing bridge, but are unwilling to spend five minutes a day to learn to pray. A man pays a golf pro twenty-five

dollars to cure his slice (or hook), but an honest-to-goodness workshop on how to practice Christian living involves too much wear and tear on his nervous system. A woman joins a garden club to learn how to stick daisies into a basket, but a course on how to teach young people about Christ is too much work." May God help us to spend more time in reading the signs He has put right in front of our eyes!

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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

The Children Found Jesus

By DENA CHAMBERS

It was baking day at the home of Hannah and her eight children, and it was also a very busy day. The children always looked forward to the baking days, for their mother let them go down to the sand banks and play all morning while she did her cooking.

Timothy, who was eleven and the oldest, looked after the others and did a good job of it. If anything unusual should happen, Hannah would be near enough to hear them call her. That morning she hustled them off early, for she had more baking to do than usual. Her sister Rachel and her four children were coming tomorrow to visit with them for several days.

The children left in high glee, and Hannah warned Timothy, "Watch David and Samuel. They are so little they might wander away and get lost or hurt."

They all promised, "We will, Mother."

Hannah smiled as she waved to them. No mother had sweeter or more obedient children than she had. If they just were not so full of curiosity she would feel safer about them when they were away playing. If anything unusual came along they frequently followed it, and that could get them into a lot of trouble.

The morning passed rapidly, and noon came—but no children. Hannah was too busy to notice about the time until suddenly she realized that she had not heard the squeals and laughter of the children. Come to think about it, it had been a long time since she had heard them. She hurried into the yard, but none of them were in sight.

Their tracks in the sand showed that they were going toward the home of Eunice, their aunt, who lived nearer the city. Hannah was provoked that they had left without permission from her. This would call for some scolding, and she did dislike scolding them.

The children were not with Eunice, or at least she heard no noise of children talking or playing as she neared the house. She began to feel worried. Just suppose they were not there, where could they be? Where would she hunt for them? Hurrying, she entered the house. "Eunice, are my children here?"

Eunice came to the door. "No, they are not. I saw them following a crowd into town more than an hour ago. They were too far up the road to hear me calling them. One woman in the crowd said that the Teacher they call Jesus was going to teach in the city this morning, and a big crowd is going to hear him. Don't be worried about them, Hannah. I am sure you will find them in the crowd."

"Thank you, Eunice. I hope you are right." And Hannah almost ran up the street. She was not sure at all that they were in the city. They might be at the bottom of one of those old dry wells along the road to town. She passed several, but still no sign of the children.

Hannah was so anxious about her lost children that she had forgotten she still had her baking band around her head; her dress was spotted with flour; in her hurry she hadn't washed her hands thoroughly, and there was dough around her finger nails. But nothing mattered now but to find her children.

As she hurried along she thought of slave dealers who sometimes stole children, sold them, and no one ever heard of them again. By now, Hannah was thoroughly frightened. The more she thought, the faster she ran, until she reached the city

THE HEART'S RESPONSE

*My heart was cold one day,
But I felt it grow all warm
In the sunshine of your smile.
My heart was sad one day,
But I felt a comfort sweet
As I walked with you a while.*

*My heart is warm today.
God show me one to cheer
With the sunshine of my smile.
My heart is glad today,
May my joy to others flow
As I walk with them a while.*

—E. W.

gates. A crowd of people were gathered near the gate. Suppose a chariot had run over one of the children, and the crowd was there watching! "Oh Jehovah, give me strength to see!" she prayed.

Pushing through the crowd, her heart was pounding. Never had she seen such a sight before. The Great Nazarene Teacher was sitting on a big rock. Timothy was affectionately leaning against his back, resting his hand on his shoulder; the other children were sitting as close as they could to him; little David and Samuel were in his lap, leaning their heads against his breast, looking up into his face. He was telling them a story.

Hannah was not close enough to hear all he said, but she caught the words "... obey your father and mother ..." "be kind to each other ..." When he finished

the story one of the men who went with him everywhere tried to take the children away, but Jesus hugged them close to him, and in a voice clear enough to be heard by all the crowd, said, "Let these children stay with me, and do not bother them. Unless all of you are loving and forgiving like these little ones, none of you will enter the kingdom of heaven."

Kneeling in the dust where she stood, Hannah clasped her hands and whispered, "All of my children have found Jesus."



A LITTLE STORY

Little Miss Hastings, aged ten, was caught swiping sugar from the table, and was sent to bed without her supper.

Her father, a minister, was away on a trip, and returned late in the evening.

Presently from upstairs was heard, "Mamma, I want to see Daddy."

There was no response from below.

"Please let Daddy bring me a drink of water."

When this failed, the little girl in a white nightie stood at the head of the stairway, and said in a dignified manner: "Mrs. Hastings, I am a very sick woman, and I must see the minister at once."

Miss Hastings saw the minister without further delay.



A MOMENT WITH GOD

*Dear God, I saw a rose today—
O make me lovely too.
I saw a pine tree standing tall—
O keep me straight and true.*



A HEART-Y WISH

At this special Season of Loving Hearts, the Children's Page sends love to each and every one, and wishes for you a HAPPY VALENTINE'S DAY.



BIBLE QUIZ

1. What prophet was tending sheep when the Lord called him to prophesy?
2. What prophet was instrumental in the healing of a general who was suffering from leprosy?
3. What prophet was an interpreter of dreams?
4. What prophet ran away from a wicked woman who threatened to kill him? ..
5. What prophet ran away from God's summons to a difficult task, but a terrible storm made him see his duty?

Answers to Last Week's Quiz

1. Mary—Luke 1:38.
2. Andrew—John 6:9.
3. Simon Peter—John 6:68.
4. Woman of Samaria—John 4:11.
5. Jesus—Matthew 26:39.
(Be sure to read the Bible references)

The Advocate's 100 Years

(Continued from last issue)

There is not room in this sketch to tell of the history of these last twenty years. We have left that task to later historians. We must cover this era by simply saying that upon the retirement of the Plylers in 1945, the Rev. H. C. Sprinkle, Jr., was elected editor and brought to the paper a flair for religious journalism which carried him to the top of his profession as editor of *The World Outlook*, a position which he now holds. His successor in 1949 was a member of the North Carolina Conference who had earned recognition as a writer while yet a young pastor. The Rev. Cecil W. Robbins served with distinction for nearly seven years and left the post to become president of Louisburg College in 1955, when the present editor, a member of the Central Pennsylvania Conference, took office. He is assisted by a long-time newspaperman and printer, Mr. O. D. Park, who had been associated with the magazine during the terms of Dr. Sprinkle and Dr. Robbins. The Rev. Walter Thompson, a pastor in the WNC Conference had been elected to act as associate to Dr. Robbins during his last four years and was in charge during the month which elapsed between the resignation of Dr. Robbins and the coming of the present editor.

Much of the present splendid circulation of the ADVOCATE is due to the very efficient efforts of Dr. Robbins and Mr. Thompson, who were responsible for the large number of every-family subscriptions.

The present circulation of the ADVOCATE is 31,000; it owns its own building and equipment, valued at a half-million dollars, and has no outstanding debts. As far as we can learn, it is the only Conference Organ in the church which operates on a self-sustaining basis, asking no subsidy from the Conferences and paying its own way by the income from subscriptions and job printing.

The Board of Publication, headed by Dr. A. J. Hobbs, has exercised wise judgment during the years in building up an organization and maintaining its equipment and property. It owns the building and

machinery, the editor's residence, which cost \$18,000 and is well worth \$35,000.

The Board includes the following members: Dr. A. J. Hobbs, president, New Bern; W. B. Hall, vice-president, High Point; Rev. O. Kelly Ingram, secretary, Elizabeth City; T. C. Hoyle, Sr., Greensboro; C. E. Jordan, Durham; N. E. Edgerton, Raleigh; J. N. Hackney, Wilson; Dr. W. O. Weldon, Gastonia; Dr. H. G. Allen, High Point; and L. W. Routh, Greensboro.

District Appointments

GOLDSBORO DISTRICT
Fourth Quarterly Conferences, 1956-57
H. M. McLamb, D.S.

Trinity (Institute), 11:00	March 3
Pikeville, 7:30	3
District Preachers' Fellowship, 12:00	4
Conference Pastors' Retreat, Rocky Mount	5-7
Bethlehem, 11:00	10
Harrell, 3:30	10
Epworth, 7:30	10
Local Church, Emphasis Committee and Cabinet, Durham	11-12
District Conf., Salem, 9:45	13
Vacation Church School Institute St. Paul, 9:30	14
Beston, 7:30	17
WCSO Conf. at St. Paul	19-21
Keener, 11:00	24
Turkey, 3:30	24
Hopewell, 7:30	24
Buckhorn (Dedication), 11:00	31
Selma, 7:30	31
Elm Street, 7:30	April 3
Faison, 11:00	7
Wesley (Sarecta), 3:30	7
Mt. Olive, 7:30	7
Dist. Preachers' Fellowship, 12:00	8
Daniels Memorial with Official Board, 8:15	10
Stantonsburg, 11:00	14
Maury, 3:30	14
Farmville, 7:30	14
Salem, 7:30	17
Antioch (Four Oaks), 3:30	21
Sanders, 7:30	21
Princeton, 7:30	24
Garris, 11:00	28
Rones, 3:30	28
Pink Hill, 7:30	28
St. Luke, 7:30	30
Pine Forest, 7:30	May 1
Rose Hill, 11:00	5
Warsaw, 3:30	5
Wallace, 7:30	5
Dist. Preachers' Fellowship, 12:00	6
Garland, 8:00	7
Magnolia, 8:00	8
Grace, 11:00	12
Andrews, 3:30	12
First Church, Clinton with Official Board, 8:00	12
Roseboro, 8:00	13
Cabinet, Wilmington	14-16
Camp Don-Lee, Dedic.	17
Falling Creek, 11:00	18
Walstonburg, 11:00	19
Yelverton, 3:30	19
St. Paul, 8:00	19
Ebenezer (Newton Gr.), 8:00	21
Fellowship, 11:00	26
Centenary (S'field), 8:00	26
LaGrange, 8:00	27
Zion, 8:00	28
Rainbow, 11:00	June 2
Snow Hill with Official Board, 6:30	2
Dist. Preachers' Fellowship, 12:00	3
Pastors' School	4-7
Asbury Dedication, 11:00	9
Airboro, 7:30	9
Cabinet, New Bern	17-20
Annual Conference, New Bern	24-28

As the happiness of the people is the sole end of government, so the consent of the people is the only foundation of it.

John Adams

Announcements

Attention Pastors, North Carolina Annual Conference: If your church or parsonage is planning to request a donation or loan from the Board of Missions of the North Carolina Annual Conference, please write for such an application blank to Rev. T. A. Collins, 920 Lake Boone Trail, Raleigh, N. C. Please request these early as they must be completed and returned to him not later than May 15, 1957, to be considered for a donation at Annual Conference.

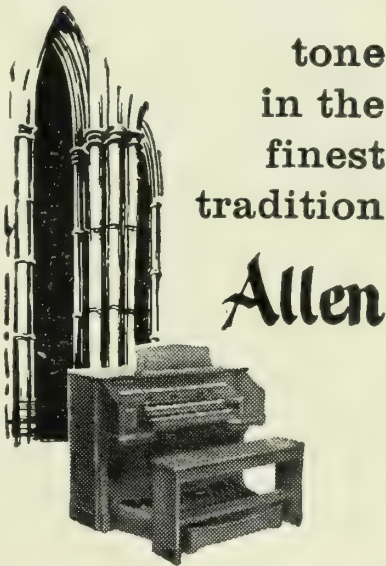
The Statesville District Conference will be held Thursday morning, April 11, between the hours of 9:00 and 1:00 o'clock. Any speaker, except the devotional leader and the morning preacher, will be granted a maximum of ten minutes in which to present the cause he represents. If you wish an exact time on the program, please let me have your request and I shall try to arrange it.—J. E. Carroll, D. S.

OPPORTUNITIES

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I had expected to have a good story on the Wilmington District Conference before this time, and thus didn't write about it in this column. But something happened and the promised story didn't show up.

I got there too late to hear most of the reports, but those I did hear were encouraging. There is an air of confidence and fellowship in this district, due in large part (no pun intended) to the D.S., J. E. Garlington, whose graciousness and good nature are equal to his physical size. New to the job, he showed no lack of knowledge as to his duties, and presided over his first district conference with all the aplomb of a veteran.

Several stories are due to come out of that meeting. One which I have asked Dallas Mallison to write concerns the remarkable job being done by one of our ministers for alcoholics. It will be written some day.

The conference was held in Elizabethtown, where our ADVOCATE director, H. L. Davis, is pastor of one of the most beautiful churches in the NC Conference. Interestingly enough, this is the second year in succession that the Wilmington District has met here. I don't wonder that they chose it twice, for the location is good and the hospitality delightful.

I wonder why other districts don't try the plan of having a "covered dish" dinner. It certainly worked well at Elizabethtown.

The Wilmington District, thanks to the encouragement of the superintendent and Brother Davis, has made a good record in new subscriptions this year. Reports from the pastors indicated an increase of around 250, and some churches have not yet completed their campaign.

A fairly good congregation braved the nasty weather to come to church at Madison last Sunday. If the pastor had been preaching the congregation would have been larger, I'm sure, but most church members are wary of a visiting preacher, especially when they think that he might be going to bore them with a promotional talk. For the encouragement of other churches who may have me down for a visit, I may here record the fact that I always preach a sermon and never spend the time talking about the ADVOCATE. I've never thought that one could sell subscriptions by talking about the paper. All I try to do is to preach the Gospel and meet the people.

L. A. Scott has a hobby that interests me. He is an amateur photographer of more than ordinary ability—in fact, he's mighty good at it, and his pictures of trains (another hobby) are going to be very valuable some day when the last picturesque steam engine has been retired in favor of diesels

and airplanes. We hope to use some of his work on our covers soon.

There must have been 600 people at the dedication of the new chapel at the Methodist Children's Home in Winston-Salem that afternoon. I couldn't find a seat when I arrived, a few minutes after three o'clock. Bishop Harmon and Lee Tuttle, the D.S., were conducting the service in good Methodist fashion, using the ritual for dedication, which is impressively beautiful in its reverent act of asking God's blessing on His house.

You will see the picture of the chancel on another page, and with it the pictures of some of those who took part.

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With Other Editors

THE WASHINGTON MONUMENT is an obelisk of white marble towering 555 feet, erected to honor George Washington. In the inner face, seen from the landings of the stairway, are memorial stones which were contributed as tributes to Washington from 40 states and several foreign countries.



People, Places and Events

NEW BERN DISTRICT pastors will meet at Centenary Church, New Bern, for a seminar on March 1, at 10 a.m., according to an announcement by Dr. A. J. Hobbs.

LOVE'S CHURCH, Walkertown, will have the Rev. Roscoe Johnson, of Clifton Forge, Va., as its preacher for the revival week, March 24-29. The church will observe its visitation week, March 10-15.

MRS. EARL WILLIAMS, superintendent of the Children's Division of Angier Church, was honored for her faithful service by being presented with a princess ring following a program given by the children.

MR. A. C. EDWARDS, Goldsboro District lay leader, called the district associate lay leaders and church and charge lay leaders to a meeting in Goldsboro, February 15. This was the first such meeting ever held in the district.

PINE GROVE CHURCH, Salisbury District, has finished paying the debt on their new parsonage which was built during the pastorate of the Rev. E. P. Greene. The Men's Club of the church sponsored this project and they have raised the more than \$3,000 that was owed last year. The Rev. John Oakley is the present pastor.

THE 1957 PREACHING MISSION at St. Paul's Church, Goldsboro, which was held February 17-22, had for its theme "Vital Evangelism Today." The following were the speakers on the six nights of the mission: Mr. Walter F. Anderson, Raleigh; the Rev. H. P. Powell, Raleigh; the Rev. D. E. Earnhardt, Clinton; the Rev. W. L. Clegg, Raleigh; the Rev. Leon Russell, Rocky Mount; and the Rev. Robert W. Bradshaw, Wilson.

A CHURCH-WIDE MISSION STUDY on Southeast Asia will be conducted in College Place Church, Greensboro, beginning on Sunday evening, March 3, and continuing each evening through March 7. This study will be conducted by Miss Mauriel Shipp, director of the Wesley Foundation at Woman's College. The study will be sponsored jointly by the Commission on Missions and the Woman's Society of Christian Service.

DURING THE WEEK of February 17, the Methodist churches of Alexander County sponsored and participated in a county-wide Spiritual Life Mission. The program consisted of five evening services held simultaneously throughout the county. The sermons developed the theme of stewardship and the importance the layman holds in the local church program. The ministers conducting the mission were: the Rev. W. W. Blanton of Stony Point, the Rev. P. E. Bingham of Mt. Bethel, the Rev. E. F. Kale of the Pisgah Charge, the Rev. L. E. Barden of the Hiddenite Charge, and the Rev. H. I. Ridenhour of Taylorsville.

THE MEMBERS of the Woman's Society of Christian Service of the First Methodist Church of Siler City, together with the members of Piney Grove, Zion and West End Methodist churches of the Siler City

Circuit, have recently completed a study course, entitled, "Youth in a Responsible Society." Four sessions were held the last two weeks in January at First Methodist Church. The two leaders of the course are officers of the Burlington District. Both Mrs. L. M. Lutterlough, district superintendent of Christian Social Relations, and Mrs. Harvey Johnson, superintendent of Youth Work in the district, received their instruction for teaching the course at the School of Missions held at Duke University in August. Members both read the text and participated in the course.



Ready with chop sticks—Mrs. Gerry White, seated, director of Christian education at Broad Street Methodist Church, Statesville, gets in a mite of practice with the chop sticks prior to a fellowship dinner at the church. Dressed in costumes from Japan are, left to right, Mrs. John Godfrey, Mrs. P. L. Ogburn, Rev. Julian Lindsey and Mrs. Tsuyako Harrington. Chairs and silver were banned from the dinner which was expected to attract as many as 100.

THE REV. W. R. ROYALL, retired member of the NC Conference, died at his home in Asheville. Mr. Royall served many of the churches in his Conference during the 35 years of his active ministry.

A BOOK BY THE REV. D. W. CHARLTON, with the title, *By These Things Men Live*, will appear in March, according to an announcement by Greenwich Book Publishers, New York. Mr. Charlton is serving his third year as pastor of Wesley Height Church, Fayetteville.

THE REV. KENNETH E. BEANE, chaplain of the 343rd Fighter Group, Duluth, Minn., was one of the 30 Air Force Chaplains that recently completed a four week Marriage and Counseling Seminar at the University of Texas. Chaplain Beane is from the Fayetteville District of the North Carolina Conference.

DR. ARTHUR S. FLEMMING, prominent Methodist layman and educator, has resigned his government position as director of the office of Defense Mobilization to return to the presidency of Ohio Wesleyan University, Delaware, Ohio. His resignation was announced "regretfully" Feb. 6

by President Eisenhower. He said Gordon Gray, assistant secretary of defense, would succeed Dr. Flemming.

MISS CLARICE BOWMAN, professor of religion and philosophy at High Point College, spoke before the annual meeting of the National Council of Churches in Cincinnati, Ohio, February 14. Miss Bowman addressed the Division of Christian Education on the training of educators in church-related colleges.

MAYLO CHURCH, Gastonia District, has no trouble with attendance at Sunday evening services. During January, records show that an average of more than 250 persons attended these services. Using the "pew captain" plan, the attendance increased from 175 to a high of 312 during the month. The Rev. G. H. Allred is the pastor. (Report sent by the Rev. John Oakley.)

DISTRICT SUPERINTENDENTS from both NC Conferences met with others from all over the church in the recent conference held at the Conrad Hilton Hotel in Chicago, when plans were made for the quadrennial emphases upon higher education and the local church. Taking part on the program were Bishops Paul Garber and Nolan B. Harmon, who made two of the major addresses, and Dr. O. L. Hathaway, superintendent of the Fayetteville District, who conducted a discussion group. (Excerpts from Bishop Garber's address appear on the editorial page.)

A CHOIR OF TWENTY MINISTERS sang at the funeral of the Rev. C. W. Bates in Weaver-ville, Jan. 26. Mrs. Louise Wright, Advocate correspondent says, "When that group of men sang 'Amazing Grace' and 'Love Divine,' you could have heard the smallest pin drop. A men's chorus, achieving such a perfect blend of voices, all of the same profession, each man feeling that he was singing to a fellow-passenger who had come to the end of the same road that these younger men were traveling. . . . It was so beautiful. Somehow one felt that it was one of those rare moments in Methodism when we feel the benediction of those who have gone before resting upon us as their eyes are turned homeward."

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... by the EDITOR

'We Face a New Frontier,' Says Bishop Garber

Excerpts from an address, "We Face a New Frontier in Higher Education," delivered at the Methodist District Superintendents' Conference in Conrad Hilton Hotel, Chicago, Feb. 11, at 11 a.m. by Bishop Paul N. Garber, Richmond, Va.

The centuries prove that the Church builds itself into the culture of a people through its institutions of learning. Our institutions of learning are the Church's indispensable bulwarks against the encroaching tide of secularism and unbelief. We dare not hope to win the long contest unless our bulwarks are strong. Our schools, dedicated to Christian ideals, must as heretofore be evangelistic in the field of higher education, to the end that the Christian concept of God and man may become the dominant element in American Culture. The Church must continue to look principally to her own educational institutions for trained leadership.

We believe that an organized church-wide effort to expand and strengthen the educational program of The Methodist Church is long overdue, and for these four years we dedicate ourselves especially to this task.

We now face a flood tide of student enrollment. There are now 3,232,000 enrolled in colleges, but the *U. S. News & World Report* estimates that we will have 8,200,000 enrolled in 1975, or a gain of 154 per cent in the next 18 years.

What do these statistics mean for Methodists? Briefly, they mean that in order to maintain our present ratio, facilities for at least 250,000 additional students must soon be provided. This can be achieved by enlarging our present colleges, by founding new institutions, or by doing both of these things.

EXCERPTS FROM BISHOP GARBER'S ADDRESS

We Methodists must exceed all past efforts if we are to provide opportunities for all Methodist young people who desire a college education. Our denomination will pay a severe penalty if when our young people knock at the doors of our colleges they are denied admission because there is no room for them. We have reached a day of decision and opportunity in Methodist higher education. Such a day may never come again.

We have played a leading role in theological education. We have contributed more to the education of the Negro than has any other religious group. We were the first religious denomination in America to organize a Board of Education. We were the first to organize an accrediting agency (the University Senate).

Statistics show that The Methodist Church in 1957 has a tremendous stake in higher education. Related to the Board of Education are nine universities, ten theological schools, 71 senior colleges, 18 junior colleges, seven secondary schools, and three special schools. We had 233,391 students enrolled in these schools last year. Our educational institutions are valued at \$477,281,252. The endowments amount to \$231,084,497. We spent last year the sum of \$171,208,619 to operate the schools. We have 9,907 faculty members. There are 10,788,405 volumes in our libraries. Eight per cent of the American college and university students are now enrolled in Methodist schools.

Wise American leaders in all walks of life have come to realize the true value of Methodist and other church-related colleges and universities in the American way of life. They have come to understand the importance of the church-related schools in the maintenance of democracy, tolerance, and freedom.

For these reasons, the former false premise of certain philanthropists that financial help should be given only to non-denominational schools is not popular today.

They Did It!

Some months ago this paper announced the demise of the old *Christian Advocate* and *The Pastor* with a great deal of genuine sorrow, and we went so far as to doubt that the new publications could take their place.

Now, after three issues of the new magazines, we are ready to eat crow without tabasco sauce!

Together is a masterpiece of printing, and it is full of interesting articles and pictures. There are some areas where we can see room for improvement, especially in the field of denominational promotion and education (we are still Methodists, you know), but as a home magazine it is tops, and each succeeding issue gets better. Editor Leland Case and his top-flight staff of trained journalists are doing the impossible.

Perhaps because this editor is a minister, it seems to him that the *New Christian Advocate* is even more interesting than its companion publication. But that is merely a matter of clerical prejudice, no doubt, and it illustrates the contention of the management that it is impossible to completely satisfy both ministers and laymen in the same magazine. T. Otto Nall and Newman Cryer have succeeded in giving us a magazine that cannot be skipped over lightly, but demands "kiver to kiver" reading.

Neither publication can take the place of the conference organs, nor do they attempt to do so. But the church may be proud of its two new magazines, and will look forward to the third, *The Methodist Story*, as it enters the field of denominational education and promotion.

With Other Editors . . .

DO YOU ENJOY SERMONS?

"Enjoyed your sermon," the nice woman gushed as she shook hands with the minister at the church door.

The people before her had said the same thing, and so had those behind.

Ditto for most of the rest of us.

Of late we've been thinking about this business of "enjoying" sermons.

Is a good sermon something you are supposed to "enjoy?" Is that the word for it?

If we were a preacher trying our best to interpret Christianity and raise the standard of human conduct, would we want to be told by everyone that the sermon was "enjoyed?"

Is it getting so that the phrase "enjoyed your sermon" is as trite, meaningless, commonplace and nonsensical as the greeting "how do you do?"

We haven't consulted any of our friends in the ministry, but we suspect that most, while grateful enough for the "enjoyed-your-sermon" comment, would welcome and appreciate something more thoughtful.

We'd bet a subscription that some ministers, sick of the "enjoyment" routine, would even welcome a touch of constructive criticism—such as "I've heard you do better." or "I disagree with your sermon"—anything to indicate thoughtful reaction.

Of course, some ministers don't deserve to be told that their sermon was enjoyed or enjoyable. Some sermons are frankly dull and this imposes an especial strain on the congregation as it confronts the pastor—to lie or not, that is then the question at the church door.

But whether the sermon was good, bad or indifferent it deserves more careful thought and comment than most of us have been giving it.

There are many possibilities:

One of our acquaintances delights his pastor by being specific:

"I liked what you said about the Christian's attitude on suffering," he will say.

Or: "That was a splendid sermon, but sometime I would like to discuss that point about duty."

The idea is that our hard-working pastors deserve better of us.

The crowded church door is not the place to discuss the pros and cons of a sermon or a doctrine, but how nice it would be if more of us took advantage of the brief moment to say more than "enjoyed the sermon"—even no more than a mere "thank you."

—Rocky Mount Evening Telegram

It Continues to Happen

By J. ELWOOD CARROLL

Eleven years ago this paper carried an inspiring story, "It Happened at Albion," as recounted by Dr. Wilson O. Weldon. It was the story of the first Methodist conference on spiritual birth and growth, held at Albion College, Michigan, with some personal testimonies of the author of his own witnessing experiences immediately following the conference. It warms our hearts that spiritual birth continues to happen.

During the second week of January, more than two hundred Methodist ministers met in the Kentucky Lake State Park to search their own hearts for personal spiritual power, and to receive guidance as to how to help others receive this power. Great resource leaders in the person of Dr. E. Stanley Jones, Bishop Hazen G. Werner, Dr. G. Ernest Thomas, Dr. Mack B. Stokes, and many others, were invited; but the gathering was planned to be one of prayer and soul-searching. The meeting was scheduled by the General Board of Evangelism and for a name was called, The Conference on Spiritual Birth and Growth. The true meaning of the meeting is best told around the wonderful experience of hearts being warmed with divine power.

Despite the fact that the group was meeting in summer resort facilities in the dead of winter, not a word of complaint was heard. Due to extremely harsh winter weather in the East and Central Northwest, advanced registrations of 300 dropped to about 225 in actual attendance. One resource leader flew within two hundred miles, then travelled by bus mostly at night to reach the conference. Bishop Werner had to fly three times the normal distance to arrive, then reached the conference without any baggage. Some of the ministers gladly loaned him a shirt and night clothes, for that was one way for some ministers to get their clothes on a bishop. The delegation overflowed the Kenlake Hotel and many of us were lodged in cabins scattered about the lakeside. The continuous rain, nor the blizzard which blew in, could dampen nor chill the warm hearts at the conference.

A most inspiring feature of the conference was the part of music in the worship assemblies. Philip J. Cartwright rendered a great contribution, and was assisted at the piano by the Rev. Clare W. Karsten, of Winona, Minnesota. Mr. Cartwright is a great, grand nephew of the illustrious Peter Cartwright of yesteryears. As a consecrated layman, Philip Cartwright sings regularly in the Morrow Memorial Methodist Church, Maplewood, N. J. In addition to leading the singing of the old gospel hymns, Mr. Cartwright wove the story of the life of Christ from the Scripture with solos appropriate for each of the incidents. Usually he sang three numbers, the third being a prayer. The listing of the numbers would be noteworthy, but most of us were especially impressed with a number by his late sister, Naomi, entitled, "Nan's Morning Prayer,"

and by several numbers written by his grandmother, such as "Nearer, Still Nearer," "Where He Leads Me," and "The Stranger of Galilee."

That the conference might avoid being just some emotional excitement, several leaders brought us mentally stimulating messages. Dr. G. Ernest Thomas, secretary of spiritual life of the General Board of Evangelism, brought two messages on the purpose and importance of the conference. Dr. Mack B. Stokes, assistant dean of Candler School of Theology, continued with three lectures on "The New Birth," "Christian Experience" and "Spiritual Growth."

Bishop Werner, of Columbus, Ohio, brought two messages on "Spiritual Growth" with a consideration of the inner development and the social enrichment. Dr. E. Stanley Jones arrived early and remained late, to reach superior heights in his five messages on the power of Christ's spirit. Many ministers retired from the meeting after Dr. Jones' messages, gratefully appreciative of his marvellous contribution, despite his age of 73 years and that he is supposed to be retired. The common refrain was constantly heard, "We never heard him better," "He has reached his greatest heights in these messages." After fifty years of missionary service, travelling many times over the globe, the writing of twenty-one books, he said, "Three years ago God promised me the best decade of my life—three down, seven to go. At the end of that I'm going to ask for ten more. Then after that—well, I'll wait and see!" At the moment he has another volume with the printers and is working on the manuscript of still another one. He is moving on out towards his annual visit to Japan, then into Korea and to India, the latter where he spends half of each year. His marvellous prayer life astounds all of us who were close to him.

The group sharing periods were most

profitable. Daily the conference divided into four groups for sharing. Interestingly enough the first meetings were all too much consumed with arguments—various persons trying to promote their pet theories or to tell about their achievements back home. By the second day it was most unnecessary for the presiding officer to caution them against such arguments as the delegates had mellowed into humility and were genuinely trying to tell their own story only as it would help some one else. Now they were listening to receive. Numerous aspects of receiving spiritual power, communicating it in the local church fellowship, and its place in a wide variety of social problems were considered. The findings of the sharing groups were brought before the entire fellowship for review and summary.

Prayer was a predominating factor in the conference. Prayer originated with the planning in the lives of the officials of the General Board of Evangelism. With prayer the delegates were invited. Upon their registration, delegates began at home to pray for themselves and the meeting. It was little surprising that, despite many physical discomforts, the conference moved smoothly into a high place of worship and joy. The concluding day was one of a continuous prayer vigil. The worship was not in some lovely chapel or sanctuary, but in just a barren hall with a hard floor and the picture of Christ on a plain wall. Without any mechanics, or fixed scheduling of time, persons remained at the crude altars around the clock. Persons got out of warm beds, and with the temperature down to ten above zero, walked across windswept knolls from their cabins to the prayer room at two and three o'clock in the morning because they wished to pour out their souls in prayer to Almighty God through Christ. Many ministers found something there which will forever make their preaching different.

The 225 delegates came from thirty-one states. From Western North Carolina went five ministers. The Rev. Robert Tuttle, of High Point, flew to the conference and found as a travel friend, the Rev. T. C. Cunningham, of Rock Hill, S. C. Three ministers of the Statesville District rode with the superintendent, Dr. Carroll, to the



Ministers from the Western North Carolina Annual Conference area attending the Conference on Spiritual Birth and Growth, held at Kentucky Lake, Jan. 8-11 (left to right) Dr. J. Elwood Carroll, superintendent of the Statesville district, Rev. Robert Tuttle, pastor of the High Point First Methodist Church; Rev. Robert M. Hardee, pastor of the Granite Falls First Methodist Church; Rev. C. Marvin Boggs, pastor of the Catawba Methodist Church; and Rev. James S. Bellamy, pastor of the Littlejohn-Gamewell Charge, Lenoir.

conference: the Rev. Robert M. Hardee, of Granite Falls; the Rev. James S. Bellamy, of Lenoir; and the Rev. C. Marvin Boggs, of Catawba.

When will such another conference be held? To our knowledge, there are no plans.

Important Part of Every-Day Thinking

Church-Going Is Not Enough In Opinion of Durham Youth

By SUZANNE JONES

Herald Woman's Editor

Religion, to teenagers on the Morning Herald's panel this week, is a serious and inspirational part of their lives. It's something you must "take home with you" from church, said Carole Brady, and if you make a mistake and use religion as a Sunday-only part of your thinking, then it's "not going to do you much good."

Carole and Nancy Mitchell, from Northern High School, and Carolyn Weisner with Carl Scott of Southern High School, made up the discussion foursome.

Taking up the topic of the Gilbert survey for the week, also on this page, all the panelists agreed that "just going to church" isn't enough. Carole's main reason for believing that a person's religion should remain an important part of his or her thinking every day was expressed this way:

"Teenagers have more freedom now than ever before. We have to make more decisions for ourselves, and sometimes they are hard to make. Religious beliefs often point the right way, and it makes you feel mighty good to know your actions are right."

Carl, who has a pin for two years' perfect Sunday school attendance, said he had to work mighty hard" for it, even going to Sunday school and church when on beach trips in the summer.

Regular church attendance is stressed in his home, he said. "It doesn't seem like Sunday if we don't go to church." Carl feels that church-going is stronger in the South than in the North.

However, this teenager feels that people of all ages must have a "definite motive" for going to church, and must want to enjoy religion before they will receive the ultimate benefit. He believes in religion as a gradual growth" and not something that suddenly comes into one's life with no warning.

Carolyn also believes it's up to parents to teach children why they go to church, as well as seeing to it that they get to services. The young people's group is possibly the biggest in her church, she said, and she feels that teenagers contribute a great deal to church life.

Nancy said she enjoys discussing religion but that not many of her friends would join in willingly. Recreation for teenagers within the church organization appeals to this teenager and she said, "If you could get to know the other teenagers you'll be going to church with, you'll enjoy church more and you won't be bashful about getting started in a new church. I think recre-

It will be held when and where at the moment enough of us get a genuine concern for spiritual power in our lives to meet together. Yes, it happened in Albion, it happened at Kenlake, and it can continue to happen when we open our hearts to Him.

ational activities bring in many more teenagers."

In the eyes of our panelists, religion would tend to make teenagers more popular. Carole explained, "Teenagers just like others who are 'good all-around' and religion is a vital part of being that way."



THE LAST PHASE

Blessed Lord, I raise to You my grateful Ebenezer. By Your unspeakable grace I have made life's pilgrimage to this point. The tale of my natural span is told, and now I live on borrowed time. May the lengthening of my days crown the Divine mercies. May the refining fire perfect its work in me. Quicken my spiritual desire, that I may long more intensely than ever to know the Love that passeth knowledge. Make the spiritual world increasingly real to me. Teach me to loosen my hold on material things and to set my heart surely where my eternal treasure is. Gather up for me from the dross of past years the dust of gold—the tokens and prelusions afforded me of immortal worth. Use me still, as may be possible, to Your glory, and let my end be praise, even the praise of a sinful soul wondrously redeemed. Amen.—METHODIST RECORDER.



Pray Without Ceasing

By ELIZABETH WHISNER

A group of ministers, visiting in the home of one of them, were in deep discussion in an attempt to arrive at a clear and simple explanation of this admonition of St. Paul, "Pray without ceasing," which they might present to their congregations. They were being confronted frequently with the query "How can one pray without ceasing in our fast and busy world?"

The guests arose to leave, feeling they were still without a satisfactory answer. As they went toward the door, the elderly colored maid who had been a faithful servant of the family for many years, spoke. "As I was cleanin' de hall jest now," she

said, "I couldn't help hearin' you folks talkin' about prayin' widout ceasin'. Would you mind if I tells you how I feels about it?" "Go right ahead, Liza," replied the host minister.

"Well, it's like dis. When I opens my eyes in the mornin' I says 'Lord, please open de eyes of my understandin' 'or dis day.' And while I'se dressin' I says 'O Lord, clothe me right now wid Thy righteousness.' When I goes downstairs to make de fire, I prays, 'Please kindle de fire of Thy love in my heart, an' help me to give out a warm glow all day.' When I fixes de meals, I says 'Lord, feed me an' my white folks wid de Bread of Life.' When I sweeps an' cleans de house, I asks de Lord, 'Help me to sweep de cobwebs of doubt, an' anything dat's not clean, out of my life right now.' An' when I polishes de silver, I prays 'Lord, make me an' other folks bright an' shinin' an' beautiful, jest like dese knives an' forks an' spoons.' When I cares for de children, I says 'Help me to have faith as a little child, an' keep me humble an' sweet like dey are.' An' den when I goes to bed I remembers de words in de Bible, 'He gives His beloved sleep,' an' I goes off to sleep happy an' safe in de Father's fare."

The hectic age in which we live can have no argument against ceaseless prayer such as this. Liza needed no time out for bended knee or bowed head, while she maintained the constant attitude of prayer within her mind and heart.

Edgar Frank expresses beautifully a similar thought: "I know a man who has made an altar of his factory bench; and one has turned the counter of his store into a place of sacrifice and holy ministry. Another has made his office desk into a pulpit desk, from which to write and speak, transforming commonplace affairs into the business of the King. A Martha in our midst has made her kitchen table into a communion table; a postman makes his daily rounds a walk with God. To all of these each daily happening has come to be a whisper from the lips of God; each separate task a listening post; each common circumstance a wayside shrine."

Subscriptions Received

100% Churches

Cherry Street, Kernersville, E. M. Heath, 43.
Brite Meadows, Elizabeth City, Jefferson Davis, 12.
Salvo, Salvo, 5.
Airboro, Goldsboro, Stacy Selph, 14.
Woodland, Perquimans Chg., E. R. Meekings, 33.
Cedar Grove, Cedar Grove, O. V. Elkin, 76.
St. John's, Kennakeet Chg., B. E. Bingham, 46.
Bethel, Midland, Earl A. Cook, 90.
Wesley Heights, Fayetteville, C. G. Piner, 80.
Shady Grove, Warren Charge, W. O. Conner, 22.
St. Andrews, Fayetteville, F. L. Jones, 37.
Rankin Memorial, High Point, J. S. Higgins, 159.
Hart Church, Tarboro, W. N. Fedford, 15.
Not 100%
West Market, Greensboro, C. P. Bowles, 51.



Sitting, left to right: Phyl Krafft, Carla Smith, Frankie Stafford, Babs Moore, Ashton Johnson. Standing, left to right: Zane Eargle, John Brooks, Jane Brock, Ed Sutton, Rev. Charles Hubbard, Larkin Kirkman, Rev. Murry Unruh, Bob Young, Ray Long, Paul Carr, Sonny Hallford.

Wesley Weekend at U. N. C.

"Your Religion—Use It or Lose It!" This is one of the topics to be discussed by Dr. Carl Sanders of Richmond, Va., during the Wesley Weekend this February 24, 25, and 26 at 7:30, here at the University Methodist Church. An outstanding personality and speaker, Dr. Sanders will also lead a discussion group at 4 o'clock coffee hours each afternoon. He will meet Sunday with the W.S.C.S., Monday with other congregations, and Tuesday with the students. Following each evening session, bull sessions will be held in the dorms, fraternities, and sororities and will be led by some of our Methodist leaders and faculty members.

While the preaching mission was student conceived by the Wesley Foundation working with the University Methodist Church, it will be for the entire community and, as Mr. Hubbard has said, "When you hear Dr. Sanders preach on Sunday morning you will want to hear him Sunday night, Monday night, and Tuesday night." Dr. Kempt Jones, chairman of the official board, at the January meeting enthusiastically supported this undertaking, as has Bishop Garber and other Methodist leaders who along with the hardworking planning committee earnestly pray that this experience will be a high moment in the religious growth of the 1,700 Methodist students and the townspeople as well.

Evidence of team work has really been felt as football captain Ed Sutton, one of the planning committee members, and head coach Jim Tatum, one of the discussion group leaders, work together to make Wesley Weekend a successful occasion for all "The people called Methodists" in Chapel Hill. Bob Young, president of the student body, and a local preacher, will preside at all of the services. While each committee head is active in the Methodist Church and many other organizations on the campus, each has devoted much time and care to this project. Others of this group include Ray Long, chairman and law student; John Brooks, student government leader; Pace Barnes; Paul Carr, Men's

Honor council member; Zane Eargle, president of Men's Glee Club; Sonny Hallford president of the Men's Interdormitory Council; Larkin Kirkman, member of the Campus Christian Council, Charles Hubbard, pastor of the University Methodist Church; Phyllis Krafft, active in Y.W.C.A. committees; Ashton Johnson, student nurse; Babs Moore, dormitory president; Jane Brock, 1956 homecoming queen; Carla Smith, president of Town Girl's Association; Frankie Stafford, committee secretary; and Murry Unruh, director of the Wesley Foundation.

Dr. Sanders was born in Star, N. C., and reared in Rock Hill, S. C. All of his pastorates have been in Virginia, the last being at Broad Street Church, Richmond, where the largest Sunday night congregation in Virginia Methodism was built. During this appointment, he served as the night pastor over Radio Station WRVA. He was an exchange pastor, London, England, summer of 1947 and 1951; an accredited visitor to First World Council of Churches, Amsterdam, Holland, 1948; travelled throughout the Holy Land and Mediterranean countries in spring of 1955; chaplain to Methodist students, Medical College of Virginia from 1948 to 1955. He is presently superintendent of the Richmond District.

Methodists Lead in 85th Congress

Methodists lead all religious affiliations in the 85th Congress with 18 Senators and 85 Representatives.

Roman Catholics are second with 11 Senators and 75 Representatives.

Others in the top six are Baptists, 14 Senators and 69 Representatives; Presbyterians, 13 and 52; Episcopalians, 12 and 45; and Congregationalists, 8 and 19.

Two Senators and 18 Representatives designated their affiliation only as "Protestant."

Richmond, Charlotte Areas Give \$97,299 to Hungarian Relief

Methodists in America have contributed more than one million dollars in a special offering just completed for the relief of Hungarians and other sufferers from oppression.

Bishop Frederick B. Newell of New York City, chairman of the Methodist Committee for Overseas Relief, reported at a meeting of Methodist District Superintendents Feb. 11 at the Conrad Hilton Hotel, Chicago that \$996,401 already has been received "When all the returns are in from the 40,000 Methodist churches in America," he said, "there is every evidence of easily exceeding the million dollar mark."

The six episcopal areas of the Church "which responded most generously," Bishop Newell reported, were his own New York area, with contributions thus far of \$61,257; the Pittsburgh, Pa., area of Bishop Lloyd C. Wicke, \$57,499; the Richmond, Va., area of Bishop Paul N. Garber, \$51,056; the Charlotte, N. C., area of Bishop Nolan B. Harmon, \$46,243; the Iowa area of Bishop F. Gerald Ensley, \$44,448; and the Dallas-Fort Worth, Texas, area of Bishop William C. Martin, \$43,580.

Bishop Newell said the Methodist Committee for Overseas Relief is using the funds primarily for the relief of Hungarian refugees in Austria and for their resettlement in America and other parts of the world.

He stated that distribution abroad would be through the Austrian Methodist Church, under the direction of Methodist Bishop Ferdinand Sigg of Zurich, and through the Division of Inter-Church Aid of the World Council of Churches and the Department of Church World Service of the National Council of Churches.

He praised the work being done by the Austrian Methodist churches, particularly one in Vienna where the pews of the sanctuary were taken out and replaced with beds for the accommodation of refugees.

Bishop Newell expressed gratitude to the Methodists in America for "the generous response" in the special free-will offering and for "the excellent way" Methodist congregations across the country are responding to the appeal to furnish homes for refugees.

♦ ♦ ♦

Jerry Freer, 15-year-old Columbus, Ohio newspaper carrier boy, contributed \$100 to the campaign for funds to build a new Methodist theological school in Ohio, church officials have announced. He gave 10,000 pennies, all of the 1943 white coinage. Jerry collected most of the pennies on his newspaper route.

♦ ♦ ♦

More action at the local level, as well as pastoral concern, is needed if the church is to do its share of rehabilitating America's 4½ million alcoholics. That is the belief of the Board of Temperance, cited in a report of its rehabilitation committee. "We call upon the churches and the clergy to support any public program which seeks the restoration of the alcoholic to usefulness," the report said.

Methodist Minister Explains Creed to Viewers

"What do Methodists and other Protestant Christians around the world mean when they repeat the Apostles' Creed Sunday mornings?" This is a question being answered on television and radio every Sunday afternoon at 5:30 by the Rev. J. Malloy Owen, minister of St. James Church in Greenville. The series on basic Christian beliefs is timed to reach its climax Easter Sunday with the message on "The Resurrection of the Body."

Each doctrine stated in the ancient Second Century Creed is being traced to its origin in the Bible. On the air since January 1954, the regular program known as "The Circuit Rider" is a non-denominational venture of faith with Methodist leadership. A graduate of Davidson College and Duke University Divinity School, Owen is pastor of four-and-a-half year-old, 440-member St. James Church just off East Carolina College campus in Greenville's sprawling eastern suburbs. The 30-minute program also features music by a choir, quartet, and selected soloists. The spoken message lasts around 12 minutes.

Already through the initial statements of the great ecumenical Creed of Christendom, the series has nine Sundays to run. Subjects follow: Feb. 24—"The Work of Christ"; March 3—"The Third Day He Rose"; March 10—"He Ascended into Heaven"; March 17—"From Thence He Shall Come"; March 24—"The Holy Spirit"; March 31—"The Holy Catholic Church"; April 7—"The Communion of Saints"; April 14—"The Forgiveness of Sins"; April 21—"The Resurrection of the Body."

Plans are now being made to print the 12-Sunday series in booklet form. "The Circuit Rider" is seen on Channel 9, WNCT in Greenville, every Sunday afternoon at 5:30. It is heard simultaneously on Wilson Radio Station WGTN, 590 Kc.

Charlotte District Reports Progress at Annual Meeting

At the annual meeting of the Charlotte District held in Pleasant Grove Church, reports showed that the district had added 169 members on profession of faith and 721 by transfer. More than \$25,000 was raised for World Service.

The report of the committee on Missions and Church Extension recommended that every local church pay \$1 per member to the district Mission Society for Church Extension, and that this amount be put into the local church budget. It also recommended that the churches continue to support the Methodist Builders Club, and Mission specials were emphasized.

Special effort this year was requested by the Committee on Hospitals and Homes on behalf of the Methodist Home for the Aged, and the churches were urged to double their giving to the Mother's Day offering. (A feature story on this great institution is scheduled for an early issue.—Editor).

Ninety-four churches in the district have either a Woman's Society or a Wesleyan Service Guild. Two new Guilds have been



Dr. Thomas Coke, flanked by Thomas Vasey and Richard Whatcoat, as they set sail for America to help Francis Asbury supervise the growing Methodist movement. They wave to John Wesley and companions on the dock as all sing one of Charles Wesley's hymns. One of the closing scenes from "JOHN WESLEY," feature-length color film produced by the Radio and Film Commission of The Methodist Church in co-operation with J. Arthur Rank.

organized, at Central Church, Monroe, and at Weddington.

The Conference was held in the almost-new church at Pleasant Grove and the attendance taxed the facilities of the church. District Superintendent Frank Jordan streamlined the session and succeeded in making it both short and interesting, according to the ADVOCATE reporter.

Newspaper Columnist Views Winston-Salem's Newest Church

By JOHN HERNDON

Talk to a leader of little Konnoak Hills Methodist Church, which was organized only last summer, and you get the feeling the congregation is destined for great accomplishments.

"We will be disappointed if we fail in our present objective—an attendance of 100 or more at both Sunday school and worship service this Sabbath," said J. T. Walsh, Jr., chairman of the Commission on Membership and Evangelism.

The church is going all-out in participation in Worldwide Church Attendance Crusade Jan. 6—Easter Sunday. Eight new members were received the first two weeks of the crusade, and attendance has averaged better than 75. One Sunday brought out 89 worshippers.

Mr. Walsh borders on the lyrical in discussing the pastor, the Rev. Samuel Needham, veteran of the era when churches were scattered and preachers rode horseback many miles to warn the people about the wages of sin.

"There may be wrinkles in his face and his hair may be silvered by the touch of time, but he has such a lively step that he

makes us younger fellows look like we're learning to walk," declared Mr. Walsh. "When we listen to Mr. Needham and contemplate his boundless energy, we cannot help but see John Wesley, tall in the saddle, a heart full of love for God and his fellowmen. And you can't beat his preaching."

The congregation, which now numbers 64 is still meeting in the cafeteria of Griffith School on Clemmonsville Road. The classrooms serve as Sunday school rooms, and the worship service is held in the cafeteria.

"Many people have shown keen interest in our program," said Mr. Walsh. "Why, almost every day somebody asks me how we are coming on. They encourage us with kind words and let us know they're for us."

—Twin City Sentinel

Laymen's Rallies Continue In NC Conference

The series of laymen's rallies which began this week with the meeting at Durham on Wednesday evening will continue during the remainder of the month as laymen from all over the NC Conference gather in the various districts to study their opportunities and obligations.

Meetings are scheduled for the following dates: Thursday, Feb. 21, Fayetteville, Hay Street; Friday, Lumberton; Monday, Hertford; Tuesday, New Bern (Centenary); Wednesday, Goldsboro (High School); Thursday, Rocky Mount (YMCA). Preceding the meeting Tuesday night at New Bern, Dr. A. J. Hobbs, district superintendent, has announced a two-hour training period, beginning at 4:30 p.m., for lay speakers who will assist in the No Silent Pulpit program.



An Investment Opportunity

● Longview Methodist Church, located in fast-growing Longview Gardens section of Raleigh, offers for public purchase \$75,000 in First Mortgage Serial Coupon Building Bonds.

FEATURES OF THE BONDS:

- **5%** INTEREST payable semi-annually on March 15th, September 15th.
- Bonds will be issued on March 15, 1957 in denominations of \$500.00 only
- Bonds will be registered as to principle only by the Security National Bank, Raleigh, N. C., acting as trustee and escrow agent, hence are negotiable and transferable.
- 10 year maturity redeemable by the church within this period on written publication and notice 30 days in advance of any interest payment date.
- Secured by First Mortgage indenture of trust on present assets of \$63,850 and the second building unit (7,000 square feet) estimated to cost \$70,000 plus.

Chairman, Bond Sales Committee
Longview Methodist Church
215 Lord Berkley Road
Raleigh, N. C.

Please send me additional information and details on your bond issue.

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W. C. Walton, Jr.
Minister
OFFICE
Longview Methodist Church

TE 35841
TE 47554



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

Greenville MSC In New Location

Plans have been completed and construction will begin on the proposed new Methodist Student Center at Greenville as soon as the present building can be demolished, it has been announced.

The Student Center is now established in its temporary home at 562 Cotanche Street, near the campus of East Carolina College. Several features of the temporary home for the center, not included in the former home, are delighting Deaconess Mamiej Chandler, and the boys and girls who frequent the center. Two of these are a large, well-equipped kitchen, and an attractive, worshipful chapel. The chapel, a long felt need is always open for prayer, meditation, and relaxation.

SE. Jurisdictional Meeting Set

The annual meeting of the Southeastern Jurisdiction Woman's Society of Christian Service, scheduled to be held at Church Street Methodist Church, Knoxville, Tenn., Feb. 24-26, will have as its theme, "King of Kings and Lord of Lords."

Special features of the program will include a dramatic presentation "Emmanuel . . . God with Us," and a panel on the four areas receiving special emphasis in the Board of Missions: Sarawak, Belgian Congo, Korea, and Bolivia. Guest speakers at the three-day meeting will be Bishop Arthur J. Moore, Atlanta, Ga., Bishop Richard C. Raines, Indianapolis, Ind., Bishop Roy H. Short, Nashville, Tenn. Also, Miss Grace Barbey, United Nations UNICEF, Liaison Officer, Non-Governmental Organizations; Mrs. J. Fount Tillman, president, Woman's Division of Christian Service; and Mrs. Cecil Hardin, chairman of the Department of Work in Home Fields.

Expected to attend from the N. C. Conference Woman's Society, elected according to their respective offices are: Mrs. Pierce Johnson, president; Mrs. Norman Wood, secretary, Wesleyan Service Guild; Mrs. H. A. Davis, treasurer; Mrs. Henry Maddrey, secretary of promotion; Mrs. S. A. Dunn, secretary of missionary education and service; and Mrs. T. S. Newbold, secretary of status of women.

Guild Committee Meets

Seventeen members of the executive committee of the N. C. Conference Wesleyan Service Guild were in mid-winter session at the S & W Cafeteria in Raleigh on February 2, with Mrs. Norman Wood, conference Guild secretary, presiding.

Highlighting the meeting were plans for the annual Wesleyan Service Guild Conference to be held at the Hay Street Methodist Church, Fayetteville, April 6-7; election of two delegates and two alternates to the annual Guild week-end scheduled for July 12-14 at Lake Junaluska; plans for the fall district meetings, and reports of officers and committee chairmen.

Mrs. H. A. Davis, treasurer of the N. C. Conference Woman's Society, reported gifts totaling \$7,930.21 from the 67 Guilds for the first two quarters 1956-57—an increase of \$405.60 over the same period last year. Delegates elected to the Guild week-end were Mrs. George Bullock, New Bern, and Mrs. Harriett Fralix, Fayetteville. Alternates are Mrs. D. C. Fussell and Miss Corinna Sanders, both of Raleigh.

Two District Committees Meet

Discussion of plans for the ensuing spring district and subdistrict meetings, reports of officers, and a report of the recent meeting of the conference executive committee were among the chief items on the agenda for the meeting of the executive committee of the Raleigh District Woman's Society of Christian Service on January 21, at the S & W Cafeteria in Raleigh.

An increase of \$698.13 in giving for the first two quarters of the current conference year over the same period 1955-56 was announced by the district treasurer, Mrs. A. P. Newcomb. The receipts for the Woman's Society and the Guild for the first two quarters 1956-57 totaled \$6,527.52.

Mrs. L. D. Gill, district chairman of public relations, and custodian of the district film library, announced that two films to be used with the mission study course, "Southeast Asia," are available. These are "Elena of the Philippines," and "If You Served in Malaya." The two films may be rented for \$1.00. Mrs. Gill's address is Box 104, Wake Forest, N. C. Mrs. D. H. Sutton, district president, presided.

Wilmington District

Miss Ethelynde Ballance, rural worker on the Roberdell Charge of the Methodist Church, will be principal speaker at the spring meeting of the Wilmington District Woman's Society of Christian Service, to be held at the Whiteville Methodist Church, April 10. This was announced at the meeting of the district executive committee in session Feb. 1, at the Friendly Cafeteria in Wilmington.

The group also discussed other plans for the program of the district meetings, scheduled the spring subdistrict meetings, heard reports of Miss Alta Nye, rural worker on the Pembroke Charge, and the district officers. Miss Ida Hankins, district secretary of spiritual life led the devotional.

Joint Mission Study Held

Speakers and their topics included the Rev. Paul Browning, "Religious Basis of Concern for Young People"; Mr. Dale K. Spencer, "The Church's Obligation for Tomorrow's Moral Maturity"; T. O. Page, "Education for a Changing World." Also, Miss Katherine Wicker, "Young People in an International World"; Mrs. Sarah Layton, "Juvenile Delinquency in U. S."; Mr. and Mrs. Frank Love, "Community Climate and Youth." Mrs. M. W. Bowman presented

potential actions resulting from the study.

The entire study course was under the direction of Mrs. James Ferger, district secretary of missionary education and service. Mrs. Ferger was assisted by Mrs. P. C. Miner, Mrs. Ellis Shepherd, Mrs. John R. Hines, and Miss Emma Otersen.

The 125 women attending the sessions represented the Devon Park, Fifth Avenue, Grace, Herring's Chapel, Rocky Point, Seagate, St. Paul's (Carolina Beach), Sunset Park, Trinity, Wesley Chapel, Wrightsville Beach, Winter Park Presbyterian, and the two hostess societies.

Mrs. Maxwell Addresses Subdistrict

Mrs. T. M. Maxwell, conference secretary of children's work, was guest speaker before the women of the Northampton Subdistrict, meeting at the Pleasant Grove Methodist Church, Jan. 24. Mrs. Maxwell used as her topic the theme for the meeting, "The World to Serve."

Also speaking briefly were Mrs. N. C. Booth, district secretary of literature and publications, and Mrs. R. H. Johnson, district secretary of missionary education and service. Mrs. C. K. Wright gave the meditation.

Seven adult life membership pins and certificates were presented. Recipients of these were Mrs. H. W. Shoulers, Mrs. W. L. Mason, Mrs. J. R. Baugham, Mrs. J. G. Lane, Miss Mary Kizziah, Mrs. C. K. Wright, and Mrs. R. C. Hodges. Baby life memberships were presented to Mary Lewis Price, John William Price III, Sheralyn Sue Craig, John Alycin Glover, and Barbara Menyman. Mrs. C. G. Matthews presided, in the absence of Mrs. H. P. Stevenson, subdistrict leader.

Joint Mission Study Held

The Woman's Societies of Christian Service of the Wesley Memorial and the Epworth Methodist churches, Wilmington, were joint hostesses on Jan. 31 for a mission study class on "Youth—a Christian's Concern." The sessions were held at the Wesley Memorial Church.

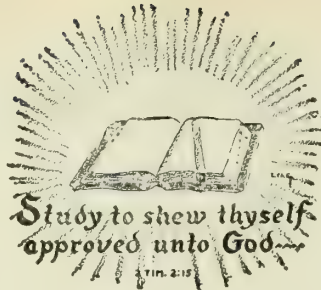
They Love and Sacrifice Much

In a recent letter to her sponsors, the members of the Woman's Society of Christian Service of the Edenton Street Methodist Church, Miss Chasteen Shine, missionary to Korea, writes in part: "The WSCS gift check arrived and as much as you stressed that it was for myself, I hope you all don't mind that I gave it to my church on our building fund. Really I don't need anything and we need a floor, if only temporary, so we can have a stove inside. Last Sunday we sat on the 2 x 4 framework for a floor with a few loose boards laid across for the very old women, rice bags at the empty window holes and no fire of any kind. The temperature was around 9° above zero and I had on twenty articles of shoes and clothing. If we can just get enough flooring to put the stove on it will be 100 per cent better, so I've given all the personal checks people have sent to our building fund. Therefore, my own church is as grateful as I, and I felt better from having given it. Were it not for you at home none of us could be here." (Miss Shine is serving at the Methodist Mission, Seoul, Korea.—Editor).

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Dedication of Camp Don-Lee Set for May 17

The formal dedication of Camp Don-Lee at Arapahoe N. C., Youth Camp of the North Carolina Conference, has been set for Friday, May 17, at 11:00 a.m. Bishop Paul N. Garber will deliver the dedicatory address and conduct the rites of dedication. He will be assisted by the nine district superintendents; Rev. Vergil E. Queen, president of the Conference Board of Education; Mr. L. R. Foreman, president of the Board of Trustees, Camp Don-Lee, Incorporated; Mr. Don E. Lee, donor of the camp site; Rev. Robert Regan, Jr., conference camp director; and the executive secretary of the Conference Board of Education.

Methodists from throughout the Conference and friends of the camp are invited to attend. Several thousand people are expected to participate in the festivities of the day which will include an inspection of camp buildings and facilities, short boat trips in the beautiful Neuse River, barbecue lunch, and a wonderful day of worship, fellowship, and fun.

This is a day we have looked forward to for a number of years. The building program is in the final phase and will be completed before dedication day. The Fellowship Lodge and the Staff Building are now under construction. A beautiful 400 ft. pier is being built in the river. The swimming pool pier is being rebuilt. The road and parking lots are being graveled.

When all this has been completed we will have one of the most beautiful and best equipped camps in the state. It will represent an investment of approximately \$150,000 and will be evaluated at \$200,000.

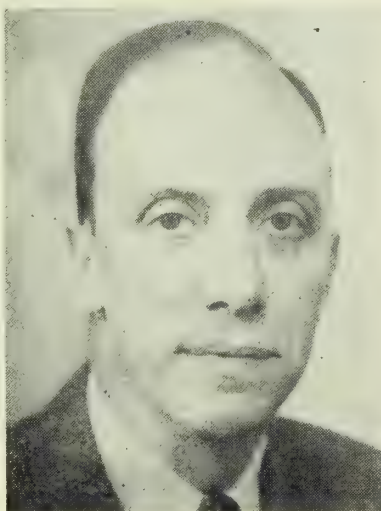
Certain pieces of equipment are needed before the dedication of the camp which we hope will be donated by interested individuals, classes, or groups, in local churches. Some of these would make suitable memorials. Those interested in making a gift to the camp are invited to contact the Conference Board of Education office. Selections may be made from the following:

For the new Fellowship Lodge: one altar set with dorsal, \$100 to \$150; one piano, \$200 to \$400; 4 Monroe folding tables, \$50 each; 150 Samsonite folding chairs, \$3.50 each; one electric water cooler, \$250; 2 table tennis sets and tables, \$40 each; two shuffleboard sets, \$30 each; one lectern, \$20; one office desk and chair, \$150; one secretary desk and chair, \$150; one record player and public address system, \$150.

For the new Staff Building: 8 double-decked beds with springs and mattresses, \$60 each; 4 clothes chests, \$25 each; one lounge or sofa, \$50; two chairs, \$50 each; etc.

Thirteen Training Schools Planned for March

Thirteen Christian Workers' Schools will be held in the North Carolina Conference in March. These subdistrict schools reach all the way from Manteo in Dare County to Graham in Alamance County. Outstand-



DR. W. A. KALE

ing professionally trained instructors from our own and other conferences have been secured to teach in these schools. We are calling attention here to several of these.

Mrs. Smith Richardson is the director of children's work in the South Georgia Conference. She is an experienced worker with children and a talented instructor in Christian Workers' Schools. She will be teaching the course, "Music and Children in the Church," in the Alamance County School to be held in Graham, March 11-15.

Another feature of the Alamance County School will be a Nursery Laboratory Class taught by Miss Vera Zimmerman of the Department of Christian Education of Children, General Board of Education, Nashville, Tennessee. In addition to the day-time laboratory class, Miss Zimmerman will teach "Guiding Nursery Children in Christian Growth" each evening.

Dr. Shelton Smith of the Duke Divinity School is scheduled to teach a course for pastors entitled "Contemporary Religious Thought" in the Alamance School.

Mrs. H. R. Odom of Gibson is one of our own very popular leaders of young people and an effective teacher in training schools. She has served as dean of women in our Senior Assemblies at Louisburg College for a number of years. She is affectionately called "Ma" Odom by a great number of our fine young people. She will be teaching "Understanding Youth" in the Dare County School at Manteo, March 3-5,



MRS. SMITH RICHARDSON

and the Pittsboro School, March 31-April 2. She will also teach "Teaching Youth" in the Morehead City—Beaufort Area School to be held at Ann Street Church, Beaufort, March 24-26.

Dr. W. Arthur Kale is professor of Christian Education in the Duke University Divinity School. He is scheduled to teach "Christian Beliefs" in the Granville County School, Oxford, March 17-21. He will also teach "The Work of the Local Church" in the Pittsboro School, March 31-April 2.

Schedule of March Schools

March 3-5, Warren County at Warren-ton
Dare County at Manteo
March 10-12, Louisburg Area at Louisburg College
Smithfield Subdistrict at Sanders Chapel Church
March 11-15, Alamance County at Graham
March 17-19, Northampton County at Jackson
Granville County at Oxford
March 24-26 Pender County at Rocky Point Church
Brunswick County at Southport
Morehead City—Beaufort at Beaufort
March 24-27, Fairmont Area at Fairmont
Hertford Area at Hertford
Pittsboro Area at Pittsboro



MRS. H. R. ODOM



Youth in Action

IN THE NORTH CAROLINA CONFERENCE



The Reverend W. M. Howard, Jr., host pastor for the Recreation Laboratory School, February 22-24, 1957 at Jarvis Memorial Methodist Church, Greenville, N. C. And also a leader in the Church Vocations Conference, March 1-3 at Steele Street Methodist Church, Sanford, N. C. Mr. Howard is Chairman of the Board of Ministerial Training and Qualifications of the North Carolina Conference for the 1956-1960 quadrennium.

The Local MYF in Action

Grace Church of Elizabeth City District organized an MYF with six members, and elected the following officers: Mrs. W. E. Evans, Adult Counselor; Sandra Spence, president; Sara McPherson, vice-president; Kay Brothers, secretary; Dan Saunders, treasurer. Congratulations to all of these.

A Report That One MYF Made to the Quarterly Conference, Mount Olivet Church, Manteo.

The district superintendent was so impressed with the number of young people in attendance at the first quarterly conference at Manteo, and with the splendid report made by the president, Miss Janice Scarborough, that he asked for a copy of the report for the *Elizabeth City District News*. We are reprinting it here.

"Following is the report of the Mount Olivet MYF given November 25 at the first quarterly conference:

"We have an active Youth Fellowship with a membership of about 40.

"The Christian Witness Area has organized a Fisherman's Club, which helps boost our membership very much.

"The Christian Outreach and Fellowship Area sponsored a Halloween 'Trick or Treat' and collected \$59.00 which was sent to UNICEF.

"The Christian Citizenship Area has been sponsoring the Fall Action Project and will get the film, 'Far From Alone,' for us for December 2. This Area also is putting Blessing Cards in the restaurants here in town and on the beach, and sponsored a baby-sitting project on election day. This area also planned and conducted the worship service in church on Sunday, November 18.

JIM LONG, President, N. C. Conference MYF
Chi Psi Lodge, U. N. C., Chapel Hill, N. C.
JEAN EDWARDS, Publicity Superintendent
612 South Taylor Street
Rocky Mount, N. C.
HERMAN S. WINBERRY, Conference Director
of Youth Work
Box 6667, College Sta., Durham, N. C.

"Seventeen of the members attended the District Youth Rally and were host to the subdistrict meeting November 10.

"On Thanksgiving Day we took a basket of fruit to one of the homes for the aged in town.

"Christian Faith planned a special New Year's Eve program for the fifth Sunday in December and Fellowship had a birthday party honoring the fifteenth birthday of the MYF at the same time.

"The whole group selected as its Christmas project the task of playing Santa Claus to a needy family, and went caroling to the homes of shut-ins on Christmas Eve."

Every member of the *Senior MYF Council of Mebane Church, Mebane, N. C.*, has subscribed to the national Methodist Youth publication, *Concern*. This is a magazine designed to challenge, inform, and inspire Methodist youth leaders.

A CUBAN GUEST

On January 13, the *Davis St. MYF* had as their guest a Cuban boy, Israel Martinas. He is 18 years old and has been in this country three months. In Cuba he taught English grammar. He hopes to be in this country for three more months. At the end of this time he will return to Cuba. He then plans to apply for United States citizenship. If he becomes a citizen, he hopes to go to school here and to become a Spanish teacher.

Israel Martinas had an informal program in which individuals asked him questions about religion, school and everyday life in Cuba.

Davis St. MYF had as their guests also the MYF of West Burlington.

Fellowship Team idea spreads! The members of the *Goldsboro Subdistrict Fellowship* are making plans to visit the inactive MYF's in their subdistrict to present a program on "What the MYF Is and Means." They will have planned recreation, the program, consisting of explanations of the MYF emblem, covenant, motto and the five program areas by means of a color film, followed by a worship service. Why not try this to help boost the inactive MYF's in your subdistrict?

Featured in the *Durham Subdistrict MYF* this month was a Southeast Asia Festival with foreign students from the Philippines, Japan, Hong Kong, and Ceylon as special guests. These MYFers met for a unique program of fun and fellowship with people of other nations to learn something about their peoples and the customs of these lands. With Faye Corbett former Conference Outreach chairman, as leader, these students led the recreation to include American and native games.

One of the most attractive ideas we have

seen for a newspaper cover comes from the *Goldsboro Subdistrict MYF News*. They have used one of the symbols of the five program areas for their past few issues. These were taken from the *Workers With Youth* magazine that your counselor receives. Perhaps you could use the interpretation of each program area with the symbol, also found in the *Workers With Youth*, for your own subdistrict paper.

The *Graham MYF* had a pancake supper and dinner to raise \$75 to help pay for an outdoor bulletin board that they have taken on as a project.

MY Fund

Our national MYF program contains much to help us in the quest for power. Besides help in learning about the development of our spiritual powers, it helps us to find out more about the peoples of the world, their problems and possibilities of advancement. Also, as part of our MYF program, we have the opportunity to help in the world-wide work of our Methodist Youth work through the Methodist Youth Fund. "The sun never sets on the work of our Methodist Youth Fund around the world."

Methodist Youth Fund dollars help in a vast youth program, here at home in our own conference and throughout the world. Youth Fund dollars help in the work of community centers, educational work and medical work, in social-evangelical work and in national and world missions.

The goal for our North Carolina Conference MY Fund has been set at \$15,000. This is a lot of money but we know that we can reach our goal and even surpass it if everyone does his part. If each of the 24,000 members of the MYF in our conference would pledge only \$1.00 each year, we would reach far beyond our goal. But just see what we could do if each member pledged one (1) cent a day for a year . . . \$87,600! This sounds impossible but we could do it. Now let's go back to the \$15,000 goal and feel convinced that we can at least make it reach that much. Let's break some MY Fund records and hit the highest mark ever! See what YOU can do for the MY Fund today!

—Excerpts from the *Walter Peele Subdistrict Paper*

I Serve

Be sure to place your order for "I Serve," the 1957 MYF Reading Book designed for personal study and meditation, also useful to reading and prayer groups. This is especially good for use in your local and subdistrict MYF's during the Lenten season.

NORTH CAROLINA CONFERENCE MYF PRAYER DAY, MARCH 6, 1957. First day of Lent. Ask your subdistrict president or counselor for information about this day.

REMINDER: All subdistricts please send the names of your subdistrict representatives for *Power and Concern* to Jean Edwards as soon as possible. These representatives will be sent a packet of materials and hints for promotion from the national office as soon as we receive their names.

CHURCH VOCATIONS CONFERENCE, STEELE STREET METHODIST CHURCH, SANFORD, N. C., MARCH 1-3, 1957.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

Varsity Cagers

As winter days come and winter days go, our busy cagers are finding the most dreary time of the year, at least to some, is flying by with every throw of the basketball. The gymnasium is the center of interest for almost daily practice and for scheduled games, and those who don't play keep active and warm cheering for the Home team.

Both our boys' and girls' teams are progressing nicely in their ball handling under Coach Robert Hickman's guidance. And while we're not always on the winning end, a great deal of fine sportsmanship is being learned, along with better team-work.

Buies Creek handed us two defeats, the girls defeating our girls 75-61, and the boys trouncing our squad 60-45.

Cathedral Latin of Raleigh split its games with us, our girls winning a 67-51 victory, while our varsity boys' team lost 61-42.

On February 5 we were hosts to the Winston-Salem Children's Home squads, and it was our pleasure to entertain them at supper before the game. This fellowship was heartily enjoyed by our boys and girls, as well as staff members.

Our guests then took over in the gym, winning the double-header for the evening. The Winston-Salem girls led 69-40, and the boys 72-43, over our Methodist Home teams.

Citizenship Honor Group

For each six-week period in our school we want you to know who are the boys and girls who have measured up to our high standards of citizenship. Good grades are certainly to be recognized, but good citizenship is even more important, and we are proud of these youngsters who are courteous and co-operative, kind and thoughtful, show a friendly spirit, and get along well with others.

Each of these children has a group of sponsors somewhere in Eastern Carolina and we know they will be proud to see the name of their girl or boy in this list.

Fourth grade: Linda Boulter, Shirley Daughtry, Peggy Humphery, Betty Landis, Phyllis Mock, Nancy Lou Nicks, Donald Ray. Fifth grade: Micky Boulter, Frank Edwards, Ann Ferguson, Ruth Hunt, Marianna Nicks, Lillian Pruitt, Ruth Ann Salmon, Paula Holmes. Sixth grade: Gary Boulter, Nellie Sue Dilley, Jimmy Humphrey, Nina Sue Moore, John Nicks, Freddie Taylor, Carolyn Walston. Seventh grade: Billy Gilbert, Pat Moore, Sonja Page, Janice Roebuck.

In recognition of their citizenship achievement, these children were entertained on the evening of January 31st by the Fidelis Class of Edenton Street Methodist Church, at a supper at the S & W Cafeteria in Raleigh.

Watch Out, You're Slipping!

A long time ago we learned this riddle: "How are a slippery road and music alike?" Answer: "If you don't C Sharp you'll B Flat."

During the sleet and freezing rain a couple of weeks ago, in spite of much C-ing Sharp, there was some B-ing Flat, as one youngster after another went "Boom" when feet went out from under. But the more they tumbled, the more they went at it again.

Sleds came out of storage rooms and got into action quickly on the long drive from our Vann Building down to the front gate. And large box tops, containing one or more dare-devil youngsters, went slithering down that icy hill as if they were on silver runners.

There's nothing like such a day for thrills and excitement for children, especially when it comes just about once a year. But for us older folk, there was much more emphasis on C-ing Sharp, and so far as we know there was no B-ing Flat among those older than—well, we just won't finish this sentence.

Additions to the Family

January 25th was a big day here on the campus, when we welcomed seven new boys and girls to our Home. There were three boys and a girl from one family, two boys from another family, and a girl from a third—ages from 4 to 12 years.

Naturally there are still some tears of homesickness, and the many days with weeping clouds haven't helped matters; but these youngsters are doing a good job of becoming adjusted to this big place and so many strange faces. Some of them apparently have not had sufficient food of the right kind, but after a few weeks with our good food and regular hours for eating and sleeping we expect them to look and feel quite different. They are nice little folk, and we are glad for the privilege of taking them into our love and care and helping them to grow happily and with

confidence through these formative years.

We are happy also to welcome to our staff Mrs. Margaret Bradham of Raleigh who is acting as Relief Matron for a while, and will later be a house mother in one of our cottages.

Our House Girls and Boys

In our cottages which house from 12 to 22 children, our house parents would be seriously handicapped in caring for their "families" if it were not for the help of the "house girls" and "house boys."

From one to three older girls and boys are assigned to the cottages of younger children, to assist with their care and in the care of the house. Being selected for such duties is a recognition of ability and dependability, and most of these young people are doing a good job. Those helping with the wee tots in the Baby Cottage have perhaps the most interesting work. And when we see these older girls getting the little ones ready for bed, or for their afternoon naps, tending them in groups at Sunday school, or serving them at the small low tables in the dining hall (and cutting their meat into tiny bites), we appreciate them more and more. And this appreciation is just as genuine for the helpers in the other cottages.

Waffles or Pancakes

One of our goals here at the Home is to have a well-equipped kitchen in each cottage. This definitely tends to create a more home-like atmosphere.

In a large dining hall serving well over two hundred people, there are certain things that it is impossible to serve to so large a group. Two of these are waffles and pancakes. In most average homes these are real "treats," and to our boys and girls they are something to get excited over.

Every now and then a house parent whose cottage has a kitchen thrills his or her "family" with the announcement, "Pancakes (or waffles) after study hall tonight!" Perhaps arithmetic, or English, or history isn't quite as meaningful as usual (?) that evening, but we don't mind this—just once in a while. When study hall is over, there's a scramble for the kitchen, and a lot of impatient waiting during the baking process. And then to see the syrup flow and those hot cakes or waffles disappear, you would think the youngsters hadn't had a good meal for a week, though it's been just a few hours since their supper in the dining hall.



Confessing Christ Today

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 16:13-27

With this lesson we begin a series of five with the general topic "Human Destiny and Man's Relation to Jesus Christ." This topic "Confessing Christ Today" is the logical first step in this series. Unless we are convinced of the supremacy of Jesus as the object of our faith and of the superiority of his way of life above others we cannot expect to see much importance in such a series of lessons. There are signs, however, that the modern church is moving again in the direction of a vital recognition of the centrality of Christ in its faith and worship as well as in its life and work.

At the recent meeting of the World Council of Churches at Evanston, Illinois, the message to all the churches began with this statement:

"To all our fellow Christians, and to our fellowmen everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world."

A careful study of this report reveals that many of the delegates felt that in the confession of Christ there is an element of judgment as well as hope. The report to the churches goes on to say:

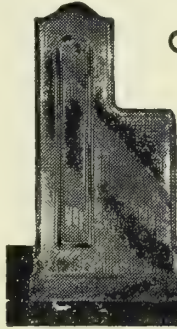
"The forces that separate men from one another are strong. . . . But we are thankful that . . . we are united in Christ. It is from this communion that we have to speak about the fear and distrust which at present divide our world. Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one. . . . It is there that we must seek deliverance from self-righteousness, impatience and fear. . . . We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know who is coming. It is He who meets us every day and who will meet us at the end—Jesus Christ our Lord."

Now when we look at the Scripture selection for today we find a great reluctance on the part of the disciples (notably Peter) to face the hard fact that Christ, the Messiah, would have to suffer. When Peter tried to brush aside Jesus' prediction of his impending suffering Jesus rebuked him (see 16:23) in the words "Get behind me, Satan!" It is so with us. We find it hard to believe discipleship will be costly. Jesus, however, knew that when he was suffering for God's cause he was in the company of the great prophets and assured his followers that if they, too, were

called on to suffer for their faith they should rejoice in that fact.

In his conversation with his disciples Jesus uttered one of the greatest saying of his career—"For whoever would save his life will lose it and whoever loses his life for my sake will find it" (Verse 25). The import of this statement is that life in the Kingdom of God is not attained by a direct striving after it. It is rather by surrendering to the laws of the Kingdom and working for its realization in our own hearts and in the hearts of men that salvation comes to us.

The reader will find a fuller treatment of many aspects of this lesson in commentaries and quarterlies. The main point we have tried to make is that confessing Christ is no mere intellectual exercise. It means total commitment to his program even when it means sacrifice on our part.



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Mrs. Ralph E. Diffendorfer, widow of the former missions board executive, died in Whippany, N. J., Jan. 28.

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PAUL FRIGGENS, until recently the executive editor of *Town Journal*, has been named executive editor of *Together*, new monthly magazine for Methodist families, published in Chicago. Announcement of his appointment was made by Leland D. Case, editorial director of *Together*, which began publication last October and now has a circulation in excess of 825,000. Friggens assumes his new post Feb. 1.

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ELIZABETH WHISNER, Editor

Washington's True Greatness

By ERNEST C. DURHAM

Is it really true that George Washington "never told a lie?" What do you young people think? Do you believe that there was ever anybody, beside Jesus himself, who never told anything that was untrue?

At any rate, the very fact that Washington had the reputation of never telling a lie is pretty good proof that he was as nearly honest in all things as anybody who has ever lived. We must believe that his honesty ran back far into his early childhood.

Perhaps he did fool around one day with a dull old hatchet, and tried it out on something to see if the thing would really cut, and came to find out after a while that it was a cherry tree that he had been hacking away on. And maybe he was ashamed to own up to it, whatever he did about it. Who knows?

One big proof of his greatness was his love for children; for that simplicity of life was one of the many things that made Jesus so great in the sight of people around Him. The love for children on the part of anybody increases that person's greatness.

Some people have had the idea that George Washington was not fond of children and young people, but a study of his life and letters brings forth the truth that he really was fond of them.

One of the stories written about him is in regard to a trip that he made to Providence during the war. The writer of that story says, "We arrived at night, and the whole population had assembled. We were surrounded by a crowd of children carrying torches, and all of them were eager to approach the man Washington, who was called the 'father of his country.' The children pressed so closely around him that they hindered us from proceeding forward. Washington (then General) was much affected, stopped a few moments, and said concerning the great number of children, 'We may be beaten by the English, but behold an army which can never be conquered!'"

Then there is this very interesting story. A Miss Stuart, the daughter of Gilbert Stuart who painted the most famous portrait of Washington, gives us the following glimpse of George Washington as a lover of children.

"One morning, while Mr. Washington was posing for the artist, a little brother of mine ran into the room. My father, thinking he would disturb the General, told the boy he must leave. But General Washington took him upon his knee, held him for some time, and had quite a little chat with him. My brother remembered with pride

as long as he lived that Washington had talked with him."

This reminds us of Jesus, who took children up in His arms, and blessed them; and of this great thing that Jesus said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

Washington was so humble and so great that it has been said of him that "he was first in war, first in peace, and first in the hearts of his countrymen." And we all call him today, as he will always be called, "The Father of His Country."

There is no wonder then that when the Washington Monument was built, there were gathered from all parts of this country 179 stones—large stones from which blocks were cut with which to build the

★

HAPPY ABE

*Abe was a happy boy,
Although he didn't have a toy.
He was fair when he did play
And never, ever had his way.*

*Abe studied each and every night,
With nothing but the fire for light;
And when he went to Government,
He was elected President.*

—BETTY ANN MYATT, Age 9
Greensboro

★

monument—at least a part of it; and at the top of it was placed a pyramid of pure aluminum, and on the tip of it were inscribed two Latin words which mean "Praise to God."

Can't we all—all young people especially—be inspired to live so greatly, with the noble life of George Washington ever before us in our thinking, that when life is finished it will all seem to be a song of praise to God?

And while you are living your years of young, youthful, loving service to God and humanity, people will already be seeing your life as an anthem of praise to God.

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RESPONSE FROM WRITERS

We are delighted with the response to our recent suggestion that some of our boys and girls might like to contribute their own verse and stories to the Children's Page. A very nice story and several poems have

come in, and these will be published as we have space for them. The poem above came in too late for the issue nearest to Lincoln's birthday, but George Washington won't mind sharing this page with "Happy Abe."

And if you have enjoyed good Bible Quiz programs in your church, maybe you would like to share some of these questions and answers with us, so that we may pass them on to boys and girls all over the State.

We also welcome short stories for children from adult writers. There are several very good ones in our file now, which will be published in the near future.

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A SHORT, SHORT STORY

A boy who had reached the age when boys feel that a watch is the one thing that makes life worth living, was told that for the present a watch could not be given to him. But Edward continued to beg for one, until the family was tired of hearing it.

Then his father, after explaining that he could certainly have a watch when he was older, told him not to mention the subject any more.

The next Sunday the children, as was their custom, repeated Bible verses at the breakfast table. When it was Edward's turn to say a verse, he took his courage in hand and quoted Mark 13:37—"What I say unto you I say unto all, Watch."

• • •

A Los Angeles teacher, training her class in the use of proverbs, said "Cleanliness is next to what?"

A little boy exclaimed feelingly, "Impossible!"

—Copied

★

A MOMENT WITH GOD

*We thank you, God, for the days of rain,
And for the sunny days again.
All through life things come this way—
Days of sunshine and days that are gray.
We know that both kinds come from above,
Gifts from You that speak of Your love.
AMEN.*

—LUCY GRAY KENDALL
From *Children's Prayers*
Copyright The Upper Room

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BIBLE QUIZ

1. When I was a young man I hated Christianity, but later I came to love Christ and became a great preacher. Who am I?
2. There was a time when a rich man wished me to dip my finger in water and cool his tongue. Who am I?
3. I was a woman who was a merchant and sold royal purple cloth in the markets of Thyatira. Who am I?
4. I have often been referred to as "the beloved physician." Who am I?

Answers to Last Week's Quiz

1. Amos—Amos 1:1
2. Elisha—II Kings 5:1-14
3. Daniel—Daniel 7
4. Elijah—I Kings 19:1-4
5. Jonah—Jonah 1, 2 and 3

Liturgical Questions

QUESTION: *How much of the Communion Ritual should be used for a Sunday morning Communion?*

ANSWER: This question is an unhappy reminder that it is not unusual to observe so-called Communion services where the minister omits required parts of the Liturgy, substitutes his own improvisations, administers elements that have not been consecrated, and in general reveals a surprising ignorance of the solemn significance of the Sacrament of the Holy Communion.

The current trend toward the recovery of our lost heritage in worship calls for a strict re-evaluation of the meaning of the Holy Communion in terms of the elementary techniques necessary to its proper administration.

Part of the problem raised by this question stems from the widespread practice of quarterly, or even annual services of Holy Communion. This is strictly alien to historic Methodism and goes back to Puritanism, not to Wesley.

For at least a thousand years the Holy Communion was the normative morning worship in the Christian Church. During these centuries the church developed a *Liturgy* or *Use* for the celebration of Holy Communion which is a beautiful and awesome thing to behold. This *Use* or *Ritual* is so perfectly constructed that to omit any part of it causes the service to fall apart and thus to lose its meaning. (This might be one reason why so many people stay away from Holy Communion—an instinctive feeling that when the service is mutilated it loses any validity.)

Methodism's Order was taken directly from the *Book of Common Prayer* and the Rubrics (rules) are clearly indicated. At the beginning of each part of the Order, the Rubrics read, "Then shall the Minister say, etc." Wherever these words appear, they mean that the following passages are not to be omitted under any circumstances. When the Rubrics read, "Then may the Minister say, etc." the following passages may be properly omitted. (It will be noted that this applies only to minor parts of the Ritual.)

The best rule to follow is this: Always and everywhere use all the Ritual with the proper Preface, Collect, Epistle, and Gospel for the day. If the congregation is small, there may be time for a brief sermon or meditation—but it must be appropriate for the occasion! If the congregation is large, omit the sermon altogether; after all, the Liturgy of Holy Communion is sufficiently dramatic and colorful to stand alone, if it is competently said.

V. E. Queen

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Small kindnesses, small courtesies, small considerations habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—*M. A. Kelly.*

Announcements

The officers of the Western North Carolina Conference Duke Alumni Association, meeting in Durham recently, set the date of the annual alumni dinner during conference for Friday, June 14, at 5:30 p.m. at the Waynesville High School Cafeteria. The Association officers met with Mr. Charles Dukes and Mr. Fred Whitener of the Duke Alumni office and Dean Cannon of the Divinity School to work out details of the annual dinner meeting. The Rev. Earl Brendall, of Waynesville, is president of the Association.

The annual meeting of the Gastonia District Mission Society will be held at Aldersgate Church, Shelby, Feb. 26, 7:00 p.m.

The Gastonia District Conference will be held at First Church, Gastonia, 9:30 A.M., March 26, and on April 26 the Conference on Church-related Vocations for youth of the district will meet at First Church, according to the announcement by District Superintendent James G. Huggin.

Notice to Pastors

After March 1, the rate on every-family subscriptions to the "North Carolina Christian Advocate" will be \$2. This gives a saving of fifty cents over the individual rate.

Those churches which have begun securing every-family subscriptions are urged to finish the job as quickly as possible, in order to take advantage of the old rate of \$1.50. Subscriptions to be accepted at \$1.50 must be postmarked no later than March 15.

The price of individual subscriptions will remain at \$2.50 for the present.

"Our chief problem is not how to produce more supersonic planes, but how to develop more superior people who will be wise, good, and mature citizens at home and abroad."—*President Harold C. Case* of Boston University.

LETTERS TO THE EDITOR



NOT QUITE UNKNOWN

Dear Editor:

I have been reading and become much interested in "the Advocate's Hundred Years." I know you give a bow of thanks to L. Branson, I believe the first publisher, you say "the almost unknown local preacher." I can tell you a little more—He lived on in Raleigh until his death in 1898, at the age of 76, still publishing many little and larger things.

Shortly before his death he wanted to have published a book of original poems by men and women who lived in North Carolina. I visited him at that time and we had much pleasure and fun reading them as they came in. I don't think it was ever published.

His wife was Edith Cunnigim, the daughter of a Methodist minister. His son was Professor Eugene Branson who taught Rural Economics at Chapel Hill for several years, was given two trips to Europe to study over there. Lerr Branson was my mother's brother—this is why I know so much about him.

Yours truly,

MRS. M. W. RUSSELL

BOOK REVIEWS

WHATSOEVER THINGS ARE LOVELY, by Sneed Ogburn. (Pageant Press. Price, \$2).

Psychologists tell us that poetry is the most primitive form of writing; children speak in poetry and unlearned people use it in their natural speech. Yet there is poetry and poetry! Rare indeed is the book of poems which reveals a true poetic gift combining sense and sensibility, imagination and artistic form. In this small volume, Sneed Ogburn, former missionary to Japan and member of the W.N.C. Conference, has combined all four with marked success. These are more than mere sentimental religious ditties; they are excursions into the realm of true poetry by one who looks at life from the standpoint of an earnest faith, and they are written in a manner which leaves the reader wondering how these thoughts could have expressed in any other way.—R. P. M.

Understanding and Counseling the Alcoholic by Howard J. Clinebell, Jr., Abingdon, 252 pages. \$3.75.

Many books on counseling in general and counseling alcoholics in particular have appeared since preachers began swapping the pulpit for the swivel chair and the psychiatrist's couch, but this is not just another in the series. Dr. Clinebell has a comprehension of alcoholism never before so thoroughly set forth because, in addition to the best psychodynamic analysis we have yet discovered, he analyses the religio-dynamics involved in the disease in a way that has not been done before. Undoubtedly he has written what will become a standard textbook for divinity students studying pastoral care.

According to the author, AA has proved to be the most successful way to produce sobriety in the alcoholic. Preachers, take note: If you have developed frustrations trying to sober up an alcoholic using your counseling techniques, get the AA to take him over. When they have kept him sober a while, he will still need counseling.

Part III, dealing as it does with the minister's counseling role, will have little interest for anyone but the minister, but he should most certainly find help in these chapters.

And there's a chapter dealing with the ethical aspects of alcoholism that all ministers should read before they preach a Commitment Day sermon.

—O. Kelly Ingram

Between Dawn and Dark, by Frederick Ward Kates. (Upper Room. Price .50).

In time for pre-Easter retreats and special devotional help comes this significant book by the rector of St. Paul's Parish in Baltimore, Maryland. He has gathered quotations from more than a hundred poets and authors ranging from Henry VI to Helen Keller and from St. Anthony to William Temple. The quotations, with more than 20 poems, are tied into 43 general subjects that cover the concerns of any day—between dawn and dark.

This pocket size book offers rich resources for people who lead devotions and for others who seek choice quotations on many topics. (Order from the Upper Room, 1908 Grand Ave., Nashville).

In Memoriam

Five cents a word. Please count your words and send remittance when sending your copy.

MRS. ROBENA M. JENKINS

We, the members of the Robersonville Woman's Society of Christian Service, offer this tribute of love and respect, to the memory of one of our most faithful and beloved members, Mrs. Robena M. Jenkins, who passed to her eternal reward on November 21, 1956.

She was a charter member and also a life member, the membership presented to her by the Society.

Therefore, be it resolved:

First, that our love and sympathy be extended to her daughters and sisters.

Second, that a copy of this tribute be sent to the family, the *Advocate* and recorded in the society's minutes.—Mrs. Clinton House, Mrs. Robert Adkins, Mrs. Paul Roberson.

MARY B. OLINGER

Miss Mary B. Olinger, age 74, passed away on January 24, 1957. She was a member of the Moncure Methodist Church and was a consecrated Christian. During her early life she was a Sunday School teacher, church worker, and a leader in the women's work of the church in the Rainbow Methodist Church on the Hookerton-Rainbow Charge. She believed in the urgency of the gospel, experienced it and shared it. She was in failing health for several years, but accepted her suffering in the Spirit of Christ.—G. C. Kinlaw, pastor.



I'm either going to have to stop running around so much or else stop trying to tell all about my travels. Recently I spoke at two Methodist Men's clubs, at Bessemer Church, Greensboro, and at Main Street Church, Reidsville, and I could fill the column with stories about each one.

Bessemer club is brand new, and I had the privilege of presenting its charter. (Where is the picture someone promised to send me?) President D. A. Baynes presided over the meeting and welcomed the ladies, who had come to see their husbands off to a flying start. Each wife was provided with a membership button to pin on her husband's lapel, and I thought that this was a good idea.

Just as Brother Womble, the pastor, got into his introduction of the speaker, the principal of the school, where the meeting was held, tiptoed up and whispered to him. Womble listened, then finished his introduction, while everyone wondered if some catastrophe had occurred. But nothing was wrong. Mr. Cude was suggesting that, in view of the fact that the young ladies wanted to clear off the table and get to work on the dishes, it would be well to move the meeting to the auditorium—which was a wonderful idea. (I once spoke to a Men's Club where my voice was drowned out by the clatter of dishes and the conversation of the washers.)

But I had my doubts as to how many of my audience would be with me when I got over to the auditorium, and I was amazed and delighted to find that they all stayed by until the bitter end!

I had one suggestion to the men of Main Street, Reidsville, and that was that they arrange some way to identify their beautiful old church after dark, for the benefit of editors in passing. There is a nice sign-board, but the name of the church is not illuminated at night. I was not sure that I was at the right place until I saw the name of the pastor, Jim Stokes.

There are other churches over the state which could help out visitors by putting up signs and lighting up the ones they have.

Main Street is a great church, with an active group of men. Incidentally, I didn't have to talk about the ADVOCATE for the local agent, Mr. Garthorst, made a far better speech than I could. This ex-Marylander is enthusiastic about the church paper and his pastor backs him up.

Pleasant Grove Church is just about midway between Thomasville and only a block from the new dual-lane highway. Despite the ever-present rain, there was a good congregation when I spoke there on Feb. 3. Here is a remarkable rural church whose history dates back to 1830 when the land upon which the building now stands was purchased and the deed signed in the name of Pleasant Grove Associated Methodist Church. Thus this was one of the first con-

gregations of what was later to be called the Methodist Protestant Church.

Mr. Ed Payne, oldest member of the church, who boasts of having spent 89 summers around that vicinity, was present, with Mrs. Payne.

This is another one of those "most beautiful" churches, with a lovely chancel (which is improved, according to the pastor, C. A. Rhinehart, by "the best-looking choir in North Carolina." Without getting into a controversy, I must say that those fine high-school and college choristers certainly do look good, and they sing, too).

Pleasant Grove has done one thing that might be imitated by other historic churches in our state: they have framed the original of the deed to the property and hung it in a prominent place. Our churches need to preserve these valuable records and put them where they can be seen. (Which reminds me that, as a boy, I rescued two Sunday school record books from the old Kennerly's Chapel Church in Lewisburg, Ky., from a bonfire set by some well-meaning ladies who were getting rid of all the "trash" before the coming of a new preacher. There's no telling how many valuable papers they burned before my inquisitive eye discovered their depredations. In the rescued books I found records of the earliest Sunday school in that part of Kentucky, and some very amusing comments written by the secretary, one of which read, "Superintendent very cantankerous this morning.")

One of the high points of my visit to Pleasant Grove was the hospitality of Mr. and Mrs. Fred Kennedy, who entertained us at dinner, following the service. Mrs. Kennedy apologized for the lateness of the meal by saying they had planned to skip church and get it ready, but that she decided not to and thus ran a bit late. She didn't need to apologize. It wasn't very late and that was one of the finest dinners I ever ate. (Moral: Ladies don't ever skip church to cook dinner for a preacher or an editor. The longer he waits the better it will taste.)

We hope to have a news story on the Coaching Conference on Worship which was held at Duke Divinity School recently, but here are a few highlights: John Rudin, Duke professor, displayed an amazing grasp of the subject in his lectures. No wonder the young preachers who take his courses are enthusiastic . . . Vergil Queen, president of the NC Conference Board of Education and also of the Commission on Worship, not only sparked the meeting but entertained a houseful of delegates—and I mean entertained! Anyone who hasn't heard his collection of stories about ministerial mishaps has missed something good . . . The small group of ministers who attended the meeting owe a debt of gratitude to Virgil and C. P. Morris for their enter-

prise in conducting one of the first such schools in this Jurisdiction.

Those of you who read the first Question Box on Worship, printed some weeks ago in this paper, will want to turn to page 15 for the second. This service is provided by the Commission on Worship of the NC Conference and the answers will be written by Vergil Queen and others on the Commission. (Vergil prefers the title, "Liturgical Question Box"), and so it shall be. Now let someone write and ask him what Liturgical means.

This is being written in the midst of preparations for a wedding in the family and my trip to Chicago tomorrow morning. If it doesn't make sense, you'll have to forgive me.

I'm running out of space, but I must tell you this one. It happened at Bessemer when I rode up in the rain and looked for the parsonage. Oddly enough, I missed it and turned in at the High School. Just as I did, Mr. and Mrs. Baynes came by and stopped. "Is this Mr. Marshall?" they asked. I admitted it, and they told me where to go to find the preacher. "How did you know who I was," I asked, for I had never met them.

"Oh," said Mrs. Baynes, "I saw that you were lost and I knew it must be the editor."

Lost or not, I'll see you next week—in passing.

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Number 9

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—Photo by Ronald Royer

A Time for Dedication



Methodists all over the nation are preparing for the great season of penitence and preparation, as we draw near to the Week of Dedication.

Lent begins on Ash Wednesday, March 6, and the Week of Dedication includes this solemn day of penitence and the Day of Prayer on Friday, March 8. Then comes the great Day of Dedication when Methodists will gather in their churches for a high and holy service of consecration to the tasks before them.

In some denominations, Lent is a time of quiet, an opportunity for self-denial in food and amusements. For most Methodists it is also a time of great evangelistic activity, when special services are held in the churches, attendance campaigns are carried on, and the church lights are burning nearly every evening. This is a part of the genius of American Methodism and must be commended. But we must not, in all our hurry and bustle about the King's business, forget the King.

Take time, in the weeks ahead to step inside your church and pray.



People, Places and Happenings

DR. ROGER ORTMAYER, editor of *Motive* magazine, was the speaker at Religious Emphasis Week in Greensboro College last week.

METHODIST MEN OF FIRST CHURCH, Henderson, organized recently and adopted as a project the task of furnishing means of transportation to and from church for those who have no way to get there.

CHAPLAIN AND MRS. CHARLES C. CAUDILL of Kelly Air Force Base, San Antonio, Tex., announce the birth of twin sons, Mike Ashley and Mark Allen, on Jan. 29. Chaplain Caudill is a member of the N. C. Conference.

THE ALAMANCE CHRISTIAN WORKERS' SCHOOL will be held at Graham Methodist Church, March 11-15. This is one of the great schools in the state and attracts a large attendance each year.

DR. LEE F. TUTTLE, superintendent of the Winston-Salem District, was the speaker at the dinner meeting attended by Methodist in the Pilot Mountain, Dobson, Mount Airy Area on March 5. The meeting was held in the Franklin School cafeteria.

WESLEY MEMORIAL CHURCH, Statesville District, will begin a church-wide study of the book, "High Hours of Methodism," for the first three Sunday evenings in March. The pastor, the Rev. W. O. Cooper, will have as his guest on March 17 the Rev. Wilson Nesbit, Conference executive secretary of the Town and County Commission.

THE REV. E. PAUL HAMILTON, pastor of Maple Springs Church and statistician of the WNC Conference was named "outstanding Forsyth County High Point College Alumnus of 1956" at the banquet of the Forsyth County Alumni Association of the college. The Rev. Clifford Peace presented the award. Mr. Peace said that he was sure that one of the factors in the selection of Mr. Hamilton was his part in the building of the new \$260,000 Maple Springs Church.

WILMINGTON DISTRICT is putting on a religious census, seeking to find special points of need for the building of new churches. An elaborate brochure showing a map of the district contains messages from Bishop Paul Garber, the Rev. J. E. Garlington, district superintendent, Paul Browning, district secretary of Evangelism, and Albert Goldfinch, district lay leader. "You are invited to join the F.B.I.," says the heading on one page, and it is explained that those letters stand for "Find them, Bring them, Inform them."

SIX GUEST SPEAKERS conducted a preaching mission at Saint Paul Church in Goldsboro last week. Mr. Walter F. Anderson, lay evangelist of Raleigh, spoke Sunday night, and was followed by the Rev. Howard P. Pallow of Raleigh, Monday; the Rev. D. E. Earnhardt of Clinton, Tuesday; the Rev. W. L. Clegg of Raleigh, Wednesday;

the Rev. Leon Russell of Rocky Mount, Thursday; the Rev. Robert W. Bradshaw of Wilson, Friday. The general theme for the week was "Vital Evangelism Today." The series was arranged by the pastor, the Rev. Leon Couch.

THE CONGREGATION OF LOUISBURG CHURCH voted unanimously, on February 10, to proceed with the building of a new education plant. Demolition of the old plant began on the following Tuesday and construction of the new building is expected to begin about the middle of March, according to the pastor, the Rev. George

Notice to Pastors

After March 1, the rate on every-family subscriptions to the "North Carolina Christian Advocate" will be \$2. This gives a saving of fifty cents over the individual rate.

Those churches which have begun securing every-family subscriptions are urged to finish the job as quickly as possible, in order to take advantage of the old rate of \$1.50. Subscriptions to be accepted at \$1.50 must be postmarked no later than March 15.

The price of individual subscriptions will remain at \$2.50 for the present.

W. Blount. The building will have a basement and two floors and will be attached to the church sanctuary in the place where the old building stood. The present plant was erected in 1914 and has become inadequate to meet the needs of its growing congregation.

GROUND WAS BROKEN for the new building at Puett's Chapel, Gastonia District, on February 3. Despite a drizzling rain a large number of the members of the church were present for the ceremonies when District Superintendent J. G. Huggins, A. C. Carpenter, chairman of the building committee, the Rev. G. H. Needham, pastor, and Otis Carpenter, chairman of the official board, turned the first spadefuls of earth. Plans for the new structure have been completed and much of the material is on the ground. Located near Dallas, the new church will be of brick and will cost \$43,000 or more.

News of Methodism

Students Will Work In Summer Projects

About 150 Methodist college students will give volunteer Christian service next summer in eight missionary service projects at home and abroad. The projects, includ-

ing work camps and community service programs, are under the joint auspices of the Methodist Student Movement and the Boards of Missions and Education. Announcement of the projects was made by the Rev. R. Claude Singleton, New York director of student work for the Board of Missions. A combination work camp and travel seminar in Europe has been expanded from 25 to 50 students and will be the largest of the eight projects.

World Service Gifts Show 15% Increase

Two-thirds of the way through the current fiscal year, Methodists had sent only about half of their annual apportionment for World Service to the central treasury at Chicago, the Rev. Dr. Thomas B. Lugg treasurer, reported. Even so, receipts for the eight-month period (June, 1956 through January, 1957) amounted to \$6,054,982—a gain of 15.99 per cent over a similar period a year ago. Goal for the year is \$12,200,000.

Shift Pension Office

The Board of Pensions is transferring most of its business operations from its Missouri Corporation office in St. Louis to its main office in Chicago, according to the Rev. Dr. Charles L. Calkins, general secretary. The Rev. Dr. J. Wilson Crichlow, assistant secretary of the Missouri Corporation since 1947, will transfer from St. Louis to Chicago. Benjamin F. Frick, Jr. will be in charge of an investment office which the board will maintain at St. Louis for endowment funds it administers there.

THE REV. RICHARD G. BELCHER of Nashville will become director of the department of the local church of the Board of Missions, New York, about May 1. For the past seven years he has been executive secretary of the Interboard Committee on Christian Vocations.

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"Religion gave birth to democracy and our national security lies in Christian education . . . our Christian colleges are the greatest bulwark against alien 'isms.'"—Bishop William T. Watkins.

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855

THE METHODIST BOARD OF PUBLICATION

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Mail Form 3579 to P. O. Box 508,
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... by the EDITOR

'Holding the Bag with Jesus'

Harry L. Golden, whose pungent pen lends grace and wit to our contemporary journal, *The Carolina Israelite*, has a letter in a recent issue of *The Christian Century* in which he ruminates in characteristic fashion upon the strange thing that has been happening to the Christian churches of America.

After describing some of the modern developments which seem to him to be heading in the direction of ancient Jewish monotheism, in contrast to the historic faith of Protestantism, Editor Golden says,

Is this good or bad for the Jews? It is still too early to form an opinion. But I know that if I were asked to make the decision which confronted many of my ancestors: "Become Christian or die!" I would not hesitate to select one of the more modern Protestant churches in a good neighborhood and join up. . . . Through the centuries when the name of Jesus was taboo among our people, Christianity was very firm in its faith. But the moment our rabbis began to say a good word for him, the Christians began to run toward the nearest exit. If this trend continues, *I am afraid the Christians eventually will leave us holding the bag with Jesus.*

In those humorous words of our Jewish friend there is a core of hard fact. It is true that Protestantism has turned away from the doctrine of the divinity of Christ, which is at the very heart of our Gospel. It is true also that the modern emphasis upon a fuzzy and sentimental view of God as a beneficent Father who, in the words of the sentimental ditty, is always ready to smile and say "I'll forgive," has almost destroyed our ancient concept of sin and punishment.

Could it be that one day we will have to turn back again to the Jews to find the Christ whom we have lost?

We would not say that conditions are as dark as they seem to Mr. Golden. There are indications that the days of so-called Modernism, with its rejection of Christ's divinity and its acceptance of a pallid humanism, have run their course.

But wouldn't it be a sad joke on us, if, as he says, we go upon our way, hunting for God in science, psychology, and social panaceas, and leave the Jews alone to cherish and to follow the One whom their rulers once rejected but whom their common people followed gladly?

Could it be true that only the Jews—who have themselves known rejection and persecution—can fully understand the Man of Galilee?

Egghead Idol

Just as we had about decided that American youth were completely allergic to education in any form and devoted entirely to rock-and-roll sideburns, along comes a new teenage idol in the person of handsome and intellectual quiz-champion Charles Van Doren who for eleven tension-filled weeks has kept America on the edge of its seat watching to see if he can keep up his winning streak. Says *Time* magazine, "Just by being himself, he has enabled a give-away show, the crassest of lowbrow entertainments, to whip up a doting mass audience for a new kind of TV idol—of all things, an egghead."

While we cannot help wondering if the gambling element in "Twenty-one" may not prove as devastating to the morals of our teen-agers as Elvis Presley's wiggles, we join with millions

of other viewers in watching with bated breath as Charles sweats out a session with visible agony and delightful earnestness. And we are tempted to let out a loud huzzah at the spectacle of an intellectual hero for a change. It is high time that erudition got a chance at popularity.

In contrast to some other quiz shows, "Twenty-one" does not depend for its popularity upon the amount of money that it gives away. The fabulous stake of \$122,000 seems of little account compared to the fun of winning, and most viewers have already learned that Charles Van Doren cannot hope to pocket more than \$32,000 after Uncle Sam takes his cut. It isn't the money that intrigues us; it is the amazing spectacle of watching a really brilliant mind at work!

Theodore Nagler, who has challenged the brightest minds of America on another program, is not in Van Doren's class. Nagler depends upon his ability to remember practically everything that he has ever read; he recites bits of information with all the impersonality of a calculating machine, and, asked for an opinion or additional information, without the prompting of a direct question, he falters and fails. But Charles Van Doren stands there with furrowed brow, chewing his lip and rolling his eyes, while muttering to himself little scraps of mental connective tissue, and listeners can hear the process of intellectual excavation as it goes on, digging up bits of associated fragments of knowledge and putting them together to produce the answer.

If he does nothing else, he has made us aware that intelligence is remarkably attractive—and that, sometimes, it has some market value! And if, as a result of his emergence as a new TV idol, the youth of our country decide to take up studying instead of "rocking," we shall rise up and call him blessed.

Too Many Mounts

The Feb. 7 issue carried what was supposed to be a news story on the proposed church building at Mount Holly, where WNC Conference Secretary Charles D. White is pastor. How it managed to come out with the name "Mount Olive" is one of the mysteries of journalism, but it did, and the editor's face is very red. But if we had to make such a terrible mistake, we're happy that it happened to somebody like Charlie White, who, after years of correcting copy for the *Journal*, knows how easy it is to get things wrong. It couldn't have happened to a nicer fellow, and, as proof of his forgiving nature, he hasn't said a word about it.

Blame it on the fact that there are just too many "mounts" in North Carolina.

(Now we shall read this over very carefully in search of errors. It would be just like us to miss-spell his name.)

With Other Editors . . .

DAUNTLESS ROCKY MOUNT

Back when several North Carolina towns were competing for the proposed four-year Presbyterian college, Rocky Mount made one of the strongest bids.

The decision went to Laurinburg, but Rocky Mount spirits were downed only momentarily. Rocky Mount set its sight again. The Methodists promised a college if Rocky Mount would raise \$1,750,000 of the necessary \$4,000,000 for a four-year denominational school.

This Rocky Mount did—and more. On November 9 Governor Hodges was on hand for the kickoff of a fund-raising drive. Recently Rocky Mount counted up and found more than \$2,000,000 had been pledged toward North Carolina Wesleyan College. A site has been donated on U. S. 301 five miles from Rocky Mount.

Thus Eastern North Carolina will have another four-year college to add to the only two—East Carolina College at Greenville and Atlantic Christian College at Wilson—it now has. North Carolina Wesleyan will probably reach completion about the same time as the Presbyterian college at Laurinburg and the number will be four.

The undaunted spirit of Rocky Mount can do a lot for a town—and a state.—*Greensboro Record*

Higher Education Is a Major Problem Says Chancellor Tolley

Excerpts from an address, "Church and Campus in Our Contemporary World," by Dr. William P. Tolley, chancellor of Syracuse (N. Y.) University at the Methodist District Superintendents' Conference, Conrad Hilton Hotel, Chicago, Feb. 11, 6:30 p.m.

For the next ten years the expansion of higher education will be one of our major national problems. There is a frightening shortage of teachers, classrooms, laboratories and facilities and personnel of almost every kind. And enrollments at the college level will mushroom upward whether we are ready or not.

What part will The Methodist Church play in the meeting of this great need? To anyone familiar with Methodist history it is inconceivable that we shall play an unimportant role. In discussing this recently with Dr. John O. Gross (a general secretary of the Board of Education, Nashville, and director of the Commission on Christian Higher Education) he remarked that it is difficult to overemphasize this—and then he added: "Methodism did appeal to the toiling underprivileged masses. Through the grace of God it so effectively mediated, it lifted these people and their sons upward. Now it no longer is the church of the underprivileged, but of the privileged—the persons who make the mind of the world. It must therefore recognize that its mission in this hour is to educate as zealously as it has evangelized."

The force of this statement is clear when we see the extent to which the world is turning to the United States for leadership in almost every field of learning and culture.

For what may be a brief or a long moment, America is in the center of the world's stage. What we do in the field of education has repercussions in every part of the globe. In a very real sense our colleges are now mission schools, and the world is their parish. Everywhere one sees the movement of students across national boundaries. The battle is on for the minds and loyalties of men, and the new task of the colleges is to train the general staff of the human race.

There is no evidence that Methodists are any less interested in Christian education today than they were in the early years. This interest, however, has not always been challenged and put to work. In recent years there has been a steady erosion of denominational ties and increasing confusion as to what is meant by a Methodist college or university. It will not be easy to reverse this movement and re-establish clear and meaningful relationships. Yet it is imperative that this is done.

I wish it could be said that colleges and universities established by the church will remain Christian in outlook and point of view even though they discontinue their denominational connection. Unfortunately, the record to the contrary is all too clear. As Bishop O. P. Fitzgerald said long ago, "Christian education, as matters stand, means denomination education . . . Usually, where there is no denominational bias, the bias toward Christianity itself is very slight."

It is like being a Christian without belonging to a Christian church. It is possible, but not as a rule enduring.

As education gets increasingly secularized those interested in Christian education are frequently willing to settle for what Sir Walter Moberly calls "a small 'place in the sun' for specifically 'religious' interests. Thus Christians have striven to make good a claim for the creation of a faculty of theology or for the inclusion of some form of religious teaching among the options for a general degree, or to set up here and there a hall or residence under religious auspices as a small enclave in the middle of a secular university. Certainly such things have their value. But the main issue which concerns us is quite different. It is this: 'What can Christian insight contribute to enable the university to be the University.' It is

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A Prayer

I thank Thee, my Father, for the measure in which Thou hast indeed wakened my heart to the sense of Thy love. I thank Thee for what my own life has known of Thy generous dealing, for the mercies that have not been withdrawn from my undeserving and ungrateful heart, for the love that still stands knocking at my door, despite all my delays and refusals. Father, accept the penitent gratitude which, late as it is, I bring to Thee, and make it less unworthy to be offered in response to Thine own self-giving love. Amen.—METH. RECORDER.

✠

here that we have hitherto been so culpably lacking. The vital question is not whether the university does or does not include certain directly religious activities. It is concerned with the university's *raison d'être* and with the whole of its life and work."

This goes to the heart of the matter. Certainly if Christian values are to be influential in a culture alarmingly weighted toward material and external values it will be through schools and colleges clearly committed to Christian education. The brightest hope of the free world is the Christian message which feeds and strengthens man's inner life. It is the problem of man's inner life which is the point at issue in western culture. It is the Christian emphasis on man's inner life that has been the saving grace of our national inheritance. Yes, "the Kingdom of God is within you." Without this we see the paradox of Western industrial man—brilliant in material achievements—empty and bankrupt in inner life.

I am deeply troubled about the future of higher education as I see the steady drift toward strict neutrality about values and religious faith. Neutrality is not enough—it leads to sure disaster.

Unless the yeast of religious faith leavens the whole lump of culture all may be lost, all may go down to darkness.

And so, to paraphrase a statement of Dr. John G. Gross, "This is the hour of twelve for Christian culture. It is the hour of twelve for Methodist education. As the clock strikes in the providence of God, a great need and a great movement should be joined."

State Council of Churches Holds Annual Meeting

The 20th Annual Meeting of the North Carolina Council of Churches, held January 29-30 in Home Moravian Church, Winston-Salem, was one of the best attended in the Council's history. Almost 400 delegates to the Council assembly and the women's department registered during the two days. This did not include hundreds of visitors, both from Winston-Salem and out-of-town.

Those attending heard inspirational addresses by Dr. G. Ray Jordan, Dr. Albert T. Mollegen, Dr. J. McDowell Richards, Mrs. Monica Owen, Mr. A. T. Spaulding, and Mrs. Theodore O. Wedel. Capacity crowds were at each of the four luncheon or dinner meetings held from Tuesday noon to Wednesday noon. A large congregation was present for the Tuesday evening worship service, and both the Pastors' Conference and the Women's Department meetings filled the rooms assigned them.

In business session, the Council re-elected Bishop Richard H. Baker, Dr. Cecil W. Robbins, Mrs. J. H. Rountree, Mrs. P. Hunter Dalton and Mr. E. B. Hobgood to the posts of president, first vice-president, second vice-president, secretary and treasurer, respectively. Mr. A. T. Spaulding, Durham insurance executive, was newly elected to the office of third vice-president; Mrs. B. Frank Hall, Wrightsville Beach, was elected president of the Women's Department, becoming automatically fourth vice-president of the Council; and Mr. Bill Price, Burlington businessman, was elected Finance Chairman. Joining these general officers were seven members-at-large for the class of 1959, plus two replacements in the class of 1958. The delegates also voted a combined Council-CROP budget of \$61,870, which includes expected CROP disbursements for overseas aid of \$30,000; unanimously adopted a resolution deploring violence in race relations; and voted to study more extensively the problems of both Weekday Bible Teaching and Comity.

College Presidents to Meet at Lake Junaluska

Some 500 presidents and trustees from the nation's Protestant church-related colleges are scheduled to meet at Lake Junaluska, N. C., June 28-30.

The National Committee of Church Men for Church Colleges has initiated the conference as the first of a series of meetings to study problems facing church-related colleges.

Milburn P. Akers, Chicago, is chairman of the committee, which was organized in

1956 by two units of the National Council of Churches. A Methodist layman, he is executive editor of the Chicago *Sun-Times*.

Co-hosts for the three-day meeting will be the Division of Educational Institutions of the Methodist Board of Education and the Board of Christian Education of the Presbyterian Church, U.S. Conference co-chairmen are the Rev. Dr. John O. Gross, Nashville, and the Rev. Dr. Hunter B. Blakely, Richmond, Va.

Dr. Gross is general secretary of the Methodist board's Division of Educational Institutions, and Dr. Blakely is secretary of the Division of Higher Education of the Presbyterian board.

"This will be the first meeting of its kind in the United States as the committee joins with two denominational boards of Christian education," Dr. Gross said.

Bishops Call for Ministerial Recruits

Heavy concentration upon ministerial and missionary recruitment was urged upon 700 Methodist leaders—bishops, district superintendents and other officials—by Bishop Richard C. Raines of Indianapolis during the District Superintendents Conference in Chicago February 12.

"We urgently need each year 1,200 pastors for replacements, 500 for new churches, 275 for chaplaincies, 450 for multiple ministry associates and 375 for circuit churches that have become one-church appointments," he told the three-day conference in session here at the Conrad Hilton Hotel.

Bishop Raines attributed this ministerial shortage to the relatively slow growth of his denomination as compared with population gains. Lack of sufficient ordained fully trained ministers has resulted in the filling of a third of the Methodist pulpits with supply (lay) preachers, he said.

Similar shortages exist in other church-related callings, according to Bishop Raines. He challenged the Methodist officials to find and train 100 new deaconesses each year, 350 missionaries, 280 directors of religious education, 255 campus religious workers, and 4,000 student nurses for the 71 Methodist hospitals.

Chaplain service was highly commended by the bishop: "Most of our country's physically sound youth are spending approximately two years in the armed services. The church forgets and neglects them to her own and their peril. Should not every able-bodied youth minister offer to serve for a period as a chaplain? This experience would increase his effectiveness as a Christian minister. The service men in his congregation would know that while they were taking it, he, too, was taking it."

Shady Grove Church Begins New Building

Some time next spring the congregation of Shady Grove Methodist Church hopes to move into a new church facility for which work was commenced this week.

The edifice will rise on the church's 100-year-old site located on the "Old Trenton Road," about 10 miles southeast of Kinston.



Members of Shady Grove Methodist Church are pictured as they commenced work on their new building to replace a 47-year-old frame structure on the congregation's 100-year-old site. Those on the building committee are Chairman Paul Gilbert, Hilton Moore, George Davenport, Mrs. Leslie White and Mrs. Wilson Lowery. Members say, "if the weather is good and the money comes in okeh, we'll move in by spring."—(Photo by George Denmark, Jr., staff photographer, Kinston Free Press).

The brick structure is being erected adjacent to the building now in use. When the new church is ready for occupancy, the 47-year-old frame unit will be torn down and the space used for lawn and parking.

The site which was purchased in 1857 for \$40 contains two acres.

Shady Grove has 120 members and a Sunday School of 96. Attendance at the Sunday School averages 78 per cent, according to Hilton Moore. Moore is the superintendent and has not missed a Sunday in 11 years.

Room for Overflow

One wing of the church will contain Sunday School classrooms. There will be folding doors separating the departments from the sanctuary. There will be space for 240 worshipers in the auditorium with overflow facilities for 100 more in the Sunday School rooms.

Plans call for a fully-equipped kitchen in the Sunday School wing.

Members of the congregation are planning on contributing all labor possible in order to hold costs down. Oscar Casey has been hired to supervise the construction and it is expected that brick masons and other skilled craftsmen will have to be employed.

The pastor of the church is Durwood Wiggins, who is a student at Atlantic Christian College in Wilson.

Another New Methodist Landmark

Another beacon for Methodists of Western North Carolina Conference, and a new landmark for Buncombe County, is the recently completed sanctuary of the Acton Methodist Church which stands at the eastern entrance to Hominy Valley, just west of the city of Asheville, North Carolina.

The edifice, adjoining an educational unit completed in 1950, is just across Sand Hill School Road from the original church which was constructed from handmade

bricks shortly after it was organized back in 1889. The name "Acton" was given the church by J. W. Hawkins, one of the early church trustees who had become postmaster. He renamed the post office formerly known as Hawkins, and gave the new name to the new Methodist church.

First pastor of the charge was the Rev. J. T. Stover and at that time it was part of the Sulphur Springs Circuit which included Balm Grove, Sardis, Pleasant Hill, Montmorenci, Riverview and Snow Hill. Other ministers who served at Acton Church include: the Revs.: J. T. Stover, Frank Austin, A. L. Lathen, H. L. Powell, S. L. McIntosh, C. H. Curtis, J. M. Campbell, James Green, T. A. Groce, E. L. Reynolds, H. E. Bolick, V. R. Masters, John A. Lowder.

The Rev. I. P. Rutledge, the present pastor, will share the pulpit with the Rev. J. W. Fitzgerald, superintendent of the Asheville District, at the opening of the new sanctuary on March 3. A series of special services has been planned for the entire month of March, including Holy Communion and the laying of a cornerstone. Former pastors of the church have been invited to participate in these special services, and former members are invited to pay a return visit to Acton Church for the opening of the new sanctuary.

The church membership now totals 295 and it is among the leaders of the 15 churches in the Hominy Valley Area. Acton will be host for the second time to the United Hominy Valley Church Training School later this month. Mr. Max Dillingham, superintendent of the Acton Sunday school, is now serving as president of the Hominy Valley Methodist Men's organization.

Among the members of the Acton congregation are descendants of many of the families who were active in organizing the church sixty-eight years ago. Members of the building committee include the following: Ray Orr, chairman; William Henry, Alvin Byrd, J. D. Ray, Allen Pritchard, George Taylor, Mrs. Rupert Crowell and Mrs. Dale Thrash.

WNC Evangelistic Rallies Scheduled for March 4, 5, 6

Bishop Nolan B. Harmon and Dr. Leonard H. Cochran will be the featured speakers for three meetings in the WNC Conference, sponsored by the Conference Board of Evangelism. Dr. Cochran is pastor of Mulberry St. Methodist Church of Macon, Ga. For eight years he served as chairman of the Board of Evangelism of the South Georgia Conference, was chairman of its delegation to the General and Jurisdictional Conferences of 1956, and is now chairman of the Jurisdictional Committee on Evangelism.

The first of these rallies will be held at Trinity Church, Asheville, March 4, and will begin at 10 a.m. Bishop Harmon will speak in the morning and Dr. Cochran in the afternoon. The meeting will close at 3 p.m. Ministers and other church leaders from the Asheville, Marion, and Waynesville Districts will attend this rally. On March 5 a meeting will be held in First Church, Newton, for the Charlotte, Gastonia, Statesville, and North Wilkesboro Districts. This meeting will begin at 4 p.m. and will close at 9 p.m. The rally at First Church, High Point, will be held on March 6 and will also begin at 4 p.m. Bishop Harmon will be the afternoon speaker and Dr. Cochran will speak in the evenings. Ministers and laymen from the Greensboro, Salisbury, Thomasville, and Winston-Salem Districts will attend the meeting at High Point.

In addition to the two inspirational addresses, the rallies will be characterized by great congregational singing led by Russell Montfort, a member of the Conference Board of Evangelism. There will be a sharing session in which examples of outstanding work in the field of evangelism will be given. A sandwich luncheon or supper will be served at each meeting. Dr. J. Clay Madison, chairman of the Conference Board of Evangelism, will preside at the sessions.

In addition to pastors, members of local church commissions on membership and evangelism are expected to attend, and all others are invited. The evening meetings especially should draw a large attendance of lay men and women from the surrounding areas.

Week of Dedication Set for March 3-10

Methodist churches throughout the nation will observe a Week of Dedication, March 3-10, according to an announcement made by Bishop Hazen G. Werner of Columbus, Ohio.

In announcing the church-wide observance, Bishop Werner called the denomination's nine million members to make the week "a time to come to a deeper understanding of your role in the missionary life of your church."

The Week of Dedication is set aside by action of the church's General Conference as a period for special services, prayers for those in the mission fields, and the receiving of an offering for special missionary projects.



Above is a picture of a 5-room cottage located on the grounds of the Methodist Home for the Aged in Charlotte, North Carolina, which has just been completed and is occupied by two resident members of the Home. This cottage was given to the Home by Mrs. Terry, a member of the board of managers, as a memorial to her husband, the late Mr. George H. Terry. Mr. Terry was an active member of our board of managers, and served as auditor of the Home for a number of years.

This gift has made it possible for the Methodist Home to be able to serve two additional persons. The Home is very fortunate in having friends like Mrs. Terry, who is supporting the Home in such a worthwhile way. At the present time the Home has 42 persons who have been approved for membership by the Admission Committee and are waiting to receive word that a room is available for them.

One of the first claims on the church-wide offering is a \$150,000 fund for Crusade Scholarships to make possible study in this country by nationals from other lands.

Total offerings for the Week of Dedication have approximated \$700,000 annual-



LEONARD H. COCHRAN

ly during the past four years. There is no over-all goal stated.

Bishop Werner, in urging wide observance of the Week of Dedication, asked individual churchmen to "pray daily that God may find you more receptive to His will . . . Remember in prayer those who serve in mission fields, at home and abroad."

"Upon your response," the bishop declared, "rests the needs of students, of victims of disaster and specialized projects not otherwise provided for in the church's budget."

Sunday, March 10, is the Day of Dedication, climaxing the week's observance.

Offerings are divided on the basis of 30 per cent for national missions, 50 per cent for world missions, and 20 per cent for the Methodist Committee for Overseas Relief.

Projects under national missions include work in Hawaii, Alaska, the Indian Mission, Puerto Rico, and special ministry to Latin American groups in Texas.

Under world missions, projects include a building for Goodwill Industries in Uruguay, an Okinawa Student Center, work in the Philippines, a dormitory at Lucknow Christian College in India, and a hospital in Sarawak.

The MCOR gifts include work for Korean orphans, interdenominational relief and rehabilitation projects, tuberculosis control in India and help for victims of floods, fires, earthquakes and war.



SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

100% Churches

First, N. Wilkesboro, John H. Carper, 205
Jefferson, W. E. Fitzgerald, 58
Anderson, P. M. Porter, 16
Center Hill, P. M. Porter, 6
First Church, Elkin, J. C. Reichard, 238
Epworth, Durham, D. M. Sharpe, 64
Providence, J. E. Mahoney, 71
Bethany, Dan E. Meadows, 36
Jones Spring, Joe Wagnon, 23
Oak View, High Point, Geo. C. Starr, 102
Glencoe, L. G. Williams, 23
Wilkesboro, C. M. McKinney, 100
Piney Grove, V. N. Allen, 12
Snow Hill, R. F. Hilliard, 60
Lebanon, D. A. Petty, 44
Stantonsburg, D. A. Petty, 107
Bethlehem, J. W. Parker, 15
Harrison, R. J. Crowder, 66
Red Hill, E. A. Hackney, 14
Pierce, J. T. Smith, 18

Not 100%

Bethlehem, Claremont, R. D. Ware, 12
Boulevard, Statesville, D. B. Alderman, 23
First, Mount Holly, Chas. D. White, 19
North Morganton, W. G. Burgin, 24
Four Oaks, H. F. Surratt, 15
Philadelphia, R. N. Knight, 24
Cedar Island, James G. Lupton, 12
First, Rockingham, W. R. Stevens, 21
Pine Grove, E. M. Heath, 18
First, Henderson, A. S. Parker, 15
Shady Grove, J. T. Frazier, Jr., 13
First, Lenoir, Herman F. Duncan, 31
First, Maiden, G. G. Adams, Jr., 18
Clinchfield, J. H. Barnes, 18
Archdale, O. L. Brown, 42
Morning Star, K. D. Crouse, 17
Guilford Circuit, H. C. Beck, 20
First, Newton, J. J. Holmes, 12
Fair Grove, Herbert Penry, 11
Carraway Mem., Greensboro, T. G. Madison, 1
St. Paul, Rocky Mount, L. P. Jackson, 23
Dellwood Chg., G. R. Barringer, 10
Central, Asheboro, A. M. Smith, 21
Trinity, Durham, M. W. Lawrence, 25
Carthage, M. C. Henderson, 15
Shiloh, J. B. Hurley, 16

Wilmington District Conference Features Emphasis on Local Church

By DALLAS MALLISON

"The Methodist Church in eastern Carolina is but a sleeping giant," asserted Dr. C. P. Morris of Durham, N. C., Conference Director of Education, "and all it needs is to be fully awakened to its latent possibilities."

"The Church is no stronger than the local churches which make it up," Dr. Morris declared in discussing the new quadrennial emphasis upon "The Local Church." He said that the evolving program to carry out this new emphasis "could transform our Church within the next four years."

He was speaking to the several hundred delegates assembled at the day-long annual conference of the Wilmington District which was held on Tuesday, Jan. 22, at Trinity Methodist Church in Elizabethtown. Dr. J. E. Garlington, the new district superintendent, presided. There are about 85 churches in this district coming from the counties of New Hanover, Pender, Bladen, Robeson, Columbus, and Brunswick.

There is as much a crisis in Christian Education as there is in general secular education, he declared. Secular education can never accomplish, he said, what church education seeks to achieve, and this fact alone places a responsibility upon the church to play its own role in education equal to the responsibility that is placed upon the state to do its own part.

The Church is simply not training a sufficient number of leaders, especially ministers and missionaries, Dr. Morris said. The rapid growth in population, he declared, is increasing the educational needs. By 1970 the number of college-age youth is expected to double, he pointed out.

Dr. Garlington outlined an extensive program which is designed to revitalize the local church in his district. He expressed the same alarm that Dr. Morris did concerning the increasing need to put new life in the local church. Many churches are reporting fewer members or a net loss, he pointed out. Also, many churches are reporting no new members by profession of faith.

The first part of the new program is the making of a district-wide census in every community in the district where a church is now located to determine the possibilities of new members. The second step is to carry out on Sunday, May 19, a district-wide laymen's visitation program. On that day from 9 to 12, 2 to 5, and 7:30 to 9:30 these laymen will conduct an intensive community-wide visitation program.

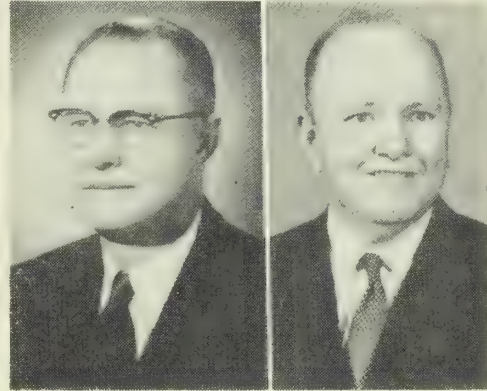
The featured speaker of the day was A. G. Jefferson of Lynchburg, Va., a nationally known Methodist layman. He described himself as "just a businessman" and "just a sinner saved by Christ." He spoke on the subject of "Stewardship" and brought greetings from Bishop Paul Garber.

Declaring that Jesus had much to say about material things, money, and tithes, the speaker devoted his whole attention to this general subject. In 1955 total church giving represented only 1.11 per cent of

the national per capita income, he said. The Methodist Church stood 41st among the 50 leading denominations. It stood 12th among the 15 largest denominations.

"Tithing is good business as well as good religion," the speaker asserted. He said he and Mrs. Jefferson had for years kept what they call their "Lord's pocketbook" in which is placed the tithes and from which the money is drawn only for charitable, civic, and religious purposes. The tithe is literally "God's Storehouse," he declared.

He said that during the past 15 years he and Mrs. Jefferson have kept from three



Left: Bro. A. G. Jefferson of Lynchburg, Va., nationally-known layman, who brought greetings from Bishop Garber and spoke on tithes, money, and the proper use of material things; right: Dr. J. E. Garlington, new superintendent of the Wilmington District, who announced (1) an extensive district-wide program to revitalize the local church in his district, and (2) the early formation of a new suburban Wilmington City church.

to four boys and girls in college—from funds in "the Lord's pocketbook."

"We must not think in terms of bigness," declared the Rev. Thomas A. Collins of Raleigh, executive secretary of the N. C. Conference Board of Missions and Church Extension. He pointed out that in all kinds of places his agency had been able to form 46 new churches during the past four years. Made possible largely through the Ten Dollar Club, the new churches were formed in fishing villages along the coast, mill villages, rural areas, and new suburban sections.

The subjects of temperance, liquor, and alcoholism received much thought and attention. The Rev. G. L. Kinley, pastor of Bethesda Church and district secretary of temperance, endorsed the state-wide petition conducted by the Allied Church League to seek a State referendum on the liquor question from the 1957 General Assembly. He announced plans for a district-wide Workshop on Alcoholism to be held March 26 at Whiteville.

The excellent work being carried on by The Good Shepherd Home for alcoholics at Lake Waccamaw was described by its founder and superintendent, the Rev. E. V. Dunn, who is also pastor of the Hallsboro Charge. A rehabilitation project, it is a venture in faith and is operated independently of any sponsoring group. With a maximum capacity of around 30 men, it

has had a total attendance or enrollment of 170 so far.

"Let's never, never give up in our fight on alcoholism or the liquor traffic," declared the Rev. P. O. Lee, pastor of the Whiteville Church, in commenting on the work of The Good Shepherd Home and the temperance committee report. Rehabilitation is not sufficient. The Methodist Church must "never, never, never give up in its fight" on the liquor traffic itself, which is its traditional emphasis, he declared.

A welcome was extended by the pastor of the host church, the Rev. H. L. Davis, now in his third year at Trinity Church, coming there from the Wesley Memorial Church in Warrenton. Trinity's history, he said, dates back to 1836. On June 20, 1954, the new building was opened. A response was made by the Rev. M. C. Dunn, pastor of Trinity Church in Wilmington. Delegates brought and shared their lunches together.

The delegates voted to use a special \$15,000 district conference church extension fund to build a new church to be located in the eastern section of Wilmington to be known as the "Oleander Church." A lovely two-acre lot has already been secured, and it is expected that actual construction is to be started soon.

The opening devotions were led by Dr. T. B. Hough, pastor of Chestnut St. Church in Lumberton. He spoke on the eternal availability of Jesus to all men—even today. Elected secretary was the Rev. Paul Carruth, pastor of St. Paul's Church at Tabor City. A report on district lay activities was made by the district lay leader, Albert Goldfinch, who is a member of St. Paul's Church at Tabor City.

"In the final analysis, everything depends on evangelism," declared the Rev. Paul Browning, pastor of the Epworth Church in Wilmington and district secretary of evangelism. He recalled God's command to go and preach the gospel to all men as the basis of church growth and extension.

NC Pastor's Retreat at Rocky Mount, Mar. 5-7

Meeting in First Church, Rocky Mount, the 1957 Pastors' Retreat for members of the NC Conference will begin with lunch on Tuesday, Mar. 5, at 12:30 p.m., in the Rick Hotel and will close after the luncheon on Mar. 7. All ministers in the Conference are invited, whether pastors or not.

Dr. Thomas Carruth, head of the Prayer Life Movement in the Methodist Church, will lead the Retreat, assisted by other ministers. The meeting is sponsored by the Conference Board of Evangelism, under the direction of the Rev. Hiram K. King.

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MORE THAN 400 METHODISTS men from the Burlington District met in the Graham Church for the first of the NC Conference Laymen's Rallies. Other rallies were scheduled for Raleigh (Feb. 19), Durham (Feb. 20), Fayetteville (Feb. 21), Lumberton (Feb. 22), Hertford (Feb. 25), New Bern (Feb. 26), Goldsboro (Feb. 27), Rocky Mount (Feb. 28). (Editor's Note: A summary of the news of these rallies will appear in next week's issue.)

State Methodist Student Movement News

MISS HELEN TRADER, *Editor*
J. ROBERT REGAN, JR., *State Director*

Three MSMers Attend Citizenship Seminar

Clagett Taylor of Davidson, Virginia Sabiston of Woman's College and the Rev. Robert Regan, Jr. attended the UN-Washington MSM Citizenship Seminar February 17-22. Sixty students from State MSMs throughout the country attended the week-long seminar, during which time, time was spent learning about governmental processes at the UN building in New York and Congress in Washington. Clagett has been president of the Davidson MSM this year and Virginia is vice-president of Wesley at WC.

Serving as co-ordinator for the seminar was Dr. Harold DeWolf of Boston University. Highlights of the trip included visits to the General Assembly of the UN, talks by Dr. John Bennett of Union Theological Seminary, Mrs. Eleanor Roosevelt and Harold Stassen, visits to the Senate and House of Representatives, and visits to American University and several embassies in Washington. The week was full of excitement and learning and the only regrets that these three have is that more North Carolinians could not participate in it.

Lake Junaluska Regional Will Be Held June 5-12, 1957

Just following the close of college this June, many North Carolinians will be heading for Lake Junaluska for the Regional Student Conference. The Rev. John Sutphin of Jackson, Mississippi is the dean, with the Rev. Art Brandenburg, chaplain of Duke University Methodist Fellowship, as co-dean. Dr. Wesley Shrader of Yale Divinity School will be the featured speaker for the week-long conference. Cecil Brooks of N. C. State College, who served as N. C. MSM student chairman last year, recently attended a planning session in Atlanta, Georgia, with representatives of other states to work out the details for this year's Regional. The conference is to be held June 5-12, and is a study conference for both officers, members, and advisors of the various Methodist groups in the southeast. This is an opportunity not only to learn personally, secure ideas for programs, suggestions to help the local groups but also a chance to meet other Methodist students from the Southeastern Jurisdiction.

In past years North Carolina, even though the Regional is held at Lake Junaluska, has not been well represented. This summer let's plan for North Carolina to lead the list with the largest delegation there.

A Letter from Our Fellow College

"Christmas means God coming to us in the person of Jesus of Nazareth. Before, He has spoken in the words of the prophets, the psalmists, the faithful. Now, He has come not only as Word, but also in action and witness—in short, into life. God has,

in Christ, come to where we are, where we live, to save us—not *from* life, but *for* life, and that abundantly."

This is the first paragraph of a letter received from Dave Swain, director of our Methodist Student Fellowship Fellow College in Tokyo. Dave as some of you may know is a past director of the Wesley Foundation at Chapel Hill. Though it is impossible to publish the entire letter we are printing parts so that you may know some of the work that is being done and see the good that part of your MSFF money is doing.

... At the center, we have some thirteen groups studying everything from Bible and social problems to music and home-making, in four different languages, English, Japanese, German and Greek. Carrying these interests into action, one group made a study of labor problems in the Spring, by visiting factories and unions. The many classes combined to dig ditches, paint, and clear land at the Spring Work Camp. It was held at the United Church's youth conference grounds. . . . Christmas reminds us not only of our mission into Japanese life, though: we remember well the life at home from which we come, on which we continue to lean so much. That means friends, family, church groups and so on—it means also the long-awaited cards and letters. You've now heard from us; so, please, it's your turn."

The address is Student Christian Fellowship, 30 Shinanomachi, Shinjuku, Tokyo, Japan.

Pfeiffer College Holds Religious Emphasis Week

Pfeiffer College held their Religious Emphasis Week February 11-15. This event was sponsored by the Christian Life Council with the theme being, "P/!" Dr. Dow Kirkpatrick was the key-note speaker and Mrs. J. N. Rodeheaver was the resource person. Messages on such topics as "Me P/!", "Jesus Christ P/!", "Here P/!"; a prayer fellowship; informal discussion on "World-wide Mission of the Church"; and an All-College Social Hour for the purpose of meeting the leaders, were highlights of the week. The sessions were closed on Friday night by a Communion Service.

Dr. Kirkpatrick is pastor of the First Methodist Church in Athens, Georgia, and has served with the Southern Illinois Conference, the Illinois Conference and the Newark Conference. A former Navy Chaplain, Dr. Kirkpatrick has also served as Extension Secretary of the Board of Temperance of the Methodist Church. He is a member of the World Methodist Council and of the General Assembly of the National Council of Churches of Christ of America.

Mrs. J. N. Rodeheaver, of Winona Lake, Indiana, has been outstanding in her service to the Methodist Church through the Woman's Division of Christian Service.

She is currently president of the Pfeiffer Board of Trustees as well as serving on the Boards of Trustees for seven other school and colleges.

Other highlights of the event include a singspiration in the evenings and the ringing of the chimes through each day.

Church Sets 38½ Million Goal for World Service

The Methodist Church has set a record high goal of \$38½ million for its general program this year, it was announced by the Rev. Dr. E. Harold Mohn, Chicago, general secretary of the Commission on Promotion and Cultivation.

This is an increase of \$11 million over 1956. Dr. Mohn told some 800 Methodist officials attending the quadrennial conference of the denomination's bishops and district superintendents in Chicago.

He said the \$38½ million is a "minimum goal," earmarked for three general areas: world service, \$12,200,000; general benevolences, \$14,226,530 and Christian higher education, \$12,000,000.

The \$38½ million goal does not include local budgets of the denomination's 40,000 churches, Dr. Mohn explained.

Dr. Mohn said, "We have a second chance in Japan for a united Christian community, and in Korea the old religions are dead, providing perhaps the greatest evangelistic opportunity in the world today."

Instances of religious strife in South America do not tell the whole story, Dr. Mohn said. "The president of Bolivia, a Roman Catholic who was educated in Methodist schools has challenged us to help train leaders and build more churches, schools and other institutions."

"Methodists have many opportunities for a specialized ministry in the general program," Dr. Mohn said. He cited the church's "crusade scholarships" which have enabled more than 900 foreign students to study at American colleges during the last 10 years, and the opportunity for local churches to "follow their young men and women in the armed forces through the ministry of 500 Methodist chaplains."

A special church-wide emphasis on Christian higher education and expansion of the local parish program gives Methodists chance this year "to go not only a second mile, but a third mile," Dr. Mohn said.

The program calls for increased financial support of 118 Methodist-related colleges, universities and seminaries, 143 Wesley Foundation student centers at state and private schools, and a national program of church extension with a goal of three new churches a week.

"Today, in this conference, we are talking about a real world parish," Dr. Mohn said, "a world that is waiting, responsive ready to be won for Christ if only we will tell the story."

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A conceited person is the last to realize the need of what he lacks the most.

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The people who sponge their way through life seldom wipe out their obligations.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor, Weaverville, N. C.



United Nations Drama Contest

Do you want to take a trip to New York City as the guest of the Woman's Division of Christian Service? All you have to do is to write a one-act play about the United Nations and win first place in the contest. . . and you are on your way!

The contest is open to ALL. The only ruling is that it must be about United Nations and it must be a ONE-act play. The award to the winner will be a trip to New York City to see the production of the play by a little theater group during United Nations Week.

Manuscripts must be received in Room 637, 150 Fifth Ave., New York 11, N. Y., by Sept 15, 1957. For further information, write Mrs. Clifford Bender at the above address.

United Nations Seminar

In December, Mrs. Leslie Barnhardt of Charlotte, secretary of Christian Social Relations in the conference, attended a United Nations Seminar in New York City. The delegates attended many briefing sessions and then were present at sessions of the UN.

Geraldine Surratt

Miss Surratt, Rural Worker for Watauga County, realized a dream of many years recently when she met, face to face, Dr. Helen Kim of Korea.

She writes: "It was my privilege to be among the thirty workers from the Home Fields who were invited to attend the Annual Meeting of the Woman's Division of Christian Service at Buck Hill Falls, Pa., on Jan. 8-13. Many things went into making the trip one of those 'once in a lifetime' experiences. Such a meeting is difficult to describe for many impressions clamor for first place of importance in my mind.

"Was it the 'bigness' of the work of the Woman's Division as it embraces the world? Or was it the infinite care that went into every decision that was made by these consecrated women in places of leadership or their deep concern for the work, the worker and the people whom they serve? Was it because we were facing a new quadrennium of work with the theme, 'The Spirit of Christ for All of Life' to guide us? Could it have been the thrilling stories told by missionaries, such as the one by Miss Martha Graff of Sarawak of the many people in that land who are turning so eagerly to the 'strong Jesus religion.'

"Perhaps it was the fulfillment of a long time personal desire to meet Dr. Helen Kim of Korea, and the joy that was mine in talking with her for two hours as we rode together on the train.

"Yes, it was all of these mingled with a warm sense of world-wide fellowship and oneness of purpose that made Buck Hill Falls such a great spiritual experience."

District News—Eight of Them!

Waynesville—At the Executive Committee meeting held in Franklin on Jan. 30, the women made plans to hold their District Workshop on World Understanding in Sylva on March 31, as a joint meeting with the District Wesleyan Service Guild. They also planned for the Annual District meeting on May 23 to be held at Cherokee. The new rest home for retired missionaries and deaconesses in Asheville was discussed and the group made plans to send gifts to help furnish the home. Miss Laura Jones is president of this district.

Statesville—Mrs. C. C. Buchanan of the faculty of Western Carolina College at Cullowhee was guest speaker at the Workshop on World Understanding for the Statesville District. The Rev. Roger Tucker, chairman of the Commission on Peace, presented an opening meditation and the Rev. Julian A. Lindsey of the Broad Street Church had the Commitment Service at the end of the day. Mrs. Fred Price is district president.

(A little bird told us that the Statesville women are VERY busy, for they are to be hostesses at the Annual Meeting of the W.S.C.S. of the W.N.C. Conference at Junaluska in June.)

Salisbury—The Salisbury District is one of the two honored districts in the conference. It is 100% organized, and they have 85 societies. A new society was organized at the Royal Oaks Methodist Church in Kannapolis with 18 members. Their officers are: Mrs. Hill Hartman, pres.; Mrs. Wilbur Harrison, vice-pres.; Mrs. Frank Starnes, sec.; Mrs. Everette Finney, treas.; Mrs. Roland Roberts, sec., prom.; Mrs. Sue Delinger, missionary ed.; Mrs. F. W. Barnhardt, spiritual life; Mrs. F. G. Rufty, Christian Soc. Rel.; Mrs. Wayne Huneycutt, youth and student work; Mrs. Fred Gaskin, children's work; Mrs. J. A. Bolick, literature; Mrs. Harold Hagler, supplies; and Mrs. Gilbert Finney, Status of Women. Mrs. William J. Clayton of Kannapolis is district president.

Marion—Miss Una Edwards, conference treas., told the Marion District women about the meeting of the Woman's Division at Buck Hill Falls at the January executive committee meeting held in the Morganton Community Club House. The district sent \$100 to Appalachian State Teachers College for Student Work. Mrs. Henry Giles showed pictures she had received from Korea, along with a letter thanking the group for supplies sent to Korea. Every district officer made a report and four were hostesses to the group at lunch. Mrs. J. Harvey Greenlee of Morganton is district president.

Greensboro—The district executive committee heard reports of the meeting of the Woman's Division from Mrs. John Hoyle

and Mrs. Ira Shelley. Mrs. O. H. Westmoreland announced that the number of jurisdictional studies had doubled in the last year. Mrs. Shelley reported that there are 28 Wesleyan Service Guilds in the district now. Mrs. W. A. Bales, district president, presented a resume of a message by Dr. J. McDowell Richards of Columbia Theological Seminary at Decatur, Ga., naming the "garments for a Christian to wear—the garments of Gladness, Love, Humility, and Loyalty." Plans were made for the annual district meeting to be held April 30 at Bethlehem Church in Climax. Mrs. Cicero Groome, public relations, discussed the importance of local societies sending news while it is "new." Every district officer reported an increase in work done by the local societies.

Gastonia—Gastonia District is also an honored group in the conference, for it is 100% organized. They have a total of 104 societies and 4 district members. Their three new societies are Penley's Chapel in the Cleveland Subdistrict, Kings Mountain, Fairfield in the Lincoln Subdistrict, and Macedonia, also in the Lincoln Subdistrict. Mrs. R. C. Cantt of Kings Mountain is president of the Penley's Chapel W.S.C.S., which has 13 members. Mrs. Vaness Barker is president of the Fairfield W.S.C.S. and Mrs. Frances Huss of Vale is president of the Macedonia group. Their new district members are Mrs. Charlie Cook of Boger City, Mrs. Houston Waters of Lawndale, Mrs. Bob White of Cleveland. Mrs. S. Ray Lowder is district president.

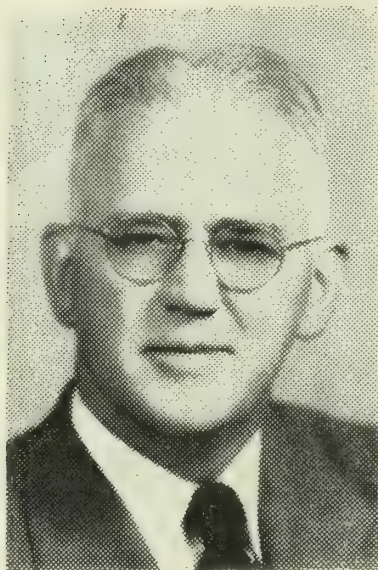
Charlotte—The Charlotte District celebrated by holding its executive committee meeting in the new Bethlehem Center in Charlotte. They elected Miss Florence Dixon of the Methodist Home as new district secretary of Spiritual Life. Plans were made to hold a district-wide study on, "The Outreach of the Woman's Division" with Mrs. J. W. Payne as instructor. They also planned a district study on "Youth in a Responsible Society" on Feb. 25-28, with the Rev. Orion Hutchinson, Jr., of First Church in Charlotte as instructor. Mrs. M. M. Rose was elected as recording secretary of the district. Mrs. W. A. Wilmer is district president.

Asheville—Mrs. Overton Gregory of Marshall was elected as chairman of sub-district No. 4 of Asheville at the executive committee held at Trinity Church in January. Mrs. Joe Young reported 11 jurisdictional studies had been held in the district. Mrs. Rupert Crowell spoke on the new home for retired missionaries and deaconesses in Asheville, stating that local women would be chosen to form the board of the home, acting under the Woman's Division. A representative from each church in the city of Asheville would serve on the board. Mrs. Frank Shuford was commended for an outstanding job on the Asheville "Workshop on World Understanding." All officers reported an increase in interest and work. Mrs. Thomas Frutchey is district president.

Individual Giving to Missions

The average annual giving of Methodists to Missions is \$4.12 per person—and the average giving per WOMAN member is \$5.25.

District Conferences on Christian Education



FRANK C. SMATHERS

There are still six district and sub-district meetings on Christian education to be held the last week in April. The January meetings were well attended and were reported in a recent issue of the Advocate. We now turn to the meetings scheduled for Statesville, North Wilkesboro, Morganton, Franklin, Waynesville and Asheville. Dates and places have been cleared with each district superintendent and with pastors of the host churches. The purpose of these conferences is to give guidance in developing plans for vacation church schools, youth activities week, adult work in the church and summer schedules in general.

STATESVILLE DISTRICT, APRIL 23

Broad Street Church, 7:30 p.m.

Persons responsible for activities mentioned above will gather at Broad Street Methodist, Statesville, Tuesday evening, April 23 at 7:30 p.m. from every church in the district. Dr. J. Elwood Carroll is the district superintendent and Julian Lindsay is the host pastor. Our district directors are Mrs. S. A. Rhyne, Paul Lowder, and J. S. Bellamy.

NORTH WILKESBORO DISTRICT, APRIL 25

First Church, North Wilkesboro, 7:30 p.m.

This meeting is our second of this type in the newest district in the conference. It is hoped that representatives from every church will be present. Specific guidance materials will be available for small churches that need help most. Garland R. Stafford is the district superintendent and John H. Carper is the host pastor. Our district directors are Mrs. J. A. Reeves, Wayne Shelton, and W. W. Blanton. First Church, North Wilkesboro is an ideal rallying point.

MARION DISTRICT, FRIDAY, APRIL 26

First Church, Morganton, 7:30 p.m.

Again we have the privilege of using the new sanctuary and the large class rooms at First Methodist Church, Morganton is a good central meeting place for churches of the district. Garland Winkler is the district superintendent and J. Clay Madison is the host pastor. Our district directors are Miss Margaret McGimsey, Ralph Miller, and Bill Haire.

WAYNESVILLE SUBDISTRICT, APRIL 28

First Church, Franklin, Sunday, 3:00 p.m.

Because of the distances to be traveled two meetings are scheduled for the Waynesville

district. Pastors and representatives of the churches will choose the place most convenient to attend. Frank C. Smathers is the district superintendent and Sam B. Moss is the host pastor. Our district directors are Mrs. W. P. Dixon, Roy E. Bell, Kenneth Crouse and Clyde Collins who will be assisting in the promotion of both meetings in the Waynesville district.

WAYNESVILLE SUBDISTRICT, APRIL 29

First Church, Waynesville, Monday, 7:30 p.m.

The second meeting will be held on Monday evening at First Church, Waynesville, where these conferences have been held for the entire district in previous years. Same workers as above.



JOSEPH W. FITZGERALD

ASHEVILLE DISTRICT, APRIL 30

Central, Asheville, Tuesday, 7:30 p.m.

Central, Asheville, is a natural center for the Methodist of that district. J. W. Fitzgerald is the district superintendent, Embree H. Blackard and Walter Thompson are the host pastors. Our district directors are Ray Swink, Ernest Fitzgerald and Mrs. G. M. Lookabill.

TEACHING YOUR TEACHERS FOR VACATION CHURCH SCHOOL

The purpose of these sessions is to give vacation church school directors and teachers a preview of methods and materials to be used this summer. The leaders of these groups have made thorough study of the texts and will be prepared to share their experiences in person and in outline form. These meetings afford the best opportunity for assistance to local church teachers that will be available. They should not miss these sessions.

Teachers for Age Groups

The following persons are the teachers: Mrs. J. R. Poteet, Kindergarten; Mrs. W. R. Reed, Primary; Mrs. J. E. Carroll, Junior; Miss Marion Craig and Mrs. Carl King, Intermediate. Additional leaders in the Statesville meeting will be Mrs. J. B. Hough, Miss Kate Crowell, Mrs. W. P. Moore, and Mrs. A. P. Ratledge.

Each church is urged to send a minimum of one person from the kindergarten, the primary, the junior and the intermediate groups.

Vacation School Texts

Texts recommended for use this year are "Friends Far and Near" by Purvis for kindergarten; "Our Families" by Taltauvul for pri-

maries; "Meet Your Neighbor" by Abernethy for juniors; and "God's World and Ours" by Griffiths for intermediates. Order copies for study from the Methodist Publishing House, Fifth and Grace Streets, Richmond, Va. Some of the texts will be on sale at the meetings.

YOUTH DIVISION ACTIVITIES

The vacation season also affords excellent additional opportunities for Christian education for youth. There will be a consideration of the purpose, organization and administration of a program for Youth Activities Week. Long range planning will be considered as well as specific plans for the summer. Included will be a consideration of the necessary committees, special projects, worship, recreation, discussion groups and Christian witness. Persons who should attend from each church are the counselor, the MYF President and publicity chairman. The leaders for these groups are Roy Bell and Mrs. Gerry Rash White.

VACATION CHURCH SCHOOL FOR INTERMEDIATES

Texts and leaders for intermediate vacation school are listed with information in children's division above. Even though intermediates are in the youth division, all planning for vacation schools may well be done by one group in the local church. Regular teachers and counselors of intermediates as well as teachers for the intermediate vacation school are invited to this discussion group. Miss Marion Craig and Mrs. Carl King are the leaders.

CHRISTIAN EDUCATION FOR ADULTS

There will be three groups for adult workers in each district conference on Christian education. Those persons who should attend from each church are: 1. Adult Division Superintendents, 2. Teachers of Adult Classes, 3. Young Adult Leaders. All adult workers will be assigned to one room from which they will be divided into interest groups as needed. The following will serve as leaders: George Rudisill, Mrs. George McLelland, J. S. Bellamy, W. W. Blanton, E. A. Fitzgerald, Clyde Collins and Carl H. King.

Under the direction of Roger Tucker and I. M. Brendle the Conference Commission on Peace will schedule discussion groups in the Morganton and Statesville meetings.



J. GARLAND WINKLER

Observe Church School Day in Every Church, Sunday, March 17



Contact With Youth

in the WESTERN NORTH CAROLINA CONFERENCE

OLDER YOUTH PROGRAM IN CHARLOTTE AREA GETS UNDER WAY

Around thirty older youth in Charlotte met at Hawthorne Lane Methodist Church on February 6, for supper, discussion, folk games, and fellowship. Upon the success of this meeting, three additional meetings were planned.

On March 6 they will meet at First Methodist Church, April 3 at Dilworth Methodist Church, and on May 1 at Myers Park Methodist Church.

"Operation Methodist Youth 18-23" is the theme of this program which is geared to reaching working and college youth in the Charlotte District.

J. Don Kerr, of Waxhaw, Conference chairman of Christian Witness for Older Youth and his Adviser, Rev. Orion Hutchinson of First Methodist Church, Charlotte, are engineering this program as a beginning in what is hoped will be a growing movement to bring more youth 18-23 years of age into an active relationship with the church.

UNITED NATIONS—WASHINGTON SEMINAR TO BE JUNE 4-8, 1957

Again this summer, there will be another excellent educational opportunity for Methodist Youth of our Conference. June 4-8, chartered buses from the various districts will carry seniors and older youth to our nation's capitol where they will visit the State Department, talk with Senators and Representatives, sightsee around Washington, and visit Mount Vernon. Arriving in New York, the group will attend seminars at the United Nations Headquarters and sightsee in New York City.

Expenses for this trip will be approximately \$75.00. Young people interested in being a part of this group should contact their District Director of Youth Work or District Director of the Conference World Peace Committee.

WAYNESVILLE DISTRICT CHRISTIAN VOCATIONS CONFERENCE

On February 23 and 24 at First Methodist Church in Sylva, the Waynesville District will have a Christian Vocations Conference and a training session for conducting a Christian Witness Mission. A hundred or more young people are expected.

A banquet will be held on the first evening at which the Rev. Doug Corriher of Brevard will speak. Sunday morning, the Rev. Roy Bell, District Director of Youth Work will give special instructions on conducting a Christian Witness Mission. The Sunday School hour and morning worship will be geared in the direction of a church vocation. Dr. Lem Stokes of Pfeiffer College will preach at 11:00. After a snack lunch is provided at the church the group will leave around 1:30 p.m.

William B. Bobbitt, Jr., is the District Director of Christian Vocations.

CHURCH-RELATED VOCATIONS CONFERENCE, THOMASVILLE DISTRICT, MARCH 17

On Sunday afternoon, March 17, at 3:00, Seniors and Older Youth (14-23 years of age) and their adult leaders in the Thomasville District will gather at First Methodist Church in Lexington, for a Church-Related Vocations Conference. The program will run as follows:

3:00-3:30 p.m.: Orientation—Rev. E. H. Nease, Jr., Calvary Church, Asheboro District Director of Christian Vocations.

3:30-3:45 p.m.: Devotions—Denton Subdistrict.

3:45-4:30 p.m.: First Vocations Workshop—Each youth will attend two of the workshops listed below.

4:45-5:30 p.m.: Second Vocations Workshop.

5:30-5:45 p.m.: Free Time.

5:45-6:30 p.m.: Supper in Fellowship Hall.

6:30-7:15 p.m.: "God's Call—Our Answer"—Randolph Subdistrict. Four adults in church-related vocations will speak on this theme.

7:30-8:30 p.m.: Worship-Dedication Service—Thomasville Subdistrict. A youth representative from each of the five subdistricts will speak for five minutes on the subject, "What the Church Means to Me."

Workshops

1. Public School Bible Teaching—Miss Leita Miller, Thomasville Public School Bible Teacher.

2. Director of Christian Education—Miss Dorice Waters—Director of Christian Education—Central Methodist Church, Asheboro.

3. Ministry—Dr. C. E. Rozzelle—Professor of Religion and Philosophy, High Point College, High Point.

4. Missions—Miss Mabel Cherry—Former Missionary to Korea—Public School Bible Teacher, High Point.

5. Church Music—Mr. Kenneth G. Fansler—Director of Christian Education, Central Methodist Church, Concord.

6. Deaconess—Miss Mary Floyd—Director of Religious Life, Pfeiffer College, Misenheimer.

7. "Counseling Youth in the Choice of a Vocation" (For Adult leaders of Youth), Rev. M. Teague Hips, Thomasville District Superintendent.

(No registration fee will be charged. An offering will be received toward the expenses of the conference, with the five subdistricts making up the difference.)

CHARLOTTE DISTRICT MYF CONFERENCE ON CHRISTIAN VOCATIONS

The Charlotte District MYF Conference on Christian Vocations will be held at First Methodist Church, Charlotte, on Sunday, March 3, 1957, from 2:30-8:45 p.m. This is an important district wide meeting, so please work hard to bring members of your MYF.

The planning committee, consisting of the subdistrict officers from the three counties, made several significant changes in plans for the conference this year.

A. The Conference is planned for high school juniors and seniors and older youth. The group felt that these were the youth thinking most about choosing vocations and colleges.

B. A panel of representatives from Methodist Colleges will tell of the work of these colleges in N. C. and will answer questions the youth have. Colleges have responded enthusiastically to the request for leadership for the panel from 3-4 o'clock.

C. A wider range of interest groups on vocations will be offered. The various church related vocations will be stressed, but a large number of others will be included in the 17 or 18 interest groups.



Conference Youth Officers in session. Left to right they are: David Sillmon, chairman, Christian Outreach Older Youth; Mary Ellen Harrell, Conference Director of Youth Work; Ross Clark, chairman, Christian Citizenship for seniors; Bill Spake, vice-president; Martha Turnipseed, Older Youth Chairman of Christian Faith; Jane Holton, senior chairman, Christian Faith; Mark Rose, Conference Methodist Youth Fellowship president.

D. A snack supper will be served at the church. Registration fee of 50c will be charged to cover the cost of the supper. Registration blanks and the money must be returned to Mr. Wilson Walker, First Methodist Church, Charlotte, N. C., by February 28.

Dr. Kenneth Goodson, pastor of the host church, will bring the keynote message following supper.

NEW SUBDISTRICT

Members of the Central Methodist Youth Fellowship were hosts for the first meeting of the Mooresville Area MYF Subdistrict on Sunday afternoon, February 3. Ninety-four young people, counselors, and ministers from twelve different churches attended.

The meeting opened with the business session at 3:00 p.m. Jerry Jacques, president of the Central Methodist MYF, presided. He was assisted by the Reverend Jerry D. Murray, pastor of Davidson Methodist Church.

The main item of business was the election of officers for the new subdistrict. Officers elected were: president, Larry Benfield, Triplett; vice-president, Miss Julianna Moss, Central; secretary, Miss LeDhu Gillespie, Central; treasurer, Miss Aurelia Mills, Rocky Mount.

Elected as program area chairmen for the subdistrict were: Faith Program Area, Miss Barbara Carter, Broad Street; witness, Miss Emma Jean Broome, Broad Street; citizenship, Miss Barbara L. Reid, Davidson; outreach, Miss Mertis Gray, Centenary; fellowship, Miss Celeste Belk, Vanderburg.

Plans were made for the subdistrict council to meet on Monday, February 18, 7:30 p.m., in the Chapel at Central Methodist Church. The next meeting of the subdistrict will be held at Broad Street Methodist Church on Sunday afternoon, March 3.

Following the business session, a period of recreation was directed by Tom Myers, Fellowship Program Area chairman at Central. He was assisted by Eddie Honeycutt, Miss Lynda Brantley and Miss LeDhu Gillespie served refreshments.

The meeting closed with a dramatic presentation on the Methodist Youth Fund under the direction of Miss Julianna Moss. Others participating in the program were Bill Harrington, Miss Brenda Brotherton, Miss Lynda Brantley, Miss Gail Nixon, Don West, Eddie Honeycutt and Tom Myers.

GREENSBORO DISTRICT INTERMEDIATE FELLOWSHIP

The Methodist Youth Fund had top billing at the January meeting of the Greensboro District Intermediate Fellowship. Ward Street Church, High Point, was host for the evening, and new officers were installed by Rev. L. E. Mabry, the host pastor. These officers are Paul Sikes, College Place Church, president; Lynda Gray, Muir's Chapel, vice-president; and Linda Wagoner, Main Street, Reidsville, secretary. Following the installation of officers, Ben Zambrana, student at High Point College, told of the work of the Methodist Church in his native country, Bolivia.

At the conclusion of the session in the sanctuary, the approximately 150 intermediates and their counselors gathered in the social hall to visit the booths representing countries where the youth fund is at work. First and Main Street churches in Reidsville, Wesley Memorial in High Point and Bessemer, Centenary, College Place and Muir's Chapel in Greensboro had arranged the booths representing Allen High School, Southeast Asia, Cuba, China, Guatemala, Cherokee reservation, and the Western North Carolina Conference. Through exhibits of art works, pictures, scrap books, handcraft objects, and colored slides, these countries were shown in interesting ways, and the group evidenced great delight in the way the Youth Fund is working over the world.

New Washing Machine, Semester Reports, and Recreation Center Take Spotlight

The Washing Machine

Even though many events of a high order have taken place at the Children's Home during recent months, all the routine and essential work has gone along without interruption. Among the things that are done every day is a certain amount of laundry for the pre-school children in the Reynolds Building. When the faithful old Maytag finally gasped and gave up the ghost a crisis was created that had to be met.

Miss Marcella Hayes, the home mother of these boys and girls, is a resourceful young lady. She just happened to mention her dilemma to her mother, Mrs. Noah Hayes, of Elkin; and in the course of a very short interval of time a new Hotpoint automatic washer was installed at the Reynolds Building. Mrs. Hayes and certain members of First Church, Elkin, and of Ebenezer, on the Mountain Park-Grassy Creek Charge, provided the wherewithal to deliver the nice new washer. A list of these friends follows:

Mrs. R. B. Harrell and her WSCS, Joe G. Bivens, George Royal, E. S. Spainhour, D. G. Smith, Mrs. Paul Gwyn, Joe Harris, Alexander Smith, A. O. Bryan, R. G. Smith, Edworth Harris, Bill Stevenson, Worth Graham, Sheffie Graham, Hoyle Cranford, Miss Clarice Oakley, Dr. and Mrs. R. B. Harrell, Dr. and Mrs. James A. Harrell, E. F. Harris, R. T. Chatham, Jr.

Thomas McCann, Hugh Cass, Mrs. Ruth Teague, W. L. Bell, Grover Moseley, Leo Hardy, Joe Jackson, D. G. Guyer, Jr., B. H. Guyer, Cecil Hayes, W. W. Guyer, A. Friend, A. R. Hayes, Bob Hayes, Mrs. R. M. Gough, Ebenezer MYF, Mrs. Margie White, and Mr. Warren.

First Semester Reports

Some of the really eventful days of the school year are those on which reports of grades come out. Those of us who work with the boys and girls approach these days with the same mingled feelings which the students have—eagerness to see the reports and fear of what we may see on some of them.

The high school reports which have just come to us for the third grade-period are, however, in the main very good; and we find much more cause for pride than for disappointment in the achievement of our young people.

At Reynolds High School an "honor average" is one of ninety or above. For the past six weeks nine of our 103 high school students made that honor average. They were: Brenda Dowell and Lynnwood Satterwhite, ninth grade; Mary Kerr, Donna Loflin, Jack Daniels, and Carl Hunt, tenth grade; Mary Ann Poteete, eleventh grade; Peggy Adkins and Leilani Assaf, twelfth grade.

Of these honor students Brenda Dowell and Lynwood Satterwhite made all "A's." Lynnwood's average was the highest in his home room of thirty-eight ninth graders. Leilani Assaf and Donna Loflin each had an "A" average.

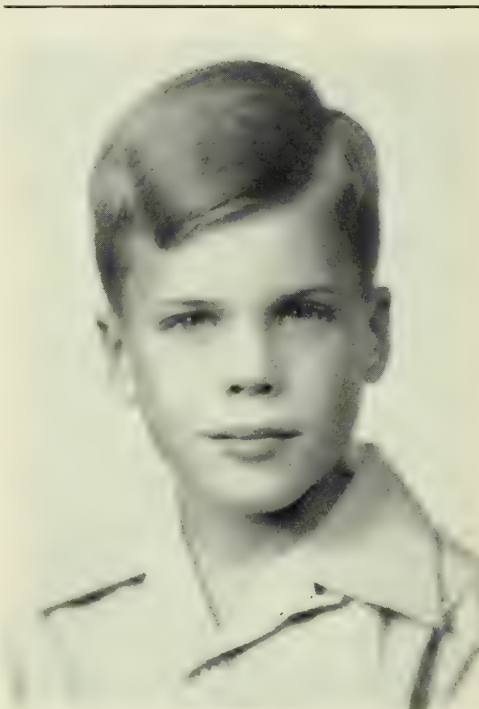
THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor



PAUL MORSE

Thirteen other students had "B" averages but slightly below ninety and so did not make the honor list. We are proud of such work, however, and commend them for it.

A number of other students have made much progress in their work since the beginning of the school year, and we are greatly pleased with them, even though their names are not included in the honor lists. After all, a sincere effort and conscientious use of their ability is all that we ask.

The Picture

The picture of Paul Merrill Morse is presented this week. He enjoys his fourth grade work in school, at which he excels, and is a happy and co-operative member of the Norfleet Building family. He and his older brother John came to the Children's Home February 25, 1951. Paul is proud to claim as his sponsors the Character Builders Class of Central, Asheville. Mr. W. H. Bird is at present the correspondent for this class.

Recreation Center

I have had quite a lot to say about the recreation center as a place of much interest to our boys and girls, but I do not recall having had anything to say about the way those of us who are older are enjoying it. It is open on Wednesday morning to those members of the staff who may go for a moment's relaxation. Then it is open on Thursday evening to those who might have an

opportunity to go then. A great many of the cottage mothers can go on Wednesday morning. Their children are at school at that hour. More of the men can go on Thursday evening. This has proved an excellent innovation. It means so very much for those here who have such demanding responsibilities to be able to have these moments of relaxation in a happy fellowship. It just seems to add a spark, a bit of brightness to the whole week. We just don't ever get to the place where we have no need for play, and surely happy fellowship is a tonic that everyone needs constantly. Our group is a rather congenial one and therefore we love to be together under many circumstances. Too, it is interesting to note that when we go to the center we like to do just about the same things that our boys and girls like to do. I can surely testify to the fact that I personally have enjoyed these happy moments spent with the group at play and I am sure it has enabled us to work together in a happier spirit.

Visiting Our Friends

One of the happiest privileges of my work is afforded by the opportunities I have to visit church groups throughout our Conference. I have had many opportunities to speak at the regular church services. I confess I enjoy doing this, although there are those who look with a questioning eye when I make this confession. It is quite probable that I enjoy this experience more than those who have to listen.

However, I believe that the occasions which I enjoy most are the class meetings and group meetings in which a great many people take part. I have recently been so fortunate as to be able to make three of these visits.

Mrs. Lambeth and I enjoyed so very much our trip to the Ladies' Night meeting of the Men's Club of the Boger City Church. We were entertained in the home of Mr. and Mrs. Gordon Goodson. We count ourselves most fortunate to be able to know these finest Christian people in the intimacy of their home.

Miss Kitty Hamner, our music director, and I carried a small group of girls to the meeting of the Men's Club at First Methodist Church, High Point, early in the month. Last week we carried a larger group to the annual Ladies' Night meeting of the W. P. P. Bible Class. This meeting was held in the new Y. M. C. A. building. There must have been at least a hundred people present. Our girls sang for them under the direction of Miss Hamner. Mrs. Lambeth and Mr. Gray Todd went along with us. Mrs. Lambeth and I were happy to see the Rev. R. G. Tuttle, a former pastor of ours, and Mrs. Tuttle, and Mr. and Mrs. Coke Cecil, whom we had enjoyed knowing in High Point several years ago. There were many other High Point friends present, which added so much personally to our trip.

Mrs. Frank Smith

Miss Annie Smith, our nurse who has served the Children's Home so efficiently for twenty-seven years, was called home last week because of the death of her mother, Mrs. Frank Smith of Morganton.

Forgiveness Unlimited

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 18:21-25

In the Bible, beginning with the "Song of Lamech" in Genesis 4:24, we can trace at least four stages of revenge and forgiveness. It goes all the way from unlimited revenge (in Genesis 4:24) to unlimited forgiveness (Matthew 18:22). In between the two extremes are (1) the "Lex Talionis" (or "an eye for an eye and the tooth for a tooth") and (2) the concept of limited forgiveness (seven times) as seen in Matthew 18:21.

One may discuss the question of forgiveness from two points of view. First, we need to forgive because we thereby lessen the amount of harm that may come to others when we hold a grudge against them and, therefore, keep them out of our fellowship. Second, we need to forgive because an unforgiving spirit may ruin our own spiritual development. Jesus, it will be recalled, made forgiveness of others the requirement for true worship. He said in Matthew 5:23-24 "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." One can but wonder at the number of times that we worshippers have "gone through the motions" of a church service, but have not really experienced true worship because we had not forgiven those whom we thought had wronged us. This same idea of a forgiving spirit as the requirement of divine forgiveness appears in the apocryphal book "The Wisdom of Sirach" where we find the statement: "Forgive thy neighbor the hurt he hath done thee; and then thy sins shall be pardoned when thou prayest" (28:2).

These are days when we often find psychology and religion together in their advice to people. To restore the troubled soul to a state of peace with himself, the counselor has often urged the patient to "get rid of all resentment" toward others. Of course we did not have to wait until the psychologists told us this. We knew it already. However, it proves the spiritual laws of the Kingdom of God are grounded in the realities of human life. It was Stanley Jones who pointed out that fear, worry and resentment disturb our whole being—physical as well as spiritual. The writer recalls hearing him say in effect: "Our bodies are not made for hate. If we live daily with stored-up resentments we may get ulcers. In short, we have Christian stomachs."

We need also to point out that there is a danger that, while stressing forgiveness, we may reach the false conclusion that to forgive is to approve of the evil that has been done. This does not follow. There is a juvenile court judge in one of our western cities who talks to young offenders in this way: "Bill, we like you, but we don't like what you have done." To forgive the one who offends does not mean we condone his evil deeds.

Finally, in these days when there are sharp differences of opinion among citizens over a great many matters, we need to forgive people for being different from ourselves. If we here in America ever reach the place where we cannot tolerate differences of opinion, but resort to violence against those who differ from us, we shall have lost one of our precious heritages. Some one has said: "It's the half-truth that lights the faggot." Now is a good time to remember that!

Western North Carolina Conference to Meet at Lake Junaluska June 14-17

The Western North Carolina Conference, Nolan B. Harmon, resident Bishop, will meet at Lake Junaluska for the first time, in 1957.

More than 1,300 registered delegates (Lay and Clerical) are expected to be in attendance.

Under the suggested plan, the Waynesville District; of which, Dr. Frank Smathers is the district superintendent, will serve as hosts for the session.

It is expected that should the Conference continue to meet at Junaluska, other districts will in turn serve as hosts. This plan will give smaller districts and towns the opportunity of entertaining an annual conference, whereas formerly, only a limited number of larger cities could have that privilege.

A local committee of laymen and ministers is working in co-operation with the assembly staff in making preparations for his great gathering.

Since Lake Junaluska now has adequate facilities and space for the Meeting of all

commissions and committees, and with it's increased parking facilities, it seems that more large conference groups will be interested in holding their sessions at the assembly.

Bishop Nolan B. Harmon has announced that Dr. John Southerland Bonnell of New York City will be one of the Conference preachers.

♦ ♦ ♦

It is the common fate of the indolent to see their rights become a prey to the active. The condition upon which God has given liberty to man is eternal vigilance.

—John Philpot Curran

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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

Rosemary Is a Helper

By ANNIE WINBURNE

"Mother, I want something to do. It's going to be a long time before Bobby and Sallie get home from school."

The morning had been long. Rosemary was only five. She had played with her dolls and the little tea set which Santa Claus had left at Christmas. Now she wanted to do something different.

Mother was very busy. It was the day she gathered up the laundry, defrosted the refrigerator and straightened up the house; and with meals to prepare, the telephone to answer, and other things that came up that she had not thought of, she had not had time to devote any attention to Rosemary.

At her question Mother turned from the clothes basket where she was sorting the clothes.

"I need a helper very badly," she said. "You know Daddy has been working building some cabinets in the kitchen. He has to work on them at night, as he cannot take the time off from his job during the day. Last night he worked so late that he did not have time to gather up the small pieces of lumber and blocks he had sawed off. Why not gather them up, take them into the basement, and build a house for the dolls?"

Rosemary laughed happily and hurried into the kitchen where she began gathering up the blocks of wood of all sizes and shapes. Of course she had to carry just a few at a time.

She was very busy as she laid the blocks to make a house in which she placed the dolls. Mother was pleased to find the kitchen free of blocks, and to see Rosemary so happy.

"Mother, I helped you too, didn't I? I like being a helper and I'm having such a good time."

Mother smiled. The blocks would be good for many pleasant hours.

Rosemary had another thought. "Daddy will be glad to know I helped, won't he Mother?"

"Yes, he will be very proud," said Mother.

TO YOU WHO ARE SICK

We of the Children's Page are stopping in just a minute today to say Hello and How Are You to boys and girls who may be sick in bed, or just shut in the house because of a bad cold or some other ailment. It isn't any fun being sick, is it, and we hope each one of you is improving fast and will soon be going strong again.

But in the meantime it's hard to know what to do with the long hours and days that you usually spend at school or at play,

WINTER

*Winter isn't the best time of year,
But it nearly always brings lots of cheer.*

*What I like is to see it snow,
Then I can cut loose and let the snow balls go.*

*I like to pick a man with a tall hat,
And when I find him I make it flat.
I also like to build a fort,
And fight somebody of some sort;
I mean fight with a snow ball
And have a free-for-all.*

*Maybe winter isn't the best time of year,
But it nearly always brings me fun and cheer.*

—IKEY JAMES, 6th grade
Mocksville, N. C.



or doing other things out of doors. You do get restless, don't you, and sometimes even a bit impatient, and that's quite natural. Grown people frequently have that same trouble. But we've run across a few suggestions that might help, and be fun at the same time.

Now of course if you're real sick, the best thing is to be quiet and not try to do anything but just rest. And we hope there is someone to read to you or tell you stories, or just keep you company.

But for those who are convalescing, or who are not very sick, this is your chance to read some of the good books that you've heard about. And there may be some of you who like to whittle or carve on wood, or perhaps on a cake of soap, and make animals, birds, or other objects. We know a boy who whittles real-looking dogs out of small chunks of wood. And there's another boy who has time while he's confined at home to make some of the exciting things he's seen in his *Popular Mechanics*. Perhaps you like drawing or sketching, or water color painting. Maybe on the sick list are girls who like needlework—embroidery, crocheting, or knitting. These activities make the hours fly by so fast, and before you know it you've made something interesting while you are getting well.

Perhaps you like to write—letters, or stories, or verses. This is a grand time to catch up on all those letters that you owe; or to write one that you don't owe—just a cheerful, friendly message to somebody. Or you could use those hours to write down some of the beautiful thoughts that go through your mind, or make a word picture of something lovely that you've seen. We heard of a girl who, through a long con-

valescence, wrote descriptions of sunsets, moonlight nights, flower gardens, and other lovely scenes. When in later years she became a writer, she used these descriptions in her stories.

And here's another suggestion. If the telephone is handy, it would be fun to call some other boy or girl who is shut in, and cheer them up with a friendly little chat. This will make you feel better too.

There are so many interesting things to do, and we've mentioned just a few of them. The point is that you'll get well so much faster if your mind and hands are busy with things that make the shut-in time seem shorter. And if you must stand by the window and wish, and wish, and wish, be sure to wish with a big bright smile that will help someone passing by who feels a lot worse than you do.

Bye now. We hope you'll soon be well again.



MOTHER GOOSE—1957

*Jack and Jill went up the hill,
But not to look for water;
Jack fell down and broke his cranium,
Jill went on, and found uranium.*

*There was an old woman
Who lived in a shoe,
With so many children
She flipped. What to do?
And then a bright idea hit her—
She simply hired a baby-sitter.*

—CARL HELM
Wesleyan Christian Advocate



Billy: Jimmy, come on over to my house. I want to show you my daddy's den. Does your dad have a den?

Jimmy: Naw, my dad don't need a den. He growls all over the house.



BIBLE QUIZ

(Familiar words of Bible Characters)

1. A sentence spoken by Christ to a sorrowing woman, in connection with His greatest miracle:
2. A question asked by a jailer, and the most important question anyone can ask:
3. A heartless question asked by the first farmer in history, after he had committed a terrible sin:
4. A sentence spoken by a man who was building the wall of Jerusalem, to the wicked men who were trying to interfere with his work:
5. A beautiful sentence spoken by a man who had lost everything he possessed, and all of his loved ones:

Answers to Last Week's Quiz

1. Paul
2. Lazarus
3. Lydia
4. Luke

LETTERS TO THE EDITOR



DRINKING IN WASHINGTON

To the Editor:
More power to you in your courageous remarks about drinking in Washington! If (the President) should state that he was a teetotaler and would attend no functions where there was drinking, he'd spend most of his time by his own fireside. But that is what we need in Washington, devout men that never waver. . . . You can't hold on to God with one hand and the bottle with the other. . . .
Chandler, N. C.

L. R. REE

CONSISTENCY

To the Editor:
Some folks that would insult God every day in the week would fall over backward if you made a disparaging remark about the President of the U.S.—especially if he's (of) their party.
Enka, N. C.

ED RADFORDSON

DON'T APOLOGIZE FOR STREET-PREACHERS

I prefer your defending the street preacher's freedom of speech and not apologizing for it by saying that his manner offends our sensibilities. . . . It is a danger which, in this refined and polished age, we are peculiarly exposed. . . . Feeling is given to lead to action, but somehow when truth presents itself in the shape of duty we are unable to perform it. It is a perilous thing to separate thinking rightly from acting rightly.

When God wants a big job done he calls a man who has the courage, convictions and dedication to preach on the street. . . .

Thank God there is room for all types of workers in God's great economy—the humble, the poor, the ignorant, the uncouth. They might touch someone you could never reach. In fact, I heard a street preacher fifteen years ago and I was embarrassed for him, but I have never gotten away from the impression he made on me. His courage touched me so deeply that it has changed my life.
Asheville, N. C.

L. M. CRECYE

Editor's Note: We regret that we had to condense this fine letter somewhat. Readers will please remember that our editorial was in defence of the street-preacher—not against him.

REMEMBERING THE WOOSLEY'S

To the Editor:

The editorials of the history of the Advocate through the 100 years, and the names mentioned who managed and edited our Conference Organ, and especially Oscar Woosley's "Service Rendered" article this week turned loose a flood of memories.

My parents, Mr. and Mrs. Harris Marley, living on the farm near Coleridge, N. C., knew that their home needed the Christian Advocate to inform and help guide five growing boys and girls in Christian living. Moving to Ramseur in 1904, and getting right into the Methodist church there, the paper kept coming, and is still coming into the same home, now occupied by baby son, Woosley Marley (named for the Rev. J. E. Woosley) and goes into homes of the other children now married and scattered to other parts. The editors mentioned were most of them known personally by me. I love them all; Brother Blair, Brother Gil Rowe, the Plyler Twins (with whom I traded subscription lists and worked out ways to balance our accounts), Brother Cecil Robbins, a great soul; now another whom we have come to love, although we haven't met.

The Woosleys came into our lives back in the nineties. On the farm, Saturday afternoons saw the family drive into our yard for the overnight visit. Oscar was ready to play around the farm with us boys, slightly younger than he, until supper was ready. It was a great time when the preachers came to our home. I think God sent them. What a blessing to any home when the man of God and his wife and children come!

The Rev. J. E. Woosley served us from three different places, caused by conference shifting charges around. From Asheville one year, also from Siler City (now in eastern Conference), later from Ramseur. Then, about 1907-8-9 he was sent again to Ramseur, three or maybe four years which brought us closer together. Oscar and Etha were in the choir with us, in all the activities of the church and community work. No work was too hard for these children, and no joy or sorrow too great for Brother Woosley and his good angel wife. Oscar, John and Mark worked at manual labor, helping to build a furniture factory back after a disastrous fire. Mark was in my Sunday school class; God bless the memory of this fine boy! There is too much to tell about the Woosley family. Joys, trials, heartaches, struggles, but victory, all written in life's record. Yes, a wonderful service has been rendered down the years. The years at our

WNC Churches Give \$30,000 to Hungarian Relief

The churches in the Western North Carolina Conference have responded in an outstanding way to the Hungarian Relief Offering for the Methodist Committee for Overseas Relief.

Reports from ten out of the eleven districts give a total of \$30,907.28 for Hungarian Relief and most of these district reports are incomplete. This is within \$550 of the \$31,457 Week of Dedication Offering of 1956 in the Western North Carolina Conference, which was second of all the Conferences in Methodism. When complete reports are in, the total will be well above the Week of Dedication Offering of 1956.

The Greensboro District was first of all the districts in the offerings with \$6,260. The Charlotte District was second with \$5,929. Winston-Salem District was third with \$4,595. Other districts reported: Salisbury, \$3,610; Statesville, \$2,844; Gastonia, \$2,258; Thomasville, \$2,218; Asheville, \$2,063; Waynesville, \$662; North Wilkesboro, \$464.

West Market Street Church, Greensboro, led the Conference with an offering of \$1,658.24; Charlotte, First, was second with \$1,350; and Centenary Winston-Salem, third, with \$1,100. Some other outstanding offerings of the larger churches were: Wesley Memorial, High Point, \$954.21; Hawthorne Lane, Charlotte, \$793.60; Gastonia, First, \$535; Statesville, Broad Street, \$505.

The Mouzon Methodist Church in Charlotte is sponsoring a Hungarian family.

A large number of smaller churches and circuits in the Conference gave outstanding offerings. One of these was the Children's Home Church offering which was \$93.68. Muir's Chapel, Greensboro, gave \$296.59; Christ Church, Greensboro, \$172.55; Troutman, Statesville District, \$200; Providence, Charlotte, \$230.10; Randleman Circuit, \$199; Trinity Charlotte, \$180; Grace, Charlotte, \$154.36; Mt. Pleasant, Salisbury District, \$140; New Hope, \$136.71; Lewisville, \$131; Black Mountain, \$135; Weaver-ville, \$103; South China Grove, Salisbury District, \$106; Newdale Circuit, Asheville District, \$72; South Davidson, Thomasville District, \$95; Archdale, \$97; Rockwood-Plains, \$95; Hayesville, \$75; Littlejohn, Statesville District, \$93.60

children's home was a quarter of a century blessed by the service there of this good man and his dear wife. Ramseur church is proud to have had a right good share in this service too.

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Ramseur, N. C.

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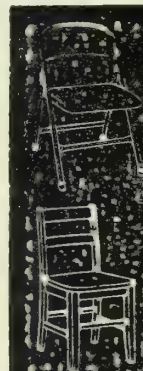
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The meeting of the district superintendents in Chicago was a great occasion, and the ride up there with four of my good friends was even more enjoyable. It would be hard to find a more congenial group than that composed of Frank Jordan, Jim Huggin, Lee Tuttle and Teague Hipps. Going over from Winston-Salem to Roanoke on the little accommodation train was an experience. There were only a few cars (two, I think), and we had one nice Pullman to ourselves. The porter put us all in one compartment and the conductor looked after our needs with a fatherly interest, even providing coffee for our refreshment.

I think the superintendents would have made a few appointments if I hadn't been along, but, as it was, they had to be content to talk in generalities because of the presence of a spy in their midst. They didn't trust the press.

Jim Huggin and I were ready for a big supper by the time we left Roanoke and we ordered one. Unfortunately, just as I prepared to tackle my "vittles" we started going around hairpin curves at a rapid rate and I turned green and retired to my berth.

The next morning we got breakfast at 10 o'clock, after the diner had served about 300 soldiers who were on their way to Okinawa. There occurred one of the funniest incidents of the trip. The waiters were tired and not too genial. The one that waited on the four superintendents was a supercilious young man who must have been a frustrated rock-and-roll artist. One of my friends, who shall be nameless, essayed a bit of humor with a surprising result.

After ordering coffee, he asked with a genial smile, "Is it 'biling'?" The waiter looked at him coldly. "I beg your pardon," he said stiffly. My friend repeated his question in all good humor. His royal highness lifted his eyebrows and in a tone of fastidious disgust said, "I'm sorry. I can't understand your dialogue."

I suppose I shouldn't have laughed, but I couldn't help it. The sight of my friend's face was enough to tickle a mummy. But it wasn't a laughing matter to the four men at that table. Their coffee, when it came was not biling—it wasn't even hot, and they got the poorest service on record.

As I said, it was funny at the time, but the story has its implications. For one thing it points up the sad decline in dining-car service. Time was when the waiters tried to make the customers feel at ease and happy. Now they try to make them feel apologetic for being alive. Time was when they were conscious of the need for courtesy; now the smiling, obsequious waiter has gone with the finger bowls. No longer do they flatter the pastor into giving a generous tip; now they seek to bulldoze him into such a state of inferiority that he will tip in order to regain his self-esteem.

My friend is a Southern gentleman of impeccable courtesy and brotherliness. He was not trying to cast any reflections on the would-be movie star in a waiter's jacket; he just wanted to be friendly, and being friendly down South usually means indulging in a little playful twisting of the King's English.

And what's the world coming to, if we can't say "biling" for boiling, I want to know?

• • •

Fifteen hundred bishops, connectional officers, superintendents, mission secretaries and editors sat down to a banquet on Monday night in the Conrad Hilton Hotel. They sat—and they sat. Four hours later they untangled themselves from the table linen and arose. But the time had not been wasted. For one thing, we had eaten one of the most delicious dinners ever cooked. For another, we had watched a major miracle in hotel service. Imagine serving 1,500 people in your church dining room! It couldn't be done, of course, and there are few places where it could happen. Only in the world's largest hotel could you find the space and the perfectly trained staff for such an event.

At the proper moment, after the opening prayer and words of welcome, an army of waiters appeared as if by magic and took their places by the tables. There was no confusion and no noise, but each diner was served as deftly and as courteously as if he had been occupying a table for two in a private dining room.

The editors, who were seated in a sort of no man's land between the 575 superintendents and the 32 bishops, were honored by their ringside seats, but one was heard wondering if there wasn't some very clever guy in charge of the seating arrangements; for, as he looked around for an easy exist in case the speeches got too boring, he found that every way of escape was cut off. He had to sit through one session, at least.

• • •

Despite the length of the program that night, I heard no complaints. It was interesting to hear reports from the various agencies of the church, to see in person the leaders of the denomination, many of whom had been just names before, to feel the thrill as Bishop Newell told of the great success of the Hungarian relief campaign, and to sense the desperate earnestness as Bishop Paul Garber and Dr. William A. Tolley told of the need for strengthening our Methodist educational program. Those of us who are old enough to remember when our churches lost some of our greatest universities through our lack of support, could see the danger which is before us in these days.

Methodists in North Carolina are doing something about it, and they will do more.

Washington Leads World in Number of Alcoholics

The nation's capital should change its name to "Washington, D. T.," a Methodist minister suggests, because the city has "the highest rate of alcoholism in the world."

In a speech Jan. 24 at the annual meeting of the Methodist Board of Temperance, the Rev. Howard J. Clinebell, Jr., Great Neck, N. Y., said that Washington's 49,450 alcoholics, averaging 7.8 per cent of every 100,000 male adults, is well ahead of the national rate of 4,390 alcoholics for every 100,000 men.

Dr. Clinebell said that of the 12 countries "whose rates of alcoholism have been estimated with some accuracy, the United States is so far out in front that she has lapped the field." France is the nearest contender, he said, with a rate of 2,850 alcoholics per 100,000 adults.

"Since our country leads the world in alcoholism and Washington leads the country, it seems to me that the city has a clear claim to the title of 'alcoholic capital of the world,'" Dr. Clinebell said.

He and Dr. Everett Tilson, professor in the school of religion at Vanderbilt University, Nashville, Tenn., were given citations for their "scholarly research and creative service" in the temperance field.

Dr. Clinebell is the author of the book, "Understanding and Counseling the Alcoholic," and Dr. Tilson's latest book is "Should Christians Drink?" Both books were published this year by Abingdon Press.

The citations were presented by Bishop John Wesley Lord of Boston, president of the temperance board.



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Volume 102

Number 10

In This Issue



Featuring

Annual Conference

N. C. Women's Society

Bishop Garber Reports



Goldsboro's historic St. Paul Methodist Church, pictured here, will be the scene of the seventeenth annual meeting of the N. C. Conference Woman's Society of Christian Service, March 19-21. Born in the midst of a great evangelistic revival more than a century ago, its first building was erected between 1850-1855. Twice the church records have been destroyed, much of the building was burned on Jan. 6, 1904, and its spire fell victim to Hurricane Hazel on October 15, 1954. A complete renovation following the latter disaster has modernized and beautified the entire interior, including an air conditioning system. The Rev. Leon Couch is the pastor of the 1,400 member congregation, and Mrs. Hal Armentrout is president of the local Woman's Society of Christian Service.



People, Places and Events



THE REV. AND MRS. J. D. MURRAY, Davidson, N. C., announce the birth of a son, John David, on Feb. 10.

DR. A. J. WALTON, professor at Duke Divinity School, will be the preacher for the three-night revival to be held at Brevard Methodist Church, Mar. 14-16.

THE REV. HARLAN CREECH, pastor of Dilworth Church, Charlotte, will be the guest speaker at the revival services which will be held Mar. 24-29 at Harrison Church, Pineville, N. C.

LYON MEMORIAL CHURCH, Fayetteville, will begin its revival services, April 7, and continue through April 12. The Rev. W. R. Stevens, pastor of First Church, Rockingham, will be the guest preacher.

A NEW YOUNG ADULT CLASS was started at First Church, Rockingham, on Dec. 16, 1956. On Charter Sunday, Feb. 3, 1957, 83 members had been enrolled. The class continues to grow in enrollment, attendance and interest.

GRACE CHURCH, Charlotte, is completing plans for its revival which will begin March 24. Dr. Charles Bowles, pastor of West Market Street Church, Greensboro, and former pastor of Dilworth Church, Charlotte, will be the guest minister.

THE REV. AND MRS. JAMES H. MILLER, JR., of Snow Hill, N. C., announce the birth of a daughter, Susan Alice, on February 12. Mrs. Miller is the former Susan Alice Waller of Kinston, N. C., and Mr. Miller is the son of the Rev. and Mrs. J. Herbert Miller of Raeford, N. C.

THE MEN OF ST. MARK'S CHURCH, Raleigh, have organized a Fisherman's Club, the purpose of which is to conduct a regular and systematic program of visitation evangelism. The group met on Feb. 14th for a supper meeting at which Mr. Walter Anderson, chairman of the NC Conference Board of Evangelism, was the speaker.

HARRELLSVILLE CHURCH (Elizabeth City District) recently built and paid for a new fellowship hall, which was dedicated by District Superintendent C. Freeman Heath on Feb. 21. The building, costing \$4,000 was paid for by this small church without outside help. The pastor, the Rev. Vassar Jones, has been a student at Chowan College.

THE EDITOR spoke at the meeting of Methodist Men in First Church, Wadesboro, on Feb. 26, at the invitation of the Rev. Dwight B. Mullis. Future engagements include services at Fairgrove Church, near Conover, Mar. 17; Belmont Park, Charlotte, Mar. 24; Rehoboth Church, Greensboro (preaching mission), Mar. 26-29; Acton Church, Candler, Mar. 31. He will attend as many of the District Conferences as time permits and will speak at the Annual Banquet of the Wesleyan Service Guild in Fayetteville, April 6.

FIRST CHURCH, Gastonia, will begin operating a kindergarten for four-year-old children, according to a story in the local newspaper. The official board has approved a plan for extending the service of the kindergarten next year to take in five-year-olds also.

WARES CHAPEL has newly refinished pews and pulpit furniture and new windows. On the occasion of their recent dedication service the church was filled to overflowing. The pastor, the Rev. W. E. Eason, has organized a prayer group which meets once a week.

DR. FORNEY HUTCHINSON, well-known Methodist pastor of Oklahoma, died in Tulsa recently. Dr. Hutchinson was 81 years old. It is estimated that during his ministry of 14 years at St. Luke's Church, Oklahoma City, he officiated at 1,500 weddings and 800 funerals. During his ministry there, the church grew at the rate of 500 persons each year.

THE SALISBURY DISTRICT CONFERENCE will meet at Trinity Church, Kannapolis, on March 16th, beginning at 10:00 a.m. Lunch will be served by the church and the afternoon session will last until about 4 o'clock. One of the speakers will be Mr. A. G. Jefferson of Lynchburg, Va., lay leader of the Virginia Conference.

FIRST CHURCH, Rockingham, will have its revival services, March 10-17, with Mrs. Mary Webster and Miss Doris Dennis of Toulon, Ill., as leaders. Mrs. Webster accompanied Dr. E. Stanley Jones during the missions in Lumberton and Wilmington in Jan. 1956. Miss Dennis is an accomplished musician and will have charge of the music for the revival.

THRIFT METHODIST CHURCH, Paw Creek, N. C., was host to a community-wide service on Feb. 17. The Thrift Baptist, Paw Creek Presbyterian and Paw Creek Church of God churches joined with the host church in remembering the people of Hungary and other enslaved people in prayer and with an offering. One of the speakers escaped only four months ago after being injured four times in the November revolution.

THE METHODIST MEN of the Lake Wacamac Methodist Church held an organizational meeting, February 12, when the pastor, the Rev. Neil H. Thompson, presided. The following officers who were elected: president, Richard Goode; vice-president, Woodrow Wayne; secretary and treasurer, Herman Williamson. The steering committee stated that the primary objectives of the club were to seek daily Christ's way of life; to bear witness to this way in business dealings and in social contacts; to engage in some definite Christian service. The charter will be presented by J. Nelson Gibson, on March 12.

DR. JAMES H. BALL, veteran member of the Oklahoma Conference, celebrated his

ninetieth birthday on March 6 at his home in Tulsa, Okla., where he has lived since retirement in 1938. Dr. Ball was licensed to preach at Wesley Chapel, Raleigh District, N. C. Conference in 1888. He is a native of Franklin County. "He continues to be quite active and preaches today with more power and enthusiasm than many of our young pastors," according to Dr. Joe E. Bowman, Tulsa district superintendent. (Editor's Note: Dr. Ball is an uncle of R. R. Mitchell, superintendent of printing for the Advocate.)

Mr. Melvin R. Daniels, president of the Men's Class of Wanchese, reports that this eight-year-old class has an average attendance of 50, out of a membership of 127, and, during the eight years has spent \$5,851 on charity and repairs to the church building.



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... by the EDITOR

The Meaning of Lent

Lent began on March 6, Ash Wednesday, traditionally a time of penitence and prayer and the beginning of the long fast in the Roman Catholic and Anglican churches. It consists of the forty days, not including Sundays, from Ash Wednesday to Easter. In the Roman Catholic Church it is a time when the faithful abstain from eating meat—not because there is anything sinful in meat, but because Lent is a time of self-denial, and most people find it a bit difficult to leave off meat. The idea is to make some sacrifice during the forty days that lead up to the great festival of Christ's resurrection.

Protestants are usually more concerned with good deeds and evangelistic activity than with mortification of the bodily appetites, yet there is need for a new look at the ancient custom of fasting. Methodists used to fast on Fridays before receiving the Lord's Supper, and many of us who have passed the mid-century mark remember when we were told by our pastors that true preparation for the Quarterly Conference (which always included Holy Communion) should be preceded by fasting and prayer.

Nowadays the Quarterly Conference has become a hurried business session, attended only by the officials and those of the congregation who have "a bone to pick" with the D.S., but a century ago the Q.C. was a time of spiritual refreshment and fellowship.

Perhaps it is too late to go back to the ways of early Methodism, but it is high time that we made a new appraisal of our spiritual life. We cannot be satisfied with the dwindling number of professions on faith, the decrease in preparatory members, the small number of infant baptisms. We are building new churches and new colleges. Are we building Christians?

Bishop Paul Garber has called attention to the disquieting statistics contained in his report on the last quadrennium. The Richmond Area is not alone in this situation; other areas seem not to have discovered their plight, but the situation is the same, all over the nation. We talk of a great revival of church-going, and there is such a revival. Men and women are interested in religion, as never before, but are they interested in being Christian?

A Roman Catholic girl married into a Methodist family and left her church to be with her husband. One day she said to her pastor, "I'm really surprised that it's so easy to be a Protestant. You don't have to go to confession; you don't have to go to church; you don't have to do anything, if you don't want to—except pay." Her pastor reminded her that there were many Methodists who didn't even pay!

Is this a true picture of a Methodist? Not according to Wesley, it isn't.

Lent is a time for Dedication. That is a modern word for consecration, and it means the same—a consecration of our time, talents, our all to Christ and his service. Can we dedicate ourselves as long as we are unwilling to make even a small sacrifice for Him?

Laymen Hold the Key

A few weeks ago, in Chicago, 575 district superintendents met with the bishops of the Methodist Church to map plans for the Quadrennial Emphasis upon Higher Education and Local Church Activities. But none of these men thought that the work could be done by them alone. They depended upon pastors and laymen to do the job. How well that job is done depends, in the final analysis, upon the laymen.

Back in their home districts, these superintendents set about their task of translating that program into action, attempting to transmit to pastors and people some of the enthusiasm of that great occasion.

In the N. C. Conference that task was made easier by the preparation which began some years ago when the laymen set up the machinery for the most unusual series of lay rallies which has ever been seen in Methodism. Last year's rallies were successful in terms of attendance; this year's has been phenomenal—simply because they had a real purpose. Thousands of Methodist men, and some women, came together in the various districts and heard, first hand, the challenge to tackle a job which is bigger than any before attempted.

It was the editor's privilege to attend several of these rallies, and he would have attended all if it had not been for the fact that he couldn't be in three places at the same time. It is estimated that 2,500 persons attended the first four meetings and, no doubt, that figure will be increased to more than five thousand by the end of the series. It is hard to realize what that means—five thousand Methodist laymen gathered together to study the work of their church!

As one visitor remarked, "This seems to be the answer to the problem of how to arouse lay interest. No wonder this Conference is going places!"

Credit should go to Conference Lay Leader Nelson Gibson and his associates for this fine job, and to the former lay leader, Jasper Smith, under whose administration the program was started. But they, no doubt, would pass any congratulations on to Bishop Paul N. Garber, who has given unstintingly of his time and energy to promoting the rallies.

What About the Alligators?

A certain Hollywood actress is said to have engaged a new maid who seemed capable of coping with any sort of problem. All went well until one evening an admirer sent the actress an alligator. Receiving a phone call which took her out of the house for several hours, she came back to find that the maid had disappeared, leaving a note which read: "Dear Madam: I won't work in no place where there is alligators in the bathtub. I would have mentioned this before, but I didn't think the problem would come up."

We can sympathize with the maid, for unexpected problems have a way of throwing us. We go along nicely with the routine but the alligators in the bathtub get us down.

The prophet Jeremiah once complained to the Lord that he could not understand how the wicked prospered while the good man languished in poverty and pain. But then he gave God's answer, "If you have run with the footmen and they have wearied you, then how can you keep up with the horses? If you take cover in a land of peace, then what will you do in the swelling of the Jordan?"

In other words, "What will you do with the big troubles if you don't learn to manage the little ones?"

Condensed Program Seventeenth Annual Meeting

North Carolina Conference

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

St. Paul Methodist Church

Goldsboro, N. C.

CONFERENCE THEME: "Renew a Right Spirit Within Me"

Monday, March 18

1:00 P.M.—Luncheon Meeting Enlarged Executive Committee.

6:30 P.M.—Supper, Hotel Goldsboro.

7:30 P.M.—Service of Spiritual Preparation and Commitment. Mrs. J. C. Burwell, presiding. Mrs. E. L. Hillman, leader.

Tuesday, March 19

11:00 A.M.—Hymn. Invocation, the Rev. Leon Couch. Anthem, Choir, St. Paul Methodist Church. Communion Meditation, the Rev. Leon Couch. Sacrament of the Lord's Supper.

2:00 P.M.—Mrs. Pierce Johnson presiding. Meditation, "The Loving Spirit," Mrs. E. L. Hillman. Presentation of Program, Mrs. H. C. Turlington. Appointment of Committees. Reports: Recording secretary, Mrs. H. W. Doub; vice-president, Mrs. H. C. Turlington. Address, Mrs. Anna B. Chaffin. Benediction in Song.

7:30 P.M.—Mrs. Pierce Johnson, presiding. Scripture and Prayer, the Rev. D. H. Lewis. Address: "Renew a Right Spirit Within Me," Miss Dorothy McConnell. Benediction in Song, Mr. Carlton Frederick.

Wednesday, March 20

9:15 A.M.—Mrs. Pierce Johnson, presiding. Meditation, "The Disturbing Spirit," Mrs. E. L. Hillman. Our Workers, Miss Mamiej Chandler, Miss Charlotte Stevenson. Dedication of Journal. Awarding of Study Jewel, Mrs. Sam A. Dunn. Message of President, Mrs.

Pierce Johnson. Our Rural Workers, Miss Ethelynde Ballance, Miss Alta Nye. Presentation of Special Memberships. Address: "Lands of Decision," Miss Dorothy McConnell. Benediction in Song.

2:00 P.M.—Mrs. Pierce Johnson, Presiding. Youth Choir. Address, "Christian Higher Education," Bishop Paul N. Garber. Master Report: promotion, Mrs. Henry Maddrey; treasurer, Mrs. H. A. Davis; missionary education and service, Mrs. S. A. Dunn; Christian Social Relations, Mrs. S. W. Anderson; Wesleyan

Service Guild, Mrs. Norman Wood; student work, Mrs. Stanley Potter; youth work, Mrs. W. I. McLamb. Also, children's work, Mrs. T. M. Maxwell; spiritual life, Mrs. J. C. Burwell; literature and publications, Mrs. P. F. Newton; supply work, Mrs. C. H. Boyd; status of women, Mrs. T. S. Newbold, and missionary personnel, Mrs. Allen C. Lee. Benediction in Song.

5:30 P.M.—Dinner, Hotel Goldsboro. East Carolina Student Center, Mrs. Stanley Potter, presiding. Report, Miss Mamiej Chandler.

7:30 P.M.—Mrs. H. C. Turlington, presiding. Scripture and Prayer, the Rev. H. M. McLamb. Address, Mrs. Anna B. Chaffin. Benediction in Song.

Thursday, March 21

9:15 A.M.—Mrs. Pierce Johnson, presiding. Meditation, "The Transforming Spirit," Mrs. E. L. Hillman. Report on Annual Meeting, Southeastern Jurisdiction, Mrs. T. S. Newbold. Report of Public Relations and Historical Committee, Miss Mary Gardner. Solo, Mrs. Leon Hall. Address, "The Pattern of Things to Come," Miss Dorothy McConnell. Benediction, the Rev. Leon Couch.



Lem Cox, of Four Oaks, member of the Wesley Foundation at East Carolina College, Greenville, points out to other leaders in summer service projects, the Mexican Work Camp in the Rio Grande Valley, where he served for six weeks last summer. Left to right: Letty DeLoatch, Joann Ashley, Youth Caravan; Ralph Shumaker, Drama Caravan, and seated, Wynette Garner, Children's Camp, New Jersey. These students are active in the program of the Methodist Student Center at ECC, Miss Mamiej Chandler, director.

Seventeen Years of Growth and Challenge

by MRS. PIERCE JOHNSON

As the time for the 17th Annual Meeting of the North Carolina Conference Woman's Society of Christian Service draws near, my mind goes back to 1940 when the organization came into being. Much has happened since then. The membership has grown; the giving has increased from \$42,380.00 in 1940 to \$186,263.00 in 1956. Five presidents have served: Mrs. E. L. Hillman, Mrs. V. C. Chadwick, Mrs. Gurney P. Hood, Mrs. J. H. Cutchin, and Mrs. H. I. Glass. Each has made a significant personal contribution to the ongoing of the work, and all have had the one supreme purpose in their hearts, "to unite all the women of the church in Christian living and service."

There are, however, women in many churches who have not identified themselves with the Woman's Society of Christian Service. Perhaps those of us who are members have not made the work seem vital enough; perhaps we have failed in the warmth of Christian fellowship. It is my earnest desire that during this quadrennium we may make a devoted effort to touch the mind and heart of every Methodist woman with the urgency of the task of missions and the importance of her dedication of life and service to the great missionary endeavor of our church.



These children are learning to share at a vacation church school on the Roberdell Charge of the Methodist Church where Deaconess Ethelynde Ballance is teaching. The work in this rural area is another of the projects of the N. C. Conference WSCS within its bounds.



Children of the nursery and kindergarten groups of the First Methodist Church, Cherry Point, tour the fire station at the Marine Base. This was a part of the "see and learn" projects of the two groups, and one of the varied activities at the base under the direction of Miss Charlotte Stevenson, one of four full time workers in the home field, sponsored by the conference Woman's Society of Christian Service.

The theme for the conference program, "Renew a Right Spirit Within Me," is a most searching one. Is it too much to hope that this meeting may be, in terms of understanding and enrichment, one of the best we have ever had?

Love Gifts for Work in Korea

Holston Girls' School, Taejon, Korea, will be the recipient of the Love Offerings which will be placed on the altar of St. Paul Methodist Church by communicants of the Sacrament of the Lord's Supper during the opening session of the Annual Meeting of the N. C. Conference Woman's Society of Christian Service on March 19.

Formerly located at Songdo, and having suffered severe hardships, the Holston Girls' School is currently engaged in a building program in its new location. The need for additional funds for the project is acute. The Love Gifts from this conference, therefore, will meet the material need, as well as give encouragement to the workers and students there.

Mr. Ki Sun Kang is the principal of the Holston Girls' School, and Miss Marilyn Terry is serving as a special term missionary.

The Guest Speakers

Miss Dorothy McConnell, Editor of *World Outlook*, has had wide experience as editor, author, lecturer, and world traveler. She is serving on committees of both home and foreign divisions of the National Council of Churches; United Board of Higher Christian Education in Asia; the American Board for St. Christophers College, India, and on the National Board of the YWCA. She is also serving on the

(Continued on page 9)



Members of the Methodist Youth Fellowship of the Prospect and Pembroke Methodist churches meet in joint session at the Pembroke Church. Deaconess Alta Nye, rural worker on the Pembroke Charge, is one of two rural workers under the sponsorship of the N. C. Conference WSCS.



Bishop Paul N. Garber is shown above, left, as he received a branch of pine from a tree on the grounds of the new Methodist College at Fayetteville from Franklin S. Clark, president of the Fayetteville College Foundation. The branch was a symbol of the transfer of ownership of the tract of land, according to an old English custom. Pictured at right are some of the leaders taking part in the ceremony at the formal transfer of the title to the property of Methodist College, Fayetteville, on Feb. 21. From left to right, Dr. W. L. Clegg, vice-chairman of the Board of Trustees; Franklin S. Clark, president of the Fayetteville College Foundation; Bishop Paul N. Garber, Dr. Wright Spears, president of Columbia College; the Rev. Graham S. Eubank, pastor of Hay Street Church; the Rev. D. D. Holt, associate director of the General Board of Christian Education.

Methodist College Trustees Given Title to Land

In a ceremony attended by several hundred people, despite the intense cold, the trustees of Methodist College, Fayetteville, received the title to the 700-acre campus site from Franklin S. Clark, president of the Fayetteville College Foundation. The tract was purchased out of funds subscribed for the project during a campaign last spring.

Bishop Paul N. Garber spoke briefly, and Dr. W. L. Clegg, vice-president of the board of trustees received the charter in the absence of the chairman, Terry Sanford.

Officials of the college have described the tract of land as "ideally perfect" for the site of a college. Located 3½ miles north of the city on Highway 15A, it is said to possess all the natural features needed for a scenic college campus.

The board of trustees held a planning session following the ceremonies and interviewed architects who were interested in taking the job of designing the plant. Board members and visitors were entertained at a dinner in the Prince Charles Hotel.

Laymen's Rallies Continue In NC Conference

"The largest attendance yet" is the report from the Laymen's Rallies held in all the districts of the NC Conference during the past two weeks. The largest number came to the meeting in Fayetteville, where almost a thousand laymen heard Bishop Paul N. Garber, Dr. Wright Spears of Columbia College, the Rev. D. D. Holt and others tell of the new quadrennial program of Methodism. Under the leadership of J. Nelson Gibson, Conference lay leader, the rallies have attracted attention of the state

press and accounts of the work have been printed in daily papers across the state.

As the *ADVOCATE* goes to press, three more rallies are yet to be held, but officials say that the series has proved that NC laymen are interested in the work of the church as never before.

Dr. Spears was the featured speaker during the first week and Dr. Joseph Martin, president of Wesleyan College, Macon, Ga., gave the principal address at the second week's series.

Dr. N. G. Bethea Dies at Greensboro Home

Dr. Neil Graham Bethea, 84, retired member of the WNC Conference, died at his home in Greensboro, Feb. 24, after a long illness.

Ordained a minister in the M. P. Church in 1897, he served pastorates in Gibsonville, Burlington and Greensboro. After unification, he became a member of the WNC Conference and served several churches in that Conference. He had missed preaching only two Sundays in 52 years. After his retirement in 1949, he made his home in Greensboro, where he had formerly been pastor of West End Church.

He is survived by one daughter, Mrs. A. G. Wilcox of Enfield; four sons, W. S. Bethea of Burbank, Calif., Steven L. Bethea of Sacramento, Calif., Nat Bethea of Rockingham; and Vance Bethea of Greensboro; one brother, B. J. Bethea of Miami, Fla.

Funeral services were conducted in Greensboro with the Rev. R. A. Hunter of Winston-Salem and the Rev. Lester Ballard of Groometown Church, officiating.

♦ ♦ ♦

Death is the golden key that opens the palace of eternity.—*Milton*.

Elizabeth City District News

The Rev. and Mrs. R. D. Ricks announced the birth of a daughter on Jan. 31.

Churches of this district contributed a total of \$951 to the Conference Advance Special for Grace Church.

Forty-five subscriptions have been secured for the Conference Organ from 1 Kennakeet Charge.

Avon Church is to be redecorated, inside and out, and a bulldozer will push a road aside to provide space for a playground.

More than 200 young people attended the District Youth Rally at Hertford Church on Feb. 16, when Miss Elizabeth Thibault, worth of Scarritt College was the speaker.

A membership class at Moyock will be taught by the pastor and church school superintendent prior to reception into the church on Palm Sunday. Holy week services will be conducted by the Rev. G. Crutchfield.

Ninety workers attended the Puritan Mattamuskeet Christian Workers School at Belhaven last month. Twelve churches participated and 5 persons received card recognition.

The Rev. William R. Frost of the Pamlico Charge has a news item which will interest the *ADVOCATE* editor—he baptized two infants on a recent Sunday.

McBride Church, organized in 1792, was visited by Bishop Asbury twice during his ministry in North Carolina. The present building was erected some time during the past century and has a balcony for slaves. Allowed to fall into disrepair for some time, it has now been renovated and a new piano and new pews have been installed. Prof. H. W. Spence, who is a former member of this church is writing a short history of the church which will be distributed on Homecoming day next spring. The Rev. Key W. Taylor is the pastor.



Montmorenci Church in the Asheville District, at Candler, N. C., will celebrate its 100th anniversary on March 8-10, 1957. The present church which was built in 1886 replaced the original frame structure. This present building, made of hand-made brick, was dedicated in 1888. The educational building was dedicated on January 15, 1950.

Participating in the centennial services will be the Rev. T. A. Groce, former pastor and "Father of Methodism" in Western North Carolina; the Rev. W. B. West, a former district superintendent; the Rev. J. W. Fitzgerald, superintendent of the Asheville District; and the Rev. R. Paschal Waugh, pastor. The theme for the observance will be "Across the Years."

Bishop Garber Reviews Reports of Four-year Program

In a report presented to the Richmond Area district superintendents attending the conference at the Conrad Hilton Hotel, February 10-13, Bishop Paul N. Garber reviewed the accomplishments of the past quadrennium and discussed goals for the next four years. The report was given at the breakfast meeting on February 13.

Evangelism

In the field of evangelism, Bishop Garber said that 216 of the 816 churches reported no new members by profession of faith during the last conference year, 129 churches had no new members from any source, and 230 churches had less members in 1956 than in 1955. During the past quadrennium North Carolina Conference membership increased by 8,921. Bishop Garber suggested a goal of 24,447 for the next four years. This goal was set by the Southeastern Jurisdiction Conference and represents a gain in keeping with the growth of population. Twenty-six per cent of the local churches have less than 100 members, and these churches had a net loss of 627 members last year. The average gain for the entire conference was 2.3 per cent, in the 38 larger churches. Statistics show, said the Bishop, that only 2,052 infants were presented for baptism last conference year, and no infants were baptized in 49 per cent of the churches. Bishop Garber pointed out that more babies are being born in America than ever before in the history of the nation and that the church must look after these infants.

Attention was called to the difficulty encountered by the pastor of a large circuit.

Said the Bishop, no pastor should serve more than two or three local churches, and every church should have a morning worship service each Sunday.

Church Extension

A brighter picture was painted in the area of church extension activity. During the past quadrennium the Methodist of the Richmond Area had become church extension conscious, said Bishop Garber, and since 1952, 41 new congregations have been organized within the bounds of the N. C. Conference. He called attention to the fact that there will be 1,427,000 more people in N. C. in 1975 than there were in 1955, and that the church must continue the extension program. "Ninety new Methodist congregations could be organized right now in the Richmond Area if funds were available." He warned, however, of the danger in the church extension program, and suggested that there is always a temptation to return to the "status quo" attitude. "We face not a theoretical but a practical question," he said. "What are we Methodist going to do about the monumental gain of population in the Richmond Area? Our answer should be that we are going to organize new congregations and erect new sanctuaries of worship in order to give spiritual guidance to these new citizens."

The report pointed out that the N. C. Conference began the quadrennium with 316 appointments and closed with 410. According to the figures, the Conferences are not bringing in enough young preachers to fill the vacancies and new appointments. Bishop Garber stated that his goal was for

one young person from each of the 2,029 local churches should volunteer for the ministry or some other field of Christian service.

Educational Institutions

The ultimate goal of the Richmond Area, in the field of educational institutions, is that Methodist Institutions of learning, committed to the Christian ideal, should occupy as typical a position in the total program of the church as missions and evangelism. Specific goals in higher education for the next quadrennium are: To interpret to the people the distinctive function of the institutions of learning in church and in society, to interpret to church-related colleges and universities their place and function in the life of the church and the obligation of these institutions to be Christian in their teaching and in practice, to study the financial status of church related institutions and lead the church in an effort to undergird them so that their efficiency, academic standards, permanence and support of Christian ideals shall be assured.

The General Conference of 1956 set a goal of an average of one dollar per member per year for our colleges and universities, said Bishop Garber. This would mean an annual donation of \$178,548 by the N. C. Conference. Last year the N. C. Conference averaged 44 cents per member for this cause and the Bishop said that special effort would be required to reach this goal of one dollar per member during this quadrennium. A goal of 30 cents per member for Wesley Foundation was set by the General Conference, and this will mean an annual donation of \$53,564 by the N. C. Conference. Last year the N. C. Conference averaged three cents per member.

The Bishop called attention to the opportunity for service in the N. C. Conference, mentioning the need for co-operation with Duke University, Greensboro College, High Point College, Louisburg College, Methodist College, North Carolina Wesleyan College, and Wesley Foundation and Methodist Student Program.

Local Church Emphasis

Pointing to the other phase of the quadrennial program, Bishop Garber said that the reason for the local church emphasis was that too many of the local churches now function imperfectly, and stated that a far more impressive record could be written for Methodism if all the churches were fully organized according to the Discipline. An analysis is to be made by the Bishop and Cabinet of the situation within the annual conference with reference to the "production story" of all its churches, and the district superintendents will study with each church on his district the question of what it is doing now, what it may do, and how to accomplish this goal. The self study church guide and kits were made available last fall to the district superintendents for distribution to the local churches. Since then, eight of the nine districts, and 271 of the 425 charges, have reported. According to the figures, many churches have not yet made their study. A booklet "Christ and Myself," to be read and studied during Holy Week by all adults

(Continued on page fifteen)

Duke Professor Speaks at Durham District Conference

By DALLAS MALLISON

"As professing Christians we have no alternative but to face up to the problems of segregation and integration," asserted Dr. A. J. Walton of Duke University speaking to the Durham District Conference recently.

The Conference was an all-day affair held this year at the Carrboro Methodist Church with nearly 300 delegates in attendance representing the nearly 100 churches in the district which includes Durham, Orange, Person, Granville, and Chatham counties. Presiding was Dr. C. D. Barclift, the district superintendent.

"I am aware that our ministers find it difficult to preach the truth about this perplexing matter," declared Dr. Walton who is professor of church administration at Duke Divinity School and field director of the Duke Endowment. "As Christians and as leaders of our faith we must face up to this great challenge of our times. We have no real alternative but to preach the truth, but we can preach it in love and in the grace of God."

"We here in the South, whether we like it or not, are faced with a great racial problem of historic proportions," the eloquent Duke theologian declared. "Whether he realizes it or not, the white Southerner too often would make of Almighty God a white deity."

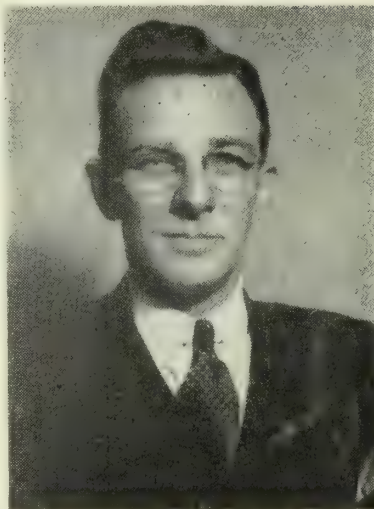
"We Christians must realize that the principles of love as enunciated by Christ apply and will work in this realm just as they will in any other phase of life," Dr. Walton asserted. "The Negro is a child of God in the same sense as any of His other children. We Christians must remember that others learn to love us as we ourselves grow to love them."

Dr. Walton, the inspirational speaker of the program, based his sermon on the fourth chapter of Ephesians and his theme was, "All Parts of the Body Working Together Properly." Christian love is the sole ingredient making for the proper functioning of a healthy body. Paul has admonished us to live and preach the truth "in love," he said.

"The sorry fact is that America has become the most drunken nation in all history," declared L. Stacy Weaver, Durham city schools superintendent and a prominent Methodist layman. The Tar Heel school leader was addressing himself on the subject, "Is the Present Revival in Religion Real or Not?" His conclusion was that he has not yet made up his mind that this revival is a genuine and lasting one.

In another chief address by a laymen, Brother Walter F. Anderson of Raleigh, who is a prominent Tar Heel Methodist lay leader and now president of the NC Conference Board of Evangelism, outlined the far-reaching program of Evangelism his group has been preparing.

The Rev. J. Paul Edwards, pastor of the host church, extended a word of welcome for his church. A response to the welcome was made by Dr. V. E. Queen, pastor of the Duke Memorial Church in Durham.



"Fellow church member, what are you going to do with OUR world?"—Thus asked Dr. A. J. Walton, Duke Divinity School professor, as he closed his address at the Durham District Conference.

Dr. C. P. Morris of Durham, N. C. Conference director of Christian education, directed a survey of activities in his field. He announced that his group has recently been given a 200-acre camp site at Lake Upchurch, near Raeford, where a second large conference youth camp will be built. He



IN PASSING

Too much has happened in the last two weeks! A wedding in the family, six trips to churches and special meetings, and a desk full of mail have just about ruined my schedule. If I tell about all of them, it will have to be in short space, for our regular news has about crowded "In Passing" out of the paper.

Mt. Airy has been much in the news lately, with that disastrous fire at Flat Rock School and the other fires reported during the next few days. But when I was there on Feb. 17, everything was peaceful. Ben Stamey and Mrs. Stamey are having a good time there with those fine people, and I enjoyed my visit.

I didn't get to the Laymen's Rally at Burlington and Raleigh, because of the necessity of doing a little work in the office, but reports tell of a great time at both places. I was at Durham on Wednesday night and the Armory was crowded with men and women for the supper and the session which followed. I took some pictures, but we are unable to run them this week.

On Thursday I went to Fayetteville for the ceremonies at the site of the new Methodist College. Nowhere in the country can

also announced that Camp Don-Lee, located on Lower Neuse River in Pamlico County, is to be formally dedicated in early May with Bishop Paul N. Garber leading the ceremonies.

The Rev. Thomas A. Collins of Raleigh, N. C. Conference director of Missions and Church Extension, reported that during the past four years nearly 50 new churches have been formed within the Conference area. Making the District Missions report was the secretary, the Rev. K. B. Sexton, pastor of the Roxboro Circuit.

Reporting on the woman's work was Mrs. Frank W. Hanft of Chapel Hill, who is district president of the W. S. C. S. Her husband, Dr. Frank W. Hanft, a professor at the University of North Carolina, reported that there is a Methodist Men's Club at every station or charge in the district. The district, the lay leader said, has 125 authorized lay leaders.

The temperance report was made by the Rev. H. B. Lewis, district secretary and pastor of the Carr Church in Durham. A report on the NORTH CAROLINA CHRISTIAN ADVOCATE was made by the Rev. W. B. Petteway, district secretary and pastor of the Asbury Church in Durham.

A dramatic moment of the Conference came when Dr. Barclift introduced the four young men who received their local preaching licenses. The high point came as Dr. Barclift called up the elderly and retired ministers of the district and asked them to impart advice to the young men just entering the Christian ministry.

you find a better location. That site has everything—flat land, rolling hills, a natural amphitheatre, and a river. No wonder Terry Sanford and the local leaders down there are so enthusiastic.

It was cold out there in the wind, and one prominent minister on the platform was shivering so hard that I thought I was seeing double! But the people didn't seem to mind too much, and they listened to Bishop Garber with close attention as he gave one of the finest addresses of his career. After hearing him, we could understand how the college campaign here in the NC Conference is attracting attention from all over Methodism. And I'd certainly be glad to print those stories he told about the founding of Duke University! They were delightful.

Enthusiasm is the word for Fayetteville where Terry Sanford, Graham Eubank and District Superintendent O. L. Hathaway with other laymen and preachers of the district, have worked night and day for the past year on this project. If I tried to list the names of all the leaders, I wouldn't have space.

One of the most inspiring sights in the series of Laymen's Rallies was the con-

(Continued on page 16)



MISS DOROTHY MCCONNELL

lina as assistant professor at Duke University, later serving as professor of church history and registrar of the Duke Divinity School. He has served on a number of boards and commissions of his denomination, and has authored several books on Methodism. Bishop Garber was elected as a bishop in 1944, receiving his first appointment to the Geneva, Switzerland, area. He is currently the presiding officer of the North Carolina and Virginia Conferences. Bishop Garber will speak at the



BISHOP GARBER

W.S.C.S. Seventeenth Annual Meeting

(Continued from page 5)

World Methodist Council and as consultant of the American Division of the World Council of Churches. She is author of several volumes of children's books and books on missions. Miss McConnell will deliver three major addresses before the annual meeting of the conference society in Goldsboro.

A retired missionary, Mrs. Anna B. Chaffin, of Washington, D. C., went to Korea in 1917 as a teacher at the Woman's Bible School, later becoming the school's principal. In 1938 Mrs. Chaffin was appointed as chairman of the Woman's Section of the Korean Methodist Church. In her travels around the world twice, across Russia three times, and several times across the Pacific, she has visited 25 countries.

Bishop Paul N. Garber, a native of New Market, Va., came to North Caro-



MRS. ANNA B. CHAFFIN

Wednesday afternoon session of the annual meeting on the topic "Christian Higher Education."

Mrs. E. L. Hillman, of Siler City, will lead the Service of Spiritual Preparation and give the three meditations at the annual meeting. Mrs. Hillman was the last president of the former North Carolina Conference Woman's Missionary Society; the first president of both the conference and the jurisdiction societies, and has served as a member of the Board of Mission of the Method-

ist Church. She has had two years' experience in college training, and has taught in a number of conference schools of missions, the latest being the course, "Paul's Letters to Local Churches," at the conference School of Missions at Duke University last August.



MRS. E. L. HILLMAN



MRS. PIERCE JOHNSON

REGISTRATION CARD

Annual Meeting, N. C. Conference W.S.C.S.

St. Paul Methodist Church, Goldsboro, N. C., March 18-21, 1957

Name of Delegate _____

Address _____

District _____ Church _____

Office you hold _____

Date of Arrival _____ Mode of Travel _____
(If by car, list name of driver above)

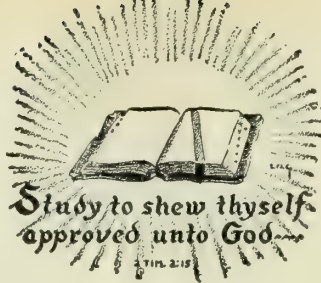
Choice of Roommate _____

Please fill in and send to Mrs. W. R. Johnson, 1512 Evergreen Ave., Goldsboro, N. C. by March 8th, with Registration fee of \$7.00, plus \$1.00 if you plan to attend the Retreat supper on Monday at 6:30.

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Serving Adults in the N. C. Conference

REV. HAROLD D. MINOR, Director of Adult Work

Report on Adult Clinics

A major goal of our adult work in 1956-57 is *improvement of teaching in adult classes*. To this end, many Christian Workers' Schools have included the courses, "Helping Adults Learn" and "Adult Work in the Church School." Even more specific are the Clinics for Teachers of Adult Classes.

In the Clinic method, teachers work on lesson plans for a particular class session. They then teach the class using the lesson plan. Finally, they return to report on results and suggest ways of improving their teaching. The emphasis is on learning a variety of teaching methods, and choosing a method appropriate to the group being taught, and to the subject.

This year's series of Adult Clinics included more than 25 leaders, with 376 teachers and members representing 79 churches, in 15 clinics reported, and others in nine clinics held but not yet reported.

Burlington District Social Action Seminar

To strengthen the witness of our Church in the affairs of daily life, we have proposed seminars to study human relations. One such Seminar will be held in Mebane, April 25. Dr. Creighton Lacy will review the book, *The Modern Samaritan*, by Clair M. Cook. This is the handbook for our Church in social concerns. The film, "The Sound of a Stone," will be shown and discussed. Mr. Bill Price of Burlington and Mr. W. C. Iseley of Mebane will present a forum "Being a Christian at Work." Mr. Iseley represents the viewpoint of organized labor, and Mr. Price the viewpoint of management. Dr. Allen P. Brantley will close the seminar with a brief service of worship.

The Social Action Seminar is a joint project of the Adult Division of the Board of Education, and the Board of Social and Economic Relations of the Conference. The Rev. C. H. Mercer is host pastor and district director of adult work. The Rev. T. J. Whitehead, pastor at Graham, is chairman of the Board of Social and Economic Relations.

Local Church Projects in Adult Work

In Newport, last October 13, I met with the local Young Adult Fellowship for supper and showed the filmstrip on organizing young adults, "It Can Happen Here." In the discussion following, a young Marine said, "How can a stranger get accepted in the community? I'm going overseas soon, and I want to know my wife is among friends who will be interested in what happens to her."

Out of this question arose the whole problem of how to help new people in a

community to become a part of the Christian fellowship. The result was, at a Sunday evening church service in January, a panel of old residents and new young adults discussed, "How to Help New People Become a Part of the Fellowship." This is a powerful demonstration of how important one person's question may be. Also, it shows that a possible source of friction and resentment can become an instrument of good will.

Leah Haskins, director of Christian education at St. Paul's Church in Goldsboro, has made an interesting chart of the Adult Curriculum Materials. In the September 1956 *Church School* magazine, p. 20, she found a differentiation between the International Lesson Series (found in Adult Student, Wesley Quarterly, Bible Lessons for Adults), the Adult Fellowship Series (in Adult Student), and Adult Bible Course (that's the name of the quarterly). She put each course and its characteristics on a 2' x 3' poster, and displayed them with sample periodicals. To do this, and use "Brace Up Your Minds" (free from the board office) in an Adult Class, would help in choosing a new course of study. (Also point out undated units in "Brace Up—")

Older Adult Assembly at Louisburg College, May 29-June 1

Plans are almost complete for the third Older Adult Assembly, with high hopes of a truly helpful session. The dean will be the Rev. Wayne Wegwart, pastor at St. John's, Durham, and unofficial chaplain of our Methodist Retirement Home. Staff members will be the district directors of adult work of the Conference.

The program will include preaching, dis-

cussion sessions, a banquet, crafts and games, a play, movies, and wonderful hospitality and fellowship.

Mrs. G. A. Packer of Keener Church near Clinton wrote concerning last year's assembly. "I had never dreamed I'd attend anything I'd enjoy like I did the assembly at Louisburg. I was happy every minute I was there. I thought, 'Can it be much better in heaven?' I met new friends and they didn't seem like strangers. Some have corresponded with me."

This was a typical reaction, which is evident on the faces of the delegates to



last year's assembly pictured here, from left to right, Mrs. O. J. White, Durham; Mrs. Gilbert Holland, Goldsboro; Mrs. Packer, and Mrs. L. E. Patton, Raleigh.

Pastors and superintendents of adult divisions will receive announcements and registration blanks soon, if they have not already arrived. Cost is only \$11.00. Send a delegate from your church or class.

New Subdistrict Young Adult Fellowships Organized

So far this Conference year, five Subdistrict Young Adult Fellowships have been organized and are meeting on a regular schedule—Raleigh, Rocky Mount, Roanoke Rapids, Durham, and Rockingham. Other active subdistrict are Burlington, Goldsboro, and Greenville. We hope to have at least three more organized before the end of the Conference year. Work is going forward in Wilmington, Wilson, Fayetteville, Henderson, and Sanford.

For Training and Inspiration

Young Adult Workshop (formerly assembly), Camp Don-Lee, June 7-9. Elect new young adult officers in March or April, so they can attend the Workshop. Put the new president's name on the Board of Education mailing list. All young adults are eligible, but it's planned for leaders.

Southeastern Jurisdiction Convocation for Adults—Teachers, Officers, Members of Classes. Lectures, group discussion, demonstration teaching, drama, worship, recreation. Among the leaders are Dr. Harold Bosley, Dr. Elton Trueblood, Dr. Leon Adkins, Bishop John Branscomb. At Lake Junaluska, August 2-4. Elect your delegate right away.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

JIM LONG, President
Chi Psi Lodge, U. N. C., Chapel Hill, N. C.
JEAN EDWARDS, Publicity Superintendent
612 South Taylor Street
Rocky Mount, N. C.
HERMAN S. WINBERRY, Conference Director
of Youth Work
Box 6667, College Sta., Durham, N. C.

CAMP DON-LEE



New Fellowship Lodge



New Staff Lodge, now being completed

Schedule of Intermediate Camping

North Carolina Conference—The Methodist Church

For young men and women entering grades seven, eight, and nine next fall.

Registration forms will be mailed to pastors the first of April. The cost will be \$20.00 for a seven-day camp and \$32.00 for a ten-day camp, including a \$3.00 registration fee.

June 9-15—First Camp
June 16-22—Second Camp
June 23-29—Third Camp
June 30-July 6—Fourth Camp

July 7-13—Fifth Camp
July 14-24—First Ten-day Camp
July 35-28—Older Youth Assembly

July 28-August 3—Sixth Camp
August 4-10—Seventh Camp
August 11-21—Second Ten-day Camp

SPECIAL NOTICE: Camp Don Lee will be open for weekend groups in April and May. Also, a few weekends during June, July, and August will be available.

For additional information write to
Reverend Robert Regan, Jr., 107 Odell Place, Greensboro, N. C.

Date of Dedication of Camp Don Lee has been changed to Saturday, May 18.
Bishop Paul N. Garber, speaker.

N. C. CONFERENCE YOUTH OBSERVE PRAYER DAY

by JEAN EDWARDS

Last summer at the Fifth Annual Conference Session of the North Carolina Conference Methodist Youth Fellowship, one of the features in the program planned by the ACS delegates for the MYF in our conference was an observance of a youth Conference-wide Prayer Day. This suggestion was passed unanimously, for all of the ACS delegates recognized the importance and worth of such a spiritual adventure. The first day of the 1957 Lenten season, March 6, was selected as Prayer Day for all the Methodist Youth Fellowships of the North Carolina Conference.

The purpose of observing this Prayer Day is to lift up the importance of a life of prayer for individuals as well as for the church. This emphasis on prayer will help the young people of our conference to recognize the importance of prayer for their daily living. A prayer life must be culti-

vated. It cannot develop without continuous application of previous experience. We must grow into an active sense of prayer in all our living. It is said to have taken Brother Lawrence ten years to achieve a sense of living each day with Christ. But from persevering and starting again each time he partially failed, he reached his goal. He succeeded because he continued to try. This must be true in achieving a sense of prayer as well. Through surrender and experience, man can have a conscious contact with God.

The Methodist Church in our nation is now in the midst of a chain of prayer which began at our last General Conference. Even now in the months of January and February, the churches of the North Carolina Conference are responsible for carrying on this prayer vigil. Every second of every minute in every day, someone, somewhere is at the altar of a Methodist Church in prayer, continuing this chain of prayer.

In addition to this vigil of prayer by the entire congregations of our churches, the young men and women of each individual Methodist Youth Fellowship in our North

Carolina Conference will be experiencing the deep fellowship of joining in the communion of prayer with other MYF members from over 800 churches.

For at least two hours after the public schools close on March 6th, these churches will be open and reserved for youth coming to participate in Prayer Day. During these two hours, there will be at least one young person at the altar in prayer at all times. All of the young men and women in the MYF are encouraged to go to the altar sometime during these two hours and remain as long as he or she wishes.

These specific objectives have been suggested to use as we unite in prayer:

—your pastor, your MYF members, your church

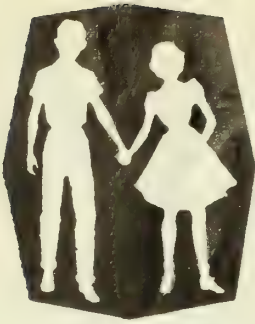
—the Methodist Youth Fund and world service stewardship of our church

—world peace, world leaders, oppressed peoples

—our homes and family life

—those young men and women who do not know Christ

—those matters known only in the deep places of individual lives



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

Farewell to Basketball

The basketball court is beginning to cool off a bit, as our season has come to an end. Although it means goodbye to a favorite winter-time activity, it also implies that spring is just around the corner, and—"on with the new."

Our teams ended the season with few victories (three for the boys and five for the girls), but displayed much spirit and good sportsmanship throughout the year. Often playing against overwhelming odds, the teams never gave up, and on several occasions defeated highly favored opponents.

Joyce Johnson was the outstanding girls' scorer, averaging over thirty points a game. June Lee did an excellent job at guard position throughout the season.

Earl Hill led the boys' scorers with an average of over sixteen points per game, with Steve Roebuck, outstanding as defensive player and floor man.

So the ball is put away for the season, so far as competitive play is concerned. However, it will be kept handy for trying practice shots, probably at baskets placed conveniently here and there on our grounds.

Methodist-Lewis P.T.A.

Founder's Day was observed at the regular monthly meeting of the P.T.A. at Methodist-Lewis School on February 12th. Reviewing the purpose and intent of the Parent-Teacher Association is always a stimulant to the organization, and this year an especially interested and active membership has turned out.

I. O. Griffin, Supervisor Driver Improvement Section of the Highway Patrol, spoke to the assembled group, and showed a film on safety hazards and ways of improving safety and preventing accidents and deaths on the highways.

Teachers and children participated in the balance of the program. Miss Irma Williams, second-grade teacher, led the devotional. A budding accordionist, Bob Bostrom, of the third grade, played three selections, and the fourth grade children presented a folk-game sketch.

When parent roll-call was taken, the competition was very keen, but Mrs. Blaine Madison's third grade won with the largest attendance.

We like to say "Thank You"

One of our genuine pleasures is saying "Thank You" to our friends who share with us in various ways. But sometimes we are not sure who the donor is. Gifts of cash (checks or money orders) are usually identified, but on some packages (including packages of coupons) the return address is either illegible, or so little address is given that our Thank You letter comes back marked "Returned for Better Address." In these cases the donor does not receive our acknowledgment, and we are sorry when this happens.

It would help us a great deal if the return address on packages showed the name and address of the person to whom an acknowledgment should be sent, and indicated also the name of the organization represented.

Also, if a package is intended for a child or other individual, it should either be addressed to the person, or to the Home, with the person's name clearly indicated on the outside wrapper.

We try not to let a single gift or contribution go unacknowledged, and we shall appreciate your letting us have complete return address in all instances.

Come Right in—Glad to See You

Since most of you have never been on our campus, and many of you will not have this opportunity, we are planning to

acquaint you with our home life through our ADVOCATE page. In each issue we shall open the front door of one of our cottages, welcome you in for a visit, and give you some idea of the "heap o' livin'" that goes on there. So, let's begin at the beginning—our

BABY COTTAGE

This family is composed of twenty little tots (12 boys and 8 girls), from three to six years old, four "big girls" who help with their care, Mrs. Marie Saunders, their house mother, and Mr. Saunders who, though a student at State College, renders a valuable service with these little folk. Mrs. Saunders says, "The children are just crazy about Daddy Saunders, and I don't know how we would get along without him."

For this group breakfast is always served in the cottage, and it's such fun to eat at the little tables, from gaily colored dishes. Everyone goes to the central dining hall for lunch, and when the weather is good these little folk go there for supper. However, there are many times when they gather around their own tables for the evening meal.

During the morning hours the 4 to 6-year-olds are busy in the Kindergarten located in the basement of this cottage. This is a fascinating place, under the direction of Miss Mary Ferree. The several tots under four years live happily through the days with their toys and dollies, looking forward to the time when they may enter Kindergarten.

From 1 to 3 each afternoon is "nap time," and if you tip-toe in during this time you get a heart-warming picture of the little tots, cuddled up in all sorts of positions, hugging a doll or teddy bear—sound asleep.

Each afternoon when the weather is suitable, the children have the freedom of the playground, for swinging, see-sawing, riding tricycles, playing ball, running, just plain tusseling, or playing in the play house. On bad days there is fun in the playroom inside.

Mrs. Saunders says she never lacks helpers when something needs to be done.

On Sunday evenings, shortly before going to bed, it's Bible Story Time in the big playroom. The children sit around on the floor, and listen in wide-eyed wonder as stories from the Bible are read or told to them. Then, Mrs. Saunders says, they



Swing High—Swing Low



An Eager Helper



At the Playhouse



Happy Newcomers

“By What Authority”

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 21:23-32

“The crowds were astonished at his teaching, for he taught them as one who had authority (Matthew 7:28-29). But while the multitudes were impressed with the quality of Jesus’ teaching, the religious leaders questioned it. In this lesson the issue is the cleansing of the temple, which had occurred only a short time before the discussion recorded in our Scripture selection.

Jesus and John the Baptist were both regarded by many as prophets—spokesmen for God. In Hebrew history the prophets had won their places by their convincing oracles and sermons. The nation came finally to recognize them as the representatives of God, though they often disregarded their warnings. Jesus, in the debate with the religious leaders, forced them into a position where they had either to deny the prophetic character of John or else to accept him (and Jesus) as prophets. They had hoped to intimidate the Master by reminding him that he had never received their ordination. The implication is that he must have a commission from *them* before he could exercise the office of leadership in religious affairs.

In the above paragraph we are dealing with a precious principle of our Protestant heritage. We believe that the marks of true authority are spiritual, not hereditary. The true successors of the prophets, apostles and martyrs are those who have the qualities of these historic leaders. That is to say, we do not depend on some external or mechanical scheme. Authority, then, is of the Spirit.

In the story of the two sons (which follows in the Bible text immediately after this discussion about authority) we have one of the most instructive of all Jesus’ stories. But it would be a serious omission if we look upon it as simply a device to illustrate the issue under discussion by Jesus and the “chief priests and elders” of that time. It has an eternal quality in it. It is aimed directly at you and me. How often, in response to the promptings of the Holy Spirit, have we said “I go, Sir” but did not go? We read an inspiring article or hear a moving sermon and we have the impulse then to do something fine and sacrificial for the Kingdom. Then we go off on lesser

business which absorbs our time and energies and the Master’s Vineyard remains untended!

Then, too, there is a lesson for us in the other son’s attitude. He refused at first, but repented and then went and did his father’s bidding. Let us not be in too big a hurry to condemn those who are now negative in their attitude toward the gospel of the Kingdom. They may yet come to do a finer work, once they have been changed, than some of those who have given only lip-service to their Lord. It is said that King Clovis, when he first heard the Story of the Crucifixion, said: “O, how I wish I had been there with my Franks.” Here was a newly converted pagan king who meant to be “all-out” for the new faith now that he had made it his own.

How, then, do we recognize the divine authority in Jesus? Do we do it by saying “Lord, Lord?” (Compare Matthew 7:21-22). This may be one way as Thomas, the disciple, showed in his confession—“My Lord and my God.” But something more is demanded. Tradition says the disciples showed they believed in Christ’s authority by living and dying for Him. What we *really* think of Jesus’ authority will be reflected in the lives we live—not alone in what we say.

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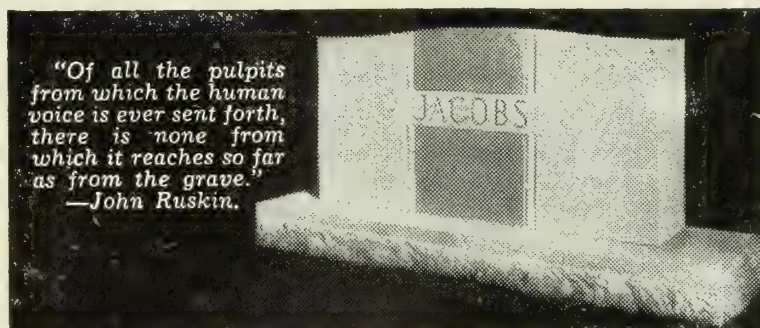
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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

The New Girl

By HARVELENE BULLARD
Age 13

Mary and Judy skipped along to school. They were very good friends. In front of them walked Ann, a new girl. Ann's clothes were torn, her socks had holes in them, and her shoes were too small. Mary and Judy started laughing at Ann. No one in their class at school wanted to play with a poor girl like Ann.

That night at bedtime Mary kissed father good-night, and her mother took her up to bed.

Then she had a dream. She dreamed that she was a poor girl, and everyone laughed at her.

The next morning she said, "Mother, I laughed at a new girl at our school yesterday, because she is very poor. Her name is Ann. I dreamed last night that I was a poor girl like Ann. I feel terrible about it. I will never laugh at anyone again."

"I'm sure it will not happen again, dear," said her mother. "You could ask Ann to walk to school with you," suggested her father.

Mary met Judy, and they started to school. When they came to Ann's house she was just coming out. Mary asked her to walk to school with them. But Judy said, "If Ann is going to walk to school with us, then I won't walk with you."

"All right, you don't have to," Mary answered hastily. Mary and Ann walked to school together every morning after Mary and Judy had the quarrel.

Then one day Judy said, "I'm sorry for everything I said about you, Ann. Clothes are not important anyway. I have missed walking to school with you and Mary. Let's all walk home together."

Mary and Ann smiled and said, "Yes, the three of us will walk home together."



GOOD SPORTSMANSHIP

By ERNEST C. DURHAM

Wonder if you boys and girls know what good sportsmanship is?

Let's get into the meaning by asking other questions. Do you believe in being fair to the other person in your play life? Do you feel like congratulating the person who wins, while you are the loser?

Do you believe in being kind to everybody—to the rich and the poor, to the old and the young, to the white and the black?

I saw three boys the other day throwing rocks toward a Negro boy, even smaller than they were—just because he was black. What do you suppose God thought of those three white boys? For God made the black boy as well as the white ones.

Do you practice "strutting your stuff," "showing off," acting in a selfish manner when in the presence of others?

I can never forget how a boy acted when I was a youngster, and we were in school together. That boy came from a family that had most everything. He wore good clothes, and looked like he felt above the others. He would carry peanuts to school, and at recess time he took delight in standing around with hungry boys while he ate his peanuts, and never offered a single one to anybody else. He wasn't a good sport, was he?

A good sport likes to divide, to share, with others. He likes to be kind, and unselfish, and very thoughtful. He likes to treat others as he would like to be treated. That's good sportsmanship.



IF I COULD SEE GOD

If I could see God,
Do you know what I'd do?
I'd kiss His feet and tell him that
I love Him, wouldn't you?

I'd thank Him so for Jesus
Who died to save my soul;
And thank Him for the Bible,
The best book ever sold.

I'd thank Him for my pet,
And for my Mom and Dad,
Because there's never a reason
In heaven to be sad.

I've tried to keep my promise—
My Girl Scout one, I mean;
And tried to keep my life
Good, and whole, and clean.

For we who have the privileges
That some folks never had,
To go to church and worship,
So we never will be bad—

We don't appreciate these things,
The gifts which God has given,
Instead we fuss and fight and fume,
And make Him sad in heaven.

So be thankful for what you've got,
And please don't ask for more,
Then when your time has come to an end,
You'll have made the score.

—Gail Bradshaw—Age 12
Roanoke Rapids, N. C.

MEN ARE SO FICKLE

A teacher in one of the primary grades of the public school had noticed a striking friendship that existed between Tommy and little Mary.

Tommy was a bright enough youngster, but he didn't like to study any too well, and his teacher said that unless he did better he might not be promoted.

"You must study harder," she told him, "or you won't pass. How would you like to stay back in this class another year, and see little Mary go ahead of you?"

"Oh," said Tommy, "I guess there'll be other little Marys."



GOD'S BOOK

"Mother, I've found a dusty old thing

High on the shelf—just look!"

"Why, that's a Bible, Tommy dear;

Be careful, it's God's own Book."

"God's Book!" The child looked up surprised;

"Then, Mother, before we lose it

We'd better send it back to God,

For you know we never use it."

—M. Colley

From Wesleyan Christian Advocate



A MOMENT WITH GOD

I see God in the sunlight

That floods my little room;

I see Him in the gentle rain

That helps the flowers bloom.



BIBLE QUIZ

Birds of the Bible

1. This bird was often sold in the Temple courts, and used for sacrifice.
2. Christ said that not one of these birds should fall to the ground without the Father's notice.
3. This bird, sent by Noah from the Ark, did not return, indicating that the waters had subsided.
4. The Psalmist speaks of this bird as having found a nest for herself in God's altar.
5. Isaiah said that those that wait on the Lord shall "mount up with wings" as this bird.

Answers to Last Week's Quiz

1. I am the resurrection and the life.—John 11:25.
2. What must I do to be saved?—Acts 16:30.
3. Am I my brother's keeper?—Genesis 4:9.
4. I am doing a great work, so that I cannot come down.—Nehemiah 6:3.
5. Though he slay me, yet will I trust in him.—Job 13:15.
(Be sure to read the Bible references)



ATTENTION, PLEASE!

Mr. Mischief Will Return Next Week

Notice to Pastors

After March 1, the rate on every-family subscriptions to the "North Carolina Christian Advocate" will be \$2. This gives a saving of fifty cents over the individual rate.

Those churches which have begun securing every-family subscriptions are urged to finish the job as quickly as possible, in order to take advantage of the old rate of \$1.50. Subscriptions to be accepted at \$1.50 must be postmarked no later than March 15.

The price of individual subscriptions will remain at \$2.50 for the present.

BOOK REVIEWS

Pasture for Peterkin, by Agnes Sanford. Macalester Park Publishing Co., St. Paul, Minn. 136 pp., \$2.75. Amanda was a nine-year-old girl who had been omitted the next calf to be born. When the next calf born was a bull, which Amanda called Peterkin, implications set in, for a bull had to have a specially fenced pasture and unless that was forthcoming Amanda couldn't keep Peterkin. How Amanda, whose mother had died, came to know that God really loved and cared for her is closely intertwined with the story for Peterkin and a new mother for Amanda. It's a charming story for children to read themselves and have read to them.—O. D. P.

The Superlative Christianity of the Crucified Man by W. E. Goode. The American Press, New York, 1956. 127 pages, \$2.75. These are meditations on the religion of St. Paul, a well-known minister of the Southern Baptist Church, now retired. A native of North Carolina, Mr. Goode served pastorates in various parts of the state. His book is sub-titled "The Religion for Our Time" and dedicated to "all those who, in these days of easy satisfaction with the mediocre in religion, yearn for and would strive after the best in Christian living." Abounding in illustrative material, the work shows the author has read widely, especially in the area of inspirational literature. Though a high standard of the Christian life is set forth in these pages, the author believes it is practicable and attainable. Deeply evangelical in its point of view this book will prove an inspiration to many who read it. It could be helpful to a minister who wished to preach a series of sermons on "The Religion of St. Paul."

—Raymond A. Smith

In Memoriam

Five cents a word. Please count your words and send remittance when sending your copy.

ALLEN T. BOGER, JR.

Be it resolved, we the members of the Official Board of Belmont Park Methodist Church, do express the following paragraph our appreciation for the splendid services rendered our church by the late Allen Twiggs Boger, Jr. Because of that character built his dedicated Christian living from childhood until the end of his life he was admired and respected by all who knew him. This is a testimony given by all those associated with him through the years. All his life he has been interested in the church and all institutions established for good. He did not confine his activities just to his local community, but was interested in organizations, associations and institu-

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tions that widened his influence and enlarged his acquaintance.

He was a clear thinker, a diligent worker, obedient son, faithful companion, a devoted father and a warm-hearted friend. He was honest, upright in all his dealings. Though life was not long for him, he did a lot of living during the two score and three years allotted to him. He will be greatly missed by many.

We will cherish his memory and strive to emulate his virtues, that the good work of his life shall not cease nor come to an end in this our day.

Be it resolved that a copy of this resolution be recorded in the minutes and a copy mailed to the North Carolina Christian Advocate, a copy to Mrs. Allen T. Boger, Jr., and a copy to his parents, Mr. and Mrs. A. T. Boger, Sr.—Respectfully submitted, Carson Conder, chairman; J. O. Summey, secretary.

ANNIE MAYHEW WARREN

The members of the Annie Warren Circle of Kerr Street Methodist Church pay loving tribute to the memory of Mrs. Annie Mayhew Warren who joined the Heavenly Circle November 27, 1956.

Her life among us was lived to the fullest. As her Guide, was God our Heavenly Father, and her days were filled with showing the Way to those about her.

Her life among her family was an inspiration to each member and such a path she has shown by daily living that would guide each to a happier Christian life.

Our Circle has lost a wonderful leader, guide, and friend. Although her presence in the flesh is absent, her Spirit will dwell with us always. We at Kerr Street are certainly better because of her life. To know her was to love her and each of us loved her dearly.—Margaret H. Hayer, chairman; Pearl H. Slaugh, associate chairman; Annie Warren Circle, Kerr Street Methodist Church.

Bishop Garber Reviews . . .

(Continued from page 7)

and youth members will be distributed by the local churches on April 12.

Each local church should have a World Mission Special, a National Mission Special, and a Conference Special, said the Bishop.

The Financial reports of the area showed that in the past quadrennium the average annual giving per member increased from \$32 to \$40 in the N. C. Conference. Twenty-three of the twenty-four districts in the area accepted, and, in many cases, exceeded the increased askings for the first Conference year of the new quadrennium for World Service and Conference benevolences. The Bishop called attention to the fact that some churches were failing to participate in the various special offerings. He pointed out that 327 of the 816 churches in the conference did not observe the Week of Dedication last year, and he suggested that the policy of placing special collections in the church budget without taking special collections on the Sundays designated was legal only if the members are at the same time given information about these special

causes. Some churches he said are placing in the budget only a small sum for these causes or simply continuing the same amount as was given twenty years ago.

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(Continued from page 8)

clusion of each service when Bishop Garber commissioned the lay speakers for the No Silent Pulpit program. Especially beautiful was the service in Hay Street, Fayetteville, as these men stood at the altar and received their commissions.

Hay Street Church has one of the most beautiful chancels in the state, designed by the pastor, Graham Eubank. Years ago Dr. Elbert Conover, head of the Bureau of Architecture of the National Council, told me that it was virtually impossible to make anything out of an old Akron-plan church. But Hay Street did it. The *ADVOCATE* will carry a picture of this remarkable job in an early issue. Faced with the necessity of making a platform which would be readily visible to all the congregation, Eubank designed one which combines the advantage of a center pulpit with the beauty of a great altar. The result is astonishing, but delightful—an almost semicircular communion table which seems to be a part of the great barrel pulpit. You'll have to see it to appreciate it. I was taking pictures of the Laymen's Rally and went to every corner of the large sanctuary and found that I could hear and see perfectly from every spot.

Dr. Wright Spears, O. L. Hathaway, Graham Eubank, Nelson Gibson, and the editor went out for a steak supper as the guests of Terry Sanford, after the meeting. It was a wonderful meal, but I "hadn't order et so much." It took me two days to recover.

Sunday at Pfeiffer College chapel was a delightful experience. I was reminded of my former pastorate, where each Sunday I preached to a large congregation of college students. President Lem Stokes was away, but I was in good hands. Miss Mary Floyd and Dr. Schreyer and Mrs. Stokes took care of the visiting preacher.

Looking out over the congregation, I saw the familiar face of my old friend, Dr. Henry Schissler, formerly of Lycoming College in Pennsylvania. He is now teaching at Pfeiffer.

This amazing school has grown so rapidly that I hardly recognized it, after an absence of little more than a year. New buildings are going up on every side. Faculty cottages dot the landscape where a few months ago was nothing but grass and trees. The enrollment has increased from 150 to 700 in only a few years, and preparations are being made to take care of several hundred more.

There's a good story that I could tell about a certain young man down there, but I shan't. He's considerably puzzled about how I found out what he was doing early Sunday morning. I hasten to add that what he did was very, very commendable, and he ought to be given a decoration for service "beyond the call of duty."

See you next week—in passing.

North Carolina Methodists Will Observe **DAY OF DEDICATION**

Sunday, March 10

Entering the Easter Season

We Dedicate Ourselves

We Dedicate Our Gifts

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THROUGH NATIONAL MISSIONS

TO SCATTERED POPULATIONS through mobile units

Our CHEROKEE INDIAN MISSION in North Carolina will receive one of these units for a church bus. The old bus came from this offering.

TO HAWAIIANS through Parker Memorial Church in Kaneche

TO OKLAHOMA INDIANS through mission buildings

TO ALASKANS through an Educational Building at Ketchikan

TO CRUSADE SCHOLARS, the finest young people of our Outpost Missions

TO SPANISH SPEAKING AMERICANS through La Trinidad Church, El Paso, Texas

TO PUERTO RICANS through Moderno Church, San Juan, Puerto Rico

TO KOREANS through Korean Church, Los Angeles, California

TO LATIN AMERICANS through Latin Church, Bishop, Texas

TO NEGROES through Hughes Memorial Church, Washington, D. C.

THROUGH WORLD MISSIONS

TO CRUSADE SCHOLARS, our most promising youth in our WORLD PARISH

TO OKINAWAN STUDENTS through a student center in Okinawa

TO URUGUAY'S HANDICAPPED through a Goodwill Industry

TO FILIPINO CHRISTIANS through a Christian Center

TO SOUTHEAST ASIANS through a Christian Center

TO INDIANS through Lucknow Christian dormitory and staff housing

TO KOREANS through Severance Union Medical College and Hospital

TO FORMER HEADHUNTERS, Kapit, Sarawak, Borneo, a new Hospital (Rev. Burr Baughman from Hendersonville, N. C. is the District Superintendent in Kapit)

NORTH CAROLINA

Christian Advocate

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Number 11

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RICHARD BRAUNSTEIN

Report on Cuban Mission

J. C. MADISON AND A. C. WAGGONER

Editorials

"The Most Wasted Hour"

Liability Insurance



Some twenty miles east of Asheville, on Highway 70, the traveler comes upon this scene of mountain majesty. Turning out on the broad parking place, hundreds of tourists stop each day for a glimpse of the distant valley and the towering peaks of the Blue Ridge mountains. Taken on a foggy morning, the picture does not do justice to the scene, but it serves to remind us of the springtime just ahead, when all these hills will be softened by the tender green of new life as nature ushers in her annual resurrection.



People, Places and Happenings

CLAREMONT CHURCH reports that the total offering for Hungarian Relief from this church was \$150.

THE REV. ERNEST C. DURHAM, retired member of the NC Conference, is serving his fifth year as chaplain of the State Senate.

THE REV. AND MRS. HOWARD C. WILKINSON, Shelby, N. C., announce the birth of their fourth child, a daughter, Fleeta Mae, who was born on Feb. 25.

THE REV. JOHN F. SMITH, pastor of Ebenezer Church on the Halifax Charge, is being assisted in revival services this week by the Rev. W. S. Davenport of Plymouth.

THE REV. A. L. THOMPSON of Long Memorial Church, Roxboro, will be the preacher for the revival services in Wallace Church, March 17-22, assisting the pastor, the Rev. W. D. Caviness.

THE REV. M. W. WARREN, pastor of the St. John-Gibson Charge, Gibson, N. C., attended the Hospital and Homes Convention in Chicago, Feb. 26-28, as a delegate from the NC Conference.

THE REV. JOHN SMITH, pastor of the Pierce's Camp Ground Church, Halifax Charge, announces that the Rev. L. H. Marshall of Burlington will be the evangelist for a series of revival services to begin April 8 and lasting through April 14.

PATIENTS AT GASTON MEMORIAL HOSPITAL, Gastonia, will be allowed to call the Dial-a-Prayer service at First Church there without charge, because of the widespread demand for this service, according to a story in the *Gastonia Gazette*. Usually, all outside calls are charged at the rate of ten cents a call, but the hospital is now absorbing the cost of these calls in an effort to add to the well-being of the patients.

TRINITY CHURCH, Statesville District, has undergone extensive remodeling and now has new pews, new carpet, a complete repaint job and a new choir loft and pulpit arrangement. A new Communion table was given by one member. The average church school attendance at Trinity this year has been 100. Mr. Henry Sherrill is the church school superintendent, and the Rev. R. W. Blanchard is the pastor.

MR. WALTER F. ANDERSON of Raleigh recently conducted a three-day revival at St. John Church, Gibson. The St. John-Gibson Methodist Men's Club sponsored the revival. In addition to the completion of the payment of the educational building, the Gibson Church recently spent \$1,100 on the church grounds. A hundred loads of new soil donated by the Highway Department, and a large variety of shrubbery set out by an expert gardener have beautified the church property. The painting of the outside of the sanctuary will soon be done and a committee is making plans for the dedication of the education building. St. John Church has secured one half the

amount needed for its building and renovation program and work will begin as soon as the bids are all received. The plans call for the renovation of the sanctuary and old classrooms, a new heating system, and the addition of four new classrooms.

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AN INTERESTING BIBLE QUIZ is a feature in the Riverbend Church Bulletin, edited by the Rev. Alton G. Perkins.

A FELLOWSHIP TEAM from High Point College visited Mayodan Church on a recent Saturday and Sunday, according to the church bulletin.

THE REV. AND MRS. SHERRILL B. BIGGERS of Kernersville's Main Street Church announce the birth of a son, John Mark, on February 25.

DR. J. CLAY MADISON of Morganton will conduct a week of revival services in First Church, Forest City, March 31-April 7, assisting the Rev. T. H. Swofford, pastor.

FIVE INFANTS were baptized on a recent Sunday by the Rev. Curtis Murray, pastor of Asbury Church, Route 3, Lincolnton, according to the church bulletin. (This answers another question for the editor.)

DR. C. LLOYD DAUGHERTY of Nashville, Tenn., will be the preacher for the Religious Emphasis Week at First Church, Henderson, March 24-31, according to the announcement by the Rev. A. S. Parker, pastor.

METHODIST MEN OF CALVARY MEMORIAL, Snow Hill, have taken for their project the beautification of the church grounds. (This is one answer to the question, "Do Methodist men do anything except receive charters?" *Editor*).

DR. R. H. SALES, professor of Religion at Duke University, was a recent speaker in Ahoskie Church. Professor Sales gave a lecture on "The Significance of the Dead Sea Scrolls," as a part of the series of Sunday evening lectures on "The Christian

Faith." These lectures are in memory of the late Mr. E. J. Gerick.

THE REV. A. C. WAGGONER of Ardmore Church, Winston-Salem, was a delegate to the national convention of the Board of Hospitals and Homes in Chicago recently.

THE REV. WALTON N. BASS, pastor of Beech Grove Church, is urging every member of that church to observe Lent by prayer and personal examination. He suggests systematic reading of devotional material and daily Bible lessons.

THE REV. EDGAR W. DOWNUM, retired member of the NC Conference, now living at Beaufort, writes that he is recovering from a heart attack suffered last November and expects to be able to be out again soon. (Why not write him a letter? *Editor*).

METHODIST MEN OF DILWORTH CHURCH, Charlotte, heard the Rev. Ernesto Vasseur, a minister of the Methodist Church in Cuba, at a recent meeting. Mr. Vasseur was the guest of Mr. K. O. Hobbs, who met him several years ago while on an evangelistic mission to Cuba.

THE REV. AND MRS. J. H. ARMBRUST of Myrtle Beach, S. C., will sail on the Queen Elizabeth, March 20, for a seven-weeks visit with their son, Joseph, Jr., who is chaplain's assistant, organist and choir director with the U. S. Army Headquarters in Paris, France.

HOLY COMMUNION will be celebrated each Friday morning during Lent at Edenton Street Church, Raleigh, in addition to the service on Thursday evening of Holy Week. These services will be held in the Joseph G. Brown Chapel.

TWO NORTH CAROLINA YOUNG PEOPLE, Miss Jean R. Edwards of Rocky Mount and Miss V. Carolee Wood of Siler City, were among the 69 youth and adult leaders who took part in the Methodist Youth Fellowship's annual United Nations-Washington Seminar, Feb. 24-March 1.

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... by the EDITOR

"The Most Wasted Hour"

The recent article in *Life*, entitled "The Most Wasted Hour," has brought on a wave of explanations and set in motion a great amount of soul-searching on the part of our religious leaders. An answer to the article, prepared by the editor of the *International Journal of Christian Education*, gives an appraisal of what the writer of the article in question was attempting to do.

"The author," says Editor Virgil E. Foster, "is not trying to damage Protestant Christian education by the negative picture he gives of Sunday schools. He tries, rather, to jolt local churches into drastic action toward improving their educational programs. A forthright facing of the situation will bring the acknowledgment that there is too much truth in the picture he presents to permit complacency."

After this qualified commendation, Dr. Foster goes on to state that the *Life* article does a very inadequate job of reporting the tremendous strides which are being made toward correcting the conditions it describes. And he is right. But the very failure to do this may be helpful, for it will set many people to asking questions which can be very easily answered.

It is true that Sunday schools in many churches are totally inadequate to the job which they are attempting to do. It is also true that, in many cases, the local leaders do not seem to know what it is that they are trying to accomplish. Is it merely to act as baby-sitters—even for teen-agers? Is it worth all the millions of dollars which we have spent on the very best type of buildings and equipment to provide merely a place where people may spend an hour on Sunday morning?

What is the task of the Sunday school? Is it to teach children about our faith in Christ? Is it to train them to get along with their neighbors? Is it to furnish them with a body of doctrine, an arsenal of religious information, which may come in handy after a while? Or is it simply to provide for that hour which tradition says must be spent within the wall of the church each Sunday morning—without regard to what is taught or what is learned?

We believe that most Sunday schools are better than ever. We believe that Methodist teaching materials are better than ever. After having spent some years writing curriculum material for our church school magazines, we know the standards and the requirements for this material, and, with the exception of a few moot points, we would say that our literature is soundly based on Christian doctrine and sound psychology.

But, having said this, we have to admit that the Sunday school is not doing the job which we expect of it. We are not turning out many intelligent and devout Christians. We are not teaching our children the doctrines of our faith, or training them to read the Bible or pray. Why not? We can't blame the literature. Every teacher of youth is expected to teach a course on doctrine each year and the material is excellent. Never before have we had as much help in the task of teaching, but we are not using this material intelligently.

Don't blame our educational leaders. Don't say that they are not "sound in the faith." Read the literature carefully and you will see that it is based on doctrine which is far more conservative theologically than that which we studied thirty years ago. There is a warm evangelical tone in it which was not found during the days of "modernism."

Life did not tell of the progress which is being made in

the field of youth work. Granted that many Sunday evening hours may be wasted, as far as any great intellectual or spiritual effort is concerned, but the great upsurge of interest in religion among youth is an indication that all is not lost by any means.

Before we become too gloomy over the situation, let us remember that there is one thing to be said for the poorest Sunday school—it holds the children together and offers an opportunity for training. Whether or not that training is adequate is the heart-searching question, but at least we have them where we can get at them. Without the Sunday school we would have few new church members and few candidates for the ministry.

Sunday School is Not Enough

Sunday school is not enough. Of course, it isn't. It was never meant to be. The service of worship, the preaching of the Word of God, the training in a Christian home—all these are primary in the Christian program. Sunday schools came late in our history and were, in the beginning, little more than 150 years ago, simply an opportunity for teaching underprivileged children to read, in order that they might better understand the Bible.

One great trouble with the Sunday school has been the fact that it has been magnified out of all proportion to its importance, given tasks that it could not possibly do, and organized upon the lines of a secular school.

The second difficulty is that some Sunday school teachers do not know anything to teach. They may know *how* to teach and still fail for lack of understanding of their material. Why do they not know enough? Simply because they are too busy to study, and were not taught when they were young.

A minister once told of his dismay upon the occasion when he sat down to listen to the lesson in an adult class. The church was large and prosperous, the classroom was full of well-dressed women. But the teacher spent the time reading from a magazine words that she could not pronounce. "And the most terrible thing about it," said the minister, "was that the class did not expect anything better. They were perfectly content to sit and let their minds wander. Why should they expect Sunday school to be interesting or informative? They didn't come to learn, they came to see their friends."

Liability Insurance

Simeon Stylites (another name for our old friend, Dr. Halford Luccock) writing in *The Christian Century* recently, told of the church whose officials had taken out "product liability insurance." When the pastor enquired what "product liability insurance" meant, he was informed that it was insurance against the risk of anyone's suffering damage from the product made by the policy-holder.

Simeon said, "Any pastor might consider it a compliment that the trustees thought his sermons so powerful that they might do costly damage. After all, what company would have insured Jesus Christ against all possible repercussions from his product—that is, from his teaching? Would any company in its right mind have insured Saint Paul against the enormous damage suits that might be brought by the heirs of those who were thrown to the lions as a direct result of Paul's teaching. his 'product'?"

And then he asked a question of the preachers: "Do your sermons need to be covered by liability insurance? Or are your cartridges mostly blanks?"

(*Editor's Note:* It turned out that the trustees were not insuring the pastor, but the Ladies Aid, whose cooking might someday cause indigestion.)

LENTEN INTERLUDE

By RICHARD BRAUNSTEIN*

There is nothing religious about the word *Lent*. It is Anglo-Saxon for Spring. It is the period of the long days, a period of forty days, not counting Sundays, inclusive of Holy Week, sometimes called "His Last Week," also known as Passion Week. This season on which Christianity has put a halo is stressed more and more by the non-liturgical churches; and can be a most splendid preparation for the Easter Festival.

Lent is the house-cleaning time for Church members, a time for mending spiritual fences. A recent speaker said, "Some ministers are rather fond of saying that there is little place in the modern pulpit for evangelistic preaching because the unsaved do not come to our services." That may be true about the unsaved. But those who have joined the Church in some supreme hour of their lives need to hold constant vigilance to "keep the home fires burning." The Lenten season is when we re-evaluate our faith, it is when we walk close to Christ and share with him His defeats and triumphs. To use a homely but true figure, *no pump works well without priming.*

We must be constantly reminded of the higher aspects of our calling. We often hear that "Church members are not perfect." The sentence is meaningless because it is obvious. "Do you have a pure Church?" a man asked Spurgeon. "I want to belong to a pure Church." Spurgeon answered that he was not sure about a pure Church. He presumed that there might be some deceivers and idolaters as there seemed to have been in the churches of Rome and Corinth and Galatia and Ephesus and Colosse and Phillippi and Thessalonica. He told this idealist that the Church he served as pastor was not the one he was looking for. Indeed he did not think there had ever been such a church. "But," said Spurgeon, "if you should happen to find such a church, I beg of you not to join it, for you would spoil the whole thing."

The business world has what is known as the *coffee break* at certain intervals during the day. The Church has a *prayer break* from time to time. It is time out for self-searching. About ten years ago a writer in a minister's professional journal regretted that the denominations crowded so many things in the month of March. He should see us now! If it is true that we cannot see the woods on account of the trees, it is also true that we sometimes cannot see the real values on account of the programs.

It is a principle in art that, in the composition of a picture, all the parts shall be so arranged as to lead the eye inevitably to the characteristic figure or feature. Whatever prevents this is a capital defect. Accessories are important only as they lead to this end. When Varelst the Dutch painter made his tulips so glorious that they drew attention away from the face of James II, in whose portrait he had placed them, he violated this canon. Haydon did the same thing when he depicted the beast on which

Christ rode into Jerusalem as the central detail of his canvas.

Lent is the time when all else is brushed aside and the focus is on Christ against the background of our own shortcomings. It is time for analysis, rethinking, adjustment, contrast. Spiritual muscles need flexing lest they become flaccid, jaded, insipid. The athlete trains. He engages in exercise. A race is put before him. "I therefore run, not as uncertainly; so fight I, not as one that beateth the air. But I keep my body under and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (1st Corinthians, 9:26-27) In the Revised Standard Version we read "Well I do not

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Almighty and everlasting God, who hatest nothing that thou hast made and dost forgive the sins of all those who are penitent: create and make in us new and contrite hearts, that we, worthily lamenting our sins, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

—BOOK OF COMMON PRAYER

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run aimlessly, I do not box as one beating the air."

Lent puts us in shape for the Olympics ahead. It makes us ready to fight the good fight. Winston Churchill said, "There is a treasure in the heart of every man." A

A Layman's Trip Down Memory Lane

By RAYMOND H. SMITH†

How long has it been since you have visited amid the scenes of your youth, to kneel again at the church altar where you decided to live and work for the Master in His kingdom here upon the earth? Perhaps it has been a long, long time; perhaps it has been only a few years. At any rate, it can be a rewarding and soul enriching experience every time that such a visitation can be made.

Are you transported back through the years on the tireless wings of memory to the little country church, heated only by two giant pot-bellied stoves, and can you recall your first attempt at public speaking when you tried to recite a few Bible verses in the annual children's day exercises.

It was amid such scenes of childhood days, and a revival of memories, that my wife and I spent our vacation this past summer. Transition from western North Carolina's Land of the Sky to the fertile Susquehanna River Valley in Central Pennsylvania requires only a few brief hours of travel. Transposition of thoughts

Prayer Vigil brings it out. "The kingdom of Heaven is within you." Prayer helps us to recollect ourselves.

The history of Lent can be found in any encyclopedia. Lent is a product of the early Church, and had its inception when Christianity was experiencing its great struggle for recognition. Like any other significant movement it was born of necessity. Viewing the world picture, now is the time for us, in the words of Isaiah to "enlarge the place of our tent, lengthen our cords and strengthen our stakes."

In a world of facts it is well to learn which are major and which are minor. To declare that two and two total four is a statement of mathematical fact. Has it any value? What is its relation to life? Is it helpful in the building of skyscrapers? Does it span rivers with bridges? Can the engineer get along without it? A certain shrub grows in South America. That too is a fact. What is its value? Does it have commercial possibilities? Does it contain medicinal properties? Is there a market for its bark, flower, juices? We need to learn relative values in all walks of life.

The Church is a fact, the Bible is a fact, and what it teaches are facts. Its Redeemer is the greatest Fact that ever challenged mankind. Face to face with this stupendous fact of all time, we must find the answer to the question, "What shall I do with Jesus who is called Christ?"

A casual definition of Lent would give us to understand that it means self-denial, giving up things we like to eat or do. That is not the meaning of Lent; that is the meaning of Christianity. It is a time when we give up the things that are harmful; it is getting over to God's side of the road. Lent emphasizes "whatever is true, honorable, just, pure, lovely." Lent enjoins, "Think on these things."

from scenes amid which Thomas Wolfe wrote his book, "Look Homeward, Angel," to the Pennsylvania Dutch community of sausage, *ponhaus*, and sauerkraut, takes even less time.

Among the earliest religious memories associated with a little Methodist church in Pennsylvania, is one of a Sunday school teacher who took his teen-age boys out into the great outdoors, to a mountain top, "to talk with God," as he expressed it. Today we grownups call it prayer or meditation.

Well, back in those bygone days the church officials objected, but the class grew in numbers until it was one of the largest in the little town. Today the laymen, who were boys in this same young men's Bible class have followed their trite motto of EXCELSIOR, and have become leading laymen in both church and community affairs, within their own congregational limits and beyond. It all resulted from those talks with God.

It was on a Sunday morning in the '60s ago, during the opening of a revival meeting, one of the old fashioned kind, that this young teacher led all of his teen-age group

*Mr. Braunstein is pastor of the Methodist Church, Whitakers, N. C.

†Mr. Smith is lay leader of Acton Church, West Asheville, N. C.

down the aisle to the front of the Sunday school assembly room. They were the first group to pledge their support to the local evangelistic campaign, and also to dedicate their lives to the work of the church in years to come. Later, the same group assembled, by twos and threes and singly, at the church altar, there to rededicate their lives to the work of the Master—for all time.

Then there is the lifetime of service of the one who is always referred to as The Flower Lady. For almost a half century she has come early to Sunday services so that the church altar may be properly decked with blooms for the worship services. She had a family to get ready for Sunday school, she had breakfast to prepare and she had to arrange her hair, but she found time to cut and assemble the altar flowers. It has been a richly rewarding experience, not only for her, but for all those who have known her.

If you haven't taken a trip back to the scenes of your childhood, either in fact or fancy, don't put it off, or it may be too late. Sometimes as we revisit those half-forgotten places in search of memories that have grown dim, we may be shocked by changes that progress has brought to those hallowed scenes. But, by reviving our memories from time to time we can keep them forever alive and use them again and again as a source of strength and spiritual renewal.

An actual visit amid the scenes of bygone years also brings to light many dreams and high hopes of younger leaders of the church. There is the dream of building a new church to replace one that has outgrown its usefulness; a church which will be a tribute to those who have devoted their lives and energies to promoting the kingdom of Jesus Christ here upon the earth. In some instances the new church is still only a dream, in others it is a reality in the refurbishing of the interior of old buildings; and, in still others, necessity has compelled the erection of a new church building to replace one that has been destroyed.

The indestructible fabric of memory carries forward many of the cherished dreams of bygone days and places them in never-to-be-forgotten places within the walls of the new building. All these things can crowd a lifetime into a few memorable and exciting days of vacation time.

Combined with the renewal of memories associated with religion, comes the thankfulness for a family life that began in the teachings of the church. There were the long, cold rides to attend services back in the horse and buggy days; longer automobile trips to distant cities to attend the annual Love Feast services which were held at very early hours preceding the regular Annual Conference program. At such Love Feast services laymen always rose to their feet to testify to the influence of Jesus Christ upon their lives, and, in so doing, passed on to those who listened some of the strength and power they had received through their close association with the church and all that it has stood for in the past; all that it represents today, and that which is the hope of the world in the days to come.

The Bishop's Work Sheet

BISHOP NOLAN B. HARMON

The season of Lent is upon us—or nearly so—and while an older generation of Methodists never kept Lent, ours rightly sees in that season of the year a chance to get in step with the whole Christian Church and follow reverently in our minds and meditations the passion and death of our Lord. More particularly do we stress spiritual exercises at this season, asking that our people take time to consider themselves, to meditate, to pray, and so grow in grace. It is a good time for the reading of Scripture, for reading old hymns and devotional material.

Evangelism is especially to be stressed through these next weeks. The call to Christian discipleship, as we sometimes term it—or in plain English, the duty to summon all to give their lives to God, is now to be sounded. I hope that every preacher will be an evangelist, and in his sermons let men hear the call of God to come to God. I hope that the district directors of evangelism will, with their district superintendents, study the charges over which they have a care so as better to see where people in the Church can be awakened that they themselves may evangelize.

Are there barren churches?—no accessions reported last year—what is the matter? People moving away?—neighborhoods dwindling?—perhaps, or maybe Christian people are just not moving at all. There are few really dead neighborhoods. People are all about us. Let's get going. The whole Christian Church is reaching out toward an Evangelistic harvest and we should take advantage of that move to be in step with it. Local Church Committees on Evangelism, led by the pastor, have a big chance.

One church where they could not get enthusiastic about a whole committee, decided to pick one man who is the committee. Why not? He is a good one and is doing all that a whole committee might do. In fact, Dwight L. Moody said: "I never pick a committee. I get one person and tell him to do the job—and he does."

An extremely helpful book, HEBREW MAN, by Ludwig Kohler, is just out. (Abingdon Press, \$2.50). This book, which has been known for some time in German, has recently been translated and brought out by our Church press, and is well worth the time of any preacher or Bible student who reads it. It is a careful study of the ancient Hebrews, their personal lives, customs and manners, and so throws light on all sorts of Biblical passages.

The woman lit a candle to hunt for her money because the houses then had no windows and were always dark—only used, says the author, to sleep in or get in out of the rain. People were spoken of as "followers" of Jesus, or of John the Baptist, because in Palestine everyone walked in single file—as the women do yet going to the well. No one ever walked side by side.

One of the most interesting chapters in the book is the last, having to do with what the author calls "Judgment at the gate." "The gate" so often mentioned in the Bible ("within thy gates") meant the one gate which was always the entrance to every village. Everybody went to the gate to meet everybody else. There was the true community center. There one could bring his troubles, and that is how judgment "in the gate" got started.

There are scores of wonderful little insights in this book. It will fit into the chinks left open by one's larger study and reading. I enjoyed it greatly. Write Mr. A. R. White at our Publishing House, Fifth and Grace Streets in Richmond, Virginia, if you would like to buy a copy.

Fayetteville Laymen's Rally Draws Record Crowd

Some 842 men attended the Annual Laymen's District Rally at Hay Street Church, Fayetteville, Feb. 21, an apparent record in the N. C. Conference for this year. The featured speaker was Dr. Wright Spears, president of Columbia College, S. C. Bishop Paul N. Garber and D. D. Holt also spoke at the occasion, with Nelson Gibson, Conference Lay Leader, presiding.

Dr. Spears spoke on Christian Education as related to our Methodist higher institutions of learning. "Christian Education," he said, "adds a new dimension to scholarship." It also imparts direction, purpose, and a spirit of devotion to Christ and the church. "Christian schools are symbols of higher yearnings," he continued.

"The Christian college is the custodian of the soul of America," Dr. Spears quoted Secretary Dulles as saying. The Independent College must stay, Gordon Gray stated, according to Dr. Spears.

Deploring the poor salaries of our college professors, he spoke of the dedication and sacrificial spirit of many of our outstanding teachers. They believe in the cause of Christian Education, he said, and in the high task of making and moulding the character of men and women. But they must be more adequately compensated for their significant work.

Dr. Holt pointed out that the church was the father of Higher Education. The essential purpose of the schools was both knowledge and the making of men of high worth. A person was trained, not simply so he could find a job and to make a living, but rather for the making of a life. The church must take its task of Christian Education seriously today. Such weighty questions must be answered: "What are we doing?" and "Whither bound?" — D. W. Charlton.

Rallies Draw Large Crowds During Final Week

The final week of the NC Laymen's Rallies brought crowds estimated at nearly 2,000 to the four meetings held in Elizabeth City, New Bern, Goldsboro, and Rocky Mount Districts.

The Elizabeth City District rally held in Hertford had an attendance of approximately 600, and 76 lay speakers were commissioned by Bishop Paul N. Garber. Dr. C. Freeman Heath, superintendent, opened the meeting and introduced Lay Leader Fred Ritter. J. Nelson Gibson, Conference lay leader, was one of the speakers, along with Dr. Cecil Robbins, Dr. W. E. Clark of the General Board of Education, and Dr. Joseph Martin, president of Wesleyan College, Macon, Ga.

At New Bern, on Tuesday, the program was varied somewhat by Dr. A. J. Hobbs, district superintendent, who conducted a two-hour training period, beginning at 4:30 p.m., for the lay speakers. Roy L. Turnage of Ayden, district lay leader, presided, over the evening session and was assisted by J. Nelson Gibson of Gibson, conference lay leader, and Dr. Hobbs. Ayden Church, with 35 laymen present, won the attendance



Acton Methodist Church, in Buncombe County, opened its new sanctuary for worship on March 3. The new building has been added to the education unit built in 1950 and stands across the road from the old building (seen below), which was constructed from handmade bricks shortly after the congregation was organized in 1889. (A story on this church appeared on page 5 of last week's issue, but the picture arrived too late for printing. Ed.)



award. A total of 401 persons were reported present. Karl Kendrick of Centenary Church, New Bern, was elected the first district president of Methodist Men. Bishop Garber commissioned 176 lay speakers who will make it possible for all 87 churches in the district to have services every Sunday during Lent. Members of Centenary Church's Methodist Men's club were hosts to the meeting.

Under the leadership of the Rev. Horace McLamb, district superintendent, and Alonza C. Edwards, lay leader, the Goldsboro District Rally met in Goldsboro High School with 500 present. Guest speakers were the same as in the other rallies.

The series came to a close on Thursday evening with the rally at Rocky Mount YMCA, under the leadership of Dr. W. C. Ball, district superintendent, and E. E. Adkins, lay leader. Supper was served by J. B. Overton, well-known Methodist layman and restaurant owner. There were 360 men present. (Information supplied by the Rev. Richard Braunstein.)

Approved Supply Pastors' School at Emory University

The 1957 Approved Supply Pastors' School at Emory will be held July 22-August 16, beginning Monday evening at 7:30 o'clock. It is set up primarily for Approved Supply Pastors but members of annual conferences may attend at their own expense.

Meeting all requirements of the school will entitle one to credit for a full year in the Conference Course of study, provided he already has credit for studies for License to Preach and for Introductory Studies for the Ministry (Admission on Trial). It is required of each one who wishes to receive credit that he read all of the books in the year in which he is enrolled, prior to coming to Emory, and a signed statement that he has done so will be requested. The books to be read are those in the new course for 1956-60.

The main items of expense will be travel, room, meals, laundry, (no tuition). By careful planning \$75.00 should cover the expenses at Emory. Cash scholarships to take care of a good part of this will be awarded to those who are eligible, as long as funds permit.

Within a short time leaflets about the school, together with enrollment blanks, will be available from the chairman of your Conference Board of Ministerial Training.

METHODISTS MAKE NEWS OVERSEAS

Membership in the Methodist Church of Peru rose 6 per cent and giving increased 20 per cent from 1955 to 1956. Reports from the 48th session of the Peru Provisional Annual Conference also indicated progress in new evangelistic work among the hitherto unreached Campa Indians of interior Peru. Started four years ago, the work will soon include a permanent school and church for the campas. Plans also were formulated to establish a permanent institute for the preparation of Christian workers to serve in the capital city of Lima.

SOUTHEASTERN WSCS GIVES 9½ MILLION

Methodist women in the Southeastern Jurisdiction contributed \$9½ million during the last four years to the more than 1,000 projects of the Woman's Division of the Board of Missions, it was reported at the annual meeting in Knoxville, Tenn., Feb. 24-26. Mrs. David J. Cathcart of Lakeland, Fla., is the new president of the 426,760-member Jurisdiction WSCS—the South's largest woman's organization. She succeeds Mrs. E. U. Robinson, Gallatin, Tenn., who had served for eight years.

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DO YOU KNOW THAT circulation of church-school literature now stands at a record high of 6,800,000, an increase of about 780,000 over last year?



New officers of the Methodist Woman's Society of Christian Service, Southeastern Jurisdiction, left to right: Mrs. Hubert Davis, Raleigh, N. C., treasurer; Mrs. Charles M. Henderson, Memphis, Tenn., recording secretary; Mrs. David J. Cathcart, Lakeland, Fla., president, and Mrs. Dow Hamrick, Ellijay, Ga., vice-president. They were elected to four-year terms at the 17th annual meeting of the jurisdictional society—nine states and Cuba—Feb. 24-26 in Knoxville, Tenn.

Women Elect Officers for Southeastern Jurisdiction

Mrs. David J. Cathcart, Lakeland, Fla., is the new president of the South's largest woman's organization—the 426,766-member Methodist Woman's Society of Christian Service.

She was advanced from the vice-presidency by the 250 delegates attending the annual meeting Feb. 24-26 of the WSCS of the Methodist Church's Southeastern Jurisdiction—nine states and Cuba.

Other new general officers, all named to four-year terms, are Mrs. Dow Hamrick, Ellijay, Ga., vice-president; Mrs. Charles M. Henderson, Memphis, Tenn., recording secretary, and Mrs. Hubert Davis, Raleigh, N. C., treasurer.

They succeed Mrs. E. U. Robinson, Gallatin, Tenn., who served eight years as president; Mrs. John Hoyle, Jr., Greensboro, N. C., recording secretary, and Mrs. B. R. Stout of Knoxville, treasurer. (Mrs. Hoyle and Mrs. Robinson are members of the General Board of Missions.)

Other jurisdictional officers elected to four-year terms are these 14 secretaries of lines of work:

Mrs. C. D. McHaffey, Big Stone Gap, Va., Foreign Missionary Service; Mrs. Walter A. Davis, Charleston, S. C., Home Missionary Service; Mrs. William B. Bourne, Brunswick, Ga., Promotion; Mrs. E. L. Glossbrenner, Richmond, Va., Missionary Education; Mrs. Robert L. Wilcox, Knoxville, Tenn., Christian Social Relations; Mrs. E. V. Ennis, Norfolk, Va., Wesleyan Service Guild; Mrs. O. D. Thomas, University, Ala., Student Work; Mrs. Carl H. King, Salisbury, N. C., Youth Work; Mrs. C. G. Sledge, Louisville, Ky., Children's Work; Mrs. H. T. Tipps, Clarksville, Tenn., Spiritual Life; Miss Nancy Cawood, Winchester, Ky., Literature and Publications; Mrs. Dan K. Moore, Sylva, N. C., Status of Women; Miss Mary Lena Wisheart, Fort Thomas, Ky., Supply Work; Mrs. Charles F. Ratcliffe, Spring Hill, Ala., Missionary Personnel, and Mrs. A. C. Johnson, Bowling Green, Ky., Nominations.

HOSPITALS, HOMES TRY TO MEET HUMAN NEEDS

A patient enters a Methodist hospital somewhere in the United States every 24 seconds. This fact was cited by Olin E. Oeschger in his first report as general secretary of the Board of Hospitals and Homes at its annual meeting in Chicago, Feb. 26. He also pointed out that the church's 209 hospitals and homes had rendered more than \$11 million in free service last year. "The increasing public concern for human welfare is a tribute to the Christian Church which first sponsored them," Mr. Oeschger declared. "The secular world expects the church to be sensitive to human need and carry forward human welfare services."

BE 'SOBER OPTIMISTS,' STUDENTS ARE ADVISED

Be "sober optimists" in viewing the outlook for world peace. That was the advice of a high government official, Harold

Stassen, special assistant to President Eisenhower, in discussing current events with 60 Methodist college students and leaders at a "Christian Citizenship" seminar Feb. 20-22 in Washington. The seminar, sponsored by the Methodist Student Movement in co-operation with several Methodist boards and agencies, started in New York with a three-day study of the United Nations. The students represented 50 colleges and universities.

SERVICE PROJECTS BOOK LISTS PERSONNEL NEEDS

"At this time of world crisis, The Methodist Church is calling for many qualified and consecrated workers. There are pastors without adequately trained ministers, schools needing teachers, churches seeking in vain for directors of Christian education, settlements short of social workers, hospitals needing doctors, nurses, and administrators. Overseas, in the face of unprecedented need and opportunity, we find services held up and advance blocked because there are too few missionaries." The above is a quotation from "Methodist Service Projects, 1957," the annual directory of opportunities for service which is issued by the Interboard Committee on Christian Vocations, Nashville, Tenn.

MINISTERS WILL HELP PLAN TV PROGRAMS

The nation's 27,000 Methodist ministers will help select subject areas for future programs of Methodism's "The Way" television series. The ministers' counsel will be sought through correspondence, according to Bishop Donald H. Tippet of San Francisco, president of the Television, Radio and Film Commission (TRAFCO). The announcement was made at the commission's annual meeting in Chicago, Feb. 14. The first series of "The Way" has in one year been seen by an estimated 145 million persons. Work is also under way on an experimental program for a religious TV series for children.



Twenty-five persons had a perfect attendance record in the church school of Spring Hill Church, Rt. No. 2, High Point, Thomasville District, for the year of 1956. Pictured above are twenty-four of them. Absent when the picture was taken was Wilbur Swaim. Reading left to right, front to back, they are as follows: Gerald Swaim, Wayne Haynes, Lee Payne, Reva Joyce Craven, Jimmy Craven; second row: Judy Hussey, Sandra Johnson, Louise Payne, Linda Sink, Gearlene Craven, Mrs. Beatrice Craven, Mrs. Mae Haynes; third row: Lucy Haynes, Louise Cecil, Helen Johnson, Mrs. Dan Brock, Mrs. Bernie Hilton; fourth row: Mrs. Asbury Cecil, Clay Swaim, Mrs. Lecta Sink, Mrs. Stanton Craven, Stanton Craven; fifth row: Clifton Cecil, Levi Sink. This was the ninth year without an absence for Lucy Haynes. H. S. Payne is church school superintendent.

State Methodist Student Movement News

MISS HELEN TRADER, *Editor*
J. ROBERT REGAN, JR., *State Director*

CAROLINA WESLEY

By RAY LONG

The organist had just finished the prelude and the choir the choral call to worship. Bob Young, stepped into the pulpit and began the call to Worship. Voices responded: "Let us worship him in spirit and in truth."

Wesley Weekend had begun. Wesley Weekend represented to Wesley Foundation at UNC a high water mark in its spiritual and religious growth. The spirit of Wesley Weekend did not spring up over night. It was born and nurtured in the minds and hearts of the leaders and members of the Wesley Foundation. This spirit had manifested itself in many ways throughout the year beginning with the very first council meeting.

As the choir rose to sing the anthem, the congregation listened attentively. Many thoughts ran through the minds of Wesley Foundation leaders who were scattered out among the congregation. They were probably thinking of all the activities, projects and meetings that had gone before . . .

Study Groups, Conferences and Retreats

A Spiritual Life Retreat was held at Camp New Hope in early November. The Spring Spiritual Life Retreat will be held at Umstead Park April 6 and 7. On Dec. 1 and 2 Carolina played host to the District I Conference. Bishop Ralph Spalding Cushman was the speaker. Study Groups were formed in co-operation with the Campus Christian Council.

Daily Vespers and the Sunday Program

One of the strongest features of Wesley's program is daily vespers. Many students have found vespers which are held each afternoon Monday through Friday at 5:45 in the chapel the most helpful and spiritually enriching part of the Foundation's work.

The Sunday program consist of breakfast at 9:30; Sunday school at 10:00; morning worship at 11:00. The regular evening program consist of a delicious meal, fellowship and recreation, a speaker or some other form of program and vespers.

Drama, Choral Work, and Folk Dance

One of the most significant advancements in the Foundation this year has been the consolidation of drama, choral work and folk dance. The rhythm choir, organized this year, has attracted wide attention with their production of "The Prodigal."

Social Outreach

Projects undertaken in this field have been very successful. Visits have been made to the Unstead Youth Center. The boys from the Center are the guests of the Foundation once a month.



At work on "Wesley Weekly" at UNC



Above picture shows leaders in the Religious Emphasis Week at Pfeiffer College, Feb. 11-17. Those pictured are (left to right) Dr. Lem Stokes, president of Pfeiffer; Dr. Dow Kirkpatrick, Athens, Ga., Martha Cronkhite, general chairman; Charles Hutchinson, co-chairman; and Mrs. J. N. Rodeheaver, resource person.

The Foundation has increased its support of the Methodist Student Fellowship Fund.

A special drive for Hungarian Relief was held and a sum of money was sent to a mission center in Austria where two of Wesley's members worked this past summer.

Publications

The *Wesley Weekly* has made a milestone of progress. Under its editor, Curtis Crotty, and art editor, Jerry Sullivan, the *Wesley Weekly* has proven that this publication can be a great aid in the progress of the Foundation.

The Foundation has placed *Motive* in every Fraternity, Sorority and Dormitory.

The Council

Under the highest type of leadership from its president, Zane Eargle, the council has expanded and worked hard for the progress of the goals of Wesley Foundation. The council members are Tommy Johnson, Babs Moore, John Brooks, Fred Baber, Larkin Kirkman, Bob Southerland, Bob Carter, Pat Kline, Dot Sain, Ashton Johnson, Ken Styers, Bert Warren, Ray Long, Peggy Brown, Rose Epperson, Rosemary Lemmon, Dave Setzer, and Murry Unruh, director.

The real reason for whatever success the Foundation has had is due in large measure to the solid backing and support of the Methodist students and the University Methodist Church.

As the choir finished the anthem and Dr. Sanders stepped in the pulpit, all thoughts of the past and future are set aside for the moment. Dr. Sanders had before him the theme: "... And God?" The theme was to be developed by four sermons: 1. "Is God a Methodist?" 2. "How Big Is Your God?" 3. "What Can Religion Do for Me?" 4. "Your Religion—Use It or Lose It!"

Wesley Weekend had begun! The most sincere prayer of those who worked on this project is that spirit of concern for religious life on the campus which was developed and nurtured throughout the planning will not have ended with Wesley Weekend.

Pembroke Religious Emphasis Week

Religious Emphasis Week was combined with Brotherhood Week activities at Pembroke. The theme of the event, "Why I Believe?" was presented by speakers of various faiths.

On Sunday night, February 10, Mr. Harvey Lowry, an Alumnus of Pembroke State College, was guest speaker at St. Paul's Methodist Church. Special music was provided by the College Quartet members of the B. S. U., Misses Mary Lane Barnes, Betty Jane Oxendine, and Mr. Billy Locklear, and Julian Marint, with Miss Maitland Woodell, W. F. President, as accompanist. The program was planned by the St. Paul's Woman's Society of Christian Service in observance of Brotherhood Day. In the group attending were: Mrs. Harvey Lowry, Miss Wanda Routh, Mr. Bob Lowry and Miss Alta Nye, the W. F. Director.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor, Weaverville, N. C.



New Officer of Southeastern Jurisdiction

Mrs. Dan K. Moore of Sylva was elected as secretary of Status of Women for the Woman's Society of Christian Service of the Southeastern Jurisdiction of the Methodist Church at their 17th Annual Meeting held at the Church Street Methodist Church in Knoxville, Tenn., Feb. 24th-26th.

Mrs. Moore has held a similar office in the Western North Carolina Conference for the past two years and has done such an outstanding job in presenting the importance of her task that it is no surprise to have her move to a higher field of service.

The installation service was conducted by Mrs. J. Fount Tillman of Lewisburg, Tenn., president of the Woman's Division of Christian Service.

The Western North Carolina Conference is proud to have another one of its members as an officer in the Southeastern Jurisdiction—Mrs. Carl King of Salisbury is secretary of Youth Work in the Jurisdiction. She made a fine speech at the meeting, presenting a resume of the Youth Work in the 17 conferences represented at the Jurisdiction.

Mrs. John Hoyle, Jr. was "promoted" and is now a member of the Board of Missions.

Program of the Jurisdiction Meeting

A theme of "King of Kings and Lord of Lords," was carried out at the meeting of the Jurisdiction, bringing so much glory to each delegate that it will take weeks for the human mind and spirit to assimilate all the wonders so beautifully told.

Speakers included three bishops, Roy Short of the Nashville, Tenn. area, Arthur Moore of the Atlanta, Ga. area and Richard Raines of the Indianapolis area. Other speakers were Mrs. J. Fount Tillman, president of the Woman's Division, Dr. Clara French, executive secretary of Southeast Asia, Grace Holmes Barbey of UNICEF, Mrs. Cecil Harding of the Woman's Division and each of the Jurisdiction officers.

The music was divinely beautiful. One evening a program, "Emanuel . . . God with Us," arranged by Mrs. H. T. Tipps and Miss Nancy Cawood was presented, with music by the Tennessee Wesleyan College Choir of Athens, Tenn.

The delegates from the Western North Carolina Conference were Mrs. Clarence Cranford of Asheboro, Mrs. L. A. Bye of Derita, Mrs. Ira Shelley of Greensboro, Mrs. E. A. Lamb of Reidsville, Mrs. Dan K. Moore of Sylva and Mrs. Hugh Wilkin of Charlotte. Miss Mary Bright of Charlotte and Mrs. John Wright of Weaverville were official visitors. Mrs. John Hoyle, Jr. of Greensboro, Mrs. J. W. Payne of Cherryville and Mrs. Carl King were also present for the meeting.

Sixty-three deaconesses, 7 missionaries and 11 short term missionaries were present

for the meeting, representing 1,600 years of service to the church.

Christian Social Relations

Miss Thelma Stevens, secretary of the Department of Christian Social Relations of the Woman's Division of Christian Service, spoke at Vesper Service at Bennett College in Greensboro on Sunday, Feb. 17th.

Miss Stevens presented a message on, "Our Revolutionary World," tracing the progress made in human relations through the centuries and pointing out several areas that need development today.

After the Vesper Service, Mrs. David Jones, wife of the late president of Bennett College, entertained a dinner party at her home in honor of Miss Stevens.

Youth Work

Mrs. Eugene Lamb of Reidsville, Conference Secretary of Youth Work, is stressing the importance of youth studies in the local church during the spring months.

Mrs. Lamb says: "Young people need to study, 'Mission Field: USA,' because they are young people with hopes for the future, and because they are citizens who must perform the duties of citizenship in a Christian world."

She also urges the local churches to investigate the summer service projects in the home community, as well as those in other fields. The leaflet, "Methodist Service Projects, 1957," may be ordered from the Interboard Committee on Christian Vocations, Box 871, Nashville 2, Tenn., at the cost of only 10c.

The youth studies in January centered around Southeast Asia. Many churches are using this as a churchwide study.

Marion District

A "Workshop on World Understanding" was presented at the First Methodist Church in Morganton this month for the women in the Burke County Subdistrict.

Mrs. Leslie Barnhardt of Charlotte spoke on, "Why a Workshop," telling of the United Nations Seminar she attended in December and giving a vivid description of the grave responsibility of member nations.

Mrs. Harold LeFevers spoke on UNICEF and Dr. J. Clay Madison discussed, "Looking South to Cuba," describing his recent mission to Cuba.

Mrs. M. T. Cousins told of the work being done by the committee on International Affairs in the local Women's Club.

The attendance at the meeting was the best group assembled in recent months.

Salisbury

Mrs. William J. Clayton, president of the Salisbury District, paid tribute to her corps of district officers at their meeting held in February in Concord, commending the officers on the fine letters being sent

out to local women for their departmental work.

Mrs. Harold Jones of the New Milford Hills Church in Salisbury was elected as chairman of Rowan County Subdistrict.

Plans were made for two events: Spiritual Life Retreat on Tuesday, Mar. 19th, at Salem Methodist Church at 10 a.m. and the Annual District Meeting on Tuesday, April 23rd, at Mt. Mitchell Methodist Church at 10 a.m. The program committee for meeting, Mrs. C. W. Murph, Mrs. W. J. Bullock, Mrs. Franklin Shinn and Mrs. A. C. Dayvault.

Statesville

Eighteen members of the Executive Committee attended the meeting held in February in Mooresville.

Mrs. T. V. Goode, Conference Secretary of Promotion, was a special guest at the meeting.

Plans for the annual district meeting to be held on May 9th at Abernathy Memorial Church in Newton at 10 a.m. were made, with the program committee in charge. These are Mrs. Fred Price, Mrs. J. E. Dooley and Mrs. J. D. Barnes. Their two guest speakers will be Mrs. Clarence Cranford, conference president, and Miss Mary Floyd of Pfeiffer College.

Plans for hostesses at the Annual Meeting of the Conference at Lake Junaluska in June were made and several committees appointed.

Thomasville

The Thomasville District "Workshop on World Understanding" was held at the First Methodist Church in Randleman on Feb. 17th, with representatives from sixty churches present. The Rev. James Clemmer of the Conference Commission on World Peace and Mrs. Leslie Barnhardt of Charlotte were guest speakers for the day.

The Executive Committee meeting was held on Valentine Day in Thomasville. Mrs. Arnold Kirk, promotion secretary, reported an increase in membership, the organization of two new societies in the last few months, and 100% reporting from all 123 local societies.

Mrs. Dalton Fritts stated that the Wesleyan Service Guild now has 692 members, with two new Guilds organized in recent months. Mrs. Charles Taylor of Lexington was elected as secretary of Student Work.

Plans were made for the Annual Meeting to be held on April 26th at Calvary Church in Asheboro at 10 a.m.

Thomasville District has a surprise for all of the other districts in the Conference. Announcement will be made soon about a lovely project of theirs.

Waynesville

The Methodist Women of 16 societies in Haywood County have completed a Jurisdictional class on, "Youth in a Responsible Society—A Christian's Concern." Mrs. J. W. Fowler, Jr. of Lake Junaluska, district secretary of Christian Social Relations, led the group in their study and 150 women were enrolled in their class. As an outgrowth from this study, a large offering was received to be used to help defray the expenses of a United Nations tour to be made by 18 young people from the Waynesville District in June.

Observe Church School Day in Every Church, Sunday, March 17



Garland Stafford

CHURCH SCHOOL DAY

Sunday, March 17

March and April are two significant months in our church activities. The Lenten season, culminating with Easter, is our supreme opportunity of the year. It is appropriate to emphasize the teaching ministry at this season. It is time for evangelism in every department of the church school. In keeping with this emphasis our church school day program presents certain conference sponsored activities in Christian education and uses the words of Jesus: "Go . . . Teach" for the theme. It is the purpose of this service to highlight activities in Christian education beyond the local church—known and often referred to as the conference program of Christian education. This annual observance is an occasion when we emphasize Christian education in the conference and take an offering for the work of the conference board of education. All ministers, all directors of Christian education and church school superintendents whose schools responded last year have received a supply of the printed programs.

DISTRICT CONFERENCES

Presenting Christian Education

A series of six district meetings presenting vacation church schools and other summer activities was held the last of January. Although winter weather was a handicap, attendance was equal to and sometimes better than in previous years. Six more such meetings will be held immediately after Easter as follows:

Statesville—April 23, Broad Street Church, Statesville, 7:30 p.m.

North Wilkesboro—April 25, First Church, North Wilkesboro, 7:30 p.m.

Marion—April 26, First Church, Morganton, 7:30 p.m.

Waynesville Sub-district—April 28, First Church, Franklin, 3:00 p.m.

Waynesville Sub-district—April 29, First Church, Waynesville, 7:30 p.m.

Asheville—April 30, Central Church, Asheville, 7:30 p.m.

Dates and places for these meetings have been cleared with the district superintendents, district directors of Christian education and with pastors of host churches. The purpose of these conferences is to give guidance in plans for vacation church schools, youth activities week, adult work in the church and summer activities in general. Members of our conference

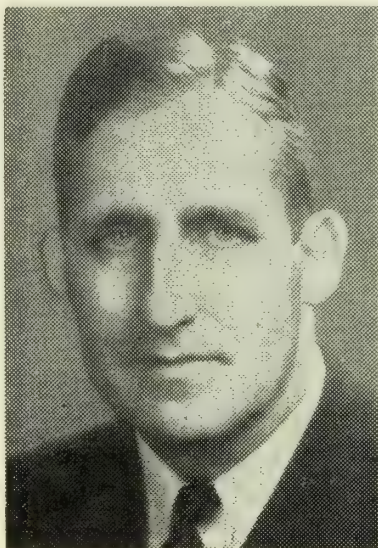
staff, assisted by district directors and other leaders in Christian education, will lead the discussion groups. District superintendents will be in charge of the opening session.

MOCKSVILLE AREA SCHOOL

Four courses are being taught by Mrs. W. R. Reed, Mrs. E. H. Saville, Courtney B. Ross and J. J. Rives. Response from the Davie County churches has been excellent in previous years. Ministers of participating churches are M. Teague Hipps, W. Q. Grigg, H. C. Clinard, G. E. Smith, R. G. McClamrock, P. H. Gibbs, F. A. Jeffers, Robert L. Oakley and D. D. Broome. The school is being held this week at First Church, Mocksville.

KANNAPOLIS SCHOOL

M. Q. Tuttle, Trinity, Kannapolis, is the host pastor for this school which has become an annual feature on the calendar of the Kannapolis churches. Other participating pastors are Paul W. Townsend, David Cowart, C. C. Washam, G. H. Winecoff, W. F. Heffner, J. L. Love, Lloyd Hunsucker, Ralph Reed and R. A. Foster. Courses will be taught by Mrs. W. R. Reed, Mrs. Dix Sarsfield, Mrs. E. H. Saville, Bernard Russell, George W. Rudisill and John



Herman Duncan

H. Carper. All classes will meet at Trinity Church from Sunday through Thursday, March 17-21.

RUTHERFORD COUNTY SCHOOL

March 17-21

Ministers and church school workers representing every church in the county met in the fellowship hall of the beautiful new church at Forest City on Thursday evening, February 28, for a promotional supper meeting in the interest of the training school. Participating ministers are J. Garland Winkler, W. L. Harkey, Ralph Miller, H. O. Huss, Wade Rogers, L. B. Laye, T. H. Swofford, Budd Ellington, Jr., G. C. Green, R. H. Lockridge, T. B. Huneycutt, H. D. Garmon, W. T. Medlin, Jr. and C. W. Randolph. Courses will be taught by Mrs. Mark Moore, Mrs. G. M. Lookabill, W. T. Medlin, Marion Craig, J. J. Rives and James B. McLarty.

CALDWELL COUNTY

March 24-28

Herman F. Duncan is the host pastor for this school and other participating ministers

are J. Elwood Carroll, L. W. Templeton, M. W. Dulin, R. M. Hardee, J. M. Benfield, O. L. Robinson, F. R. Davis, J. S. Bellamy, T. C. McLean and R. G. Wagoner. Teachers for the school are Mrs. G. M. Lookabill, Mrs. E. H. Ould, B. G. Childs, R. T. Osborn and George W. Rudisill. Miss Mallie Harmon is director of Christian education at First Church and will assist in administering the school. E. M. Dudley is treasurer. An increased interest is expected to enlist a larger attendance from all the Methodist churches of Caldwell County.

MONROE, LEXINGTON AND HOMINY VALLEY

March 24-28

Three more schools will be held in the March schedule. Ralph H. Taylor and Mrs. Frank Spruill will welcome the Lexington area school to the Lexington Church. Other participating ministers are M. T. Hipps, Avery Ferguson, C. V. Hanson, D. L. Stubbs, Ray Stephens, W. C. Clark, Rayvon White, E. P. Greene, C. W. Sisk, G. E. Lyndon, Clegg Avett, D. W. Mashburn, R. M. Varner and F. J. Stough.

The Hominy Valley churches have developed one of the very successful schools of the conference. Ministers responsible for the growth and continued success of this project are J. W. Fitzgerald, T. M. Mason, D. B. Parker, G. E. Keeler, R. F. Hilliard, R. P. Waugh, W. T. Hawkins, C. V. Hall, I. P. Rutledge, Earl Hansell, and J. R. Dawkins.

Teachers for the Union County School are Mrs. Dix Sarsfield, Mrs. J. E. Carroll, Miss Sarah Puett, Wilson Walker, Dr. McMurray, Richey and Dr. Clyde Manschreck. Ministers of the participating churches are Frank B. Jordan, Lee Spencer, W. S. Mewborn, H. L. Blackwelder, J. M. G. Warner, James Northington, A. B. Bruton, Fred Shinn, Richard Jarratt, P. V. Ridenhour, Murray A. Martin, K. R. Moore, O. L. Hancock and W. R. Ormond. Mrs. James Cornelius, Miss Ethel Joliff and Edwin Nevin are also active in promotion of the school.

Teachers for the Lexington and Hominy Valley schools are: Lexington—Mrs. W. F. Moore, Mrs. W. R. Reed, Dr. J. Lem Stokes, Miss Clarice Bowman and Dr. W. A. Kale. Hominy Valley—Mrs. J. R. Poteet, Roy Bell, Courtney Ross and C. Ed. Roy.



Mark Q. Tuttle



Two Methodist ministers from North Carolina, who were members of the 1957 Methodist National Missions Tour to the West Indies, examine a Spanish-language evangelistic leaflet outside the Protestant headquarters building in Ciudad Trujillo, the Dominican Republic. They were among a group of 17 persons who visited Methodist and united Protestant churches in Haiti, the Dominican and Puerto Rico in February. They are the Rev. Lacy T. Edens (second from left), retired member of the North Carolina Conference and a resident of Rowland, and the Rev. Dr. Mark Lawrence; (second from right), pastor of the Trinity Methodist Church, Durham, and missionary secretary of the North Carolina Conference. With them are the Rev. Dr. Walter J. Leppert (left), director of the Department of Field Cultivation of the Board of Missions and tour director, and the Rev. Dr. Maurice Daily, a Methodist and field secretary of the Interboard Committee for Christian Work in Santo Domingo. The Protestant work in the Dominican Republic is sponsored jointly by the Methodist Church, the Presbyterian Church in the U. S. A. and the Evangelical United Brethren Church.

—Photo credit: Church Extension Photo

Report on Mission to Cuba

By J. C. MADISON*

As this report is being hurriedly written, the Mission to Cuba is drawing to a close. One hundred twenty Methodist ministers from the United States came to Cuba on January 29th to begin another preaching mission of the sort that has been sponsored annually by the General Board of Evangelism for several years. Approximately half the ministers served on the eastern half of the Island and the other half on the western end of the Island. Right now those of the west are gathered at Candler College in Havana, making their reports and sharing experiences. The others, with the host pastors, are gathered in Cologion Pinson in Camguoy for their reports and sharing session. When these meetings are completed the total results of the mission will be tabulated and carried in this report.

Among the one hundred twenty ministers from the United States, twelve are from the Western North Carolina Conference. They are J. W. Braxton, Grady Dulin, C. C. Murray, C. W. Russell, J. P. Hornbuckle, Jr., A. C. Wagoner, H. G. Allen, G. W. Bumgarner, O. N. Hutchinson, Jr., J. Clay Madison, D. M. Nifong and C. G. Alspaugh.

We who have come have been tremendously impressed by the warm welcome and kind hospitality extended to us by the people of Cuba. Both ministers and laymen have been most gracious in their reception. It is evident that extensive preparation has been made for this mission by the churches of Cuba. The people here deeply appreciate this help from the Methodist Church in the United States.

We were also impressed by the great

opportunities here. The failure of the Catholic Church to meet the needs of the people is apparent. The spiritual hunger of the great mass of the people who no longer attend the Roman Catholic Church is evident. If the Methodist Church here had the pastors and leaders and the physical resources needed, there would hardly be any limit to its growth. Because of the spiritual vacuum created by the failure of the Roman Catholic Church, many spiritualist sects are growing up. Among the Protestant groups, working here, it is our impression that the Methodist Church is doing a larger work than any other denomination. Reference to a lack of personnel suggests perhaps the greatest need of the Cuban Church. It is a need for trained ministers and leaders. The local pastors here are doing a tremendous job. Some of them begin their day's work at 6:30 in the morning and continue until late at night. In addition to the work of a single church, they may have half a dozen missions with services somewhere every day, and perhaps two or three training classes for future members as well.

Despite the language barrier, which is inevitably a great handicap, we who have come to Cuba hope and pray that we have been of some help to the Christian people of this lovely country. We have certainly been educated concerning some great needs and opportunities close by, and have been inspired by the faithfulness and courage of the people here who are trying to meet those needs.

The completed report of the mission indicates that total attendance for the entire Crusade was 66,934. Accessions 417. Number admitted to training membership classes 2,623 (here a member is never received

until he has gone through a training program). Services held inside of church buildings 790, services held at other places and in the open air 335.

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By A. C. WAGGONER*

On Tuesday, January 29, one hundred and nineteen Methodist ministers from as far west as Nebraska, south to Florida, southwest to Texas, and north to New England, descended on the Island of Cuba. Under the guidance of Dr. Harry Denman, of the Board of Evangelism, and Dr. John Branscomb, of the Florida and Cuba Conferences, we went to Candler College. After a half-day of briefing and assignments to the Cuban pastors, an evangelistic service was held in the Costen J. Harrell Church. Dr. Denman preached to a packed church of preachers and natives of Cuba. Worshippers stood in almost every available space, and when the altar call was made there was scarcely a person in that great church who had not moved in some direction to indicate a rededication of his life to Jesus Christ.

That night after the service and the next morning we were on our respective ways to the places of assignment.

The next morning the real work began. We visited in homes, factories, cane fields and on the streets. Always with an interpreter who might be a native minister or a layman, we told the story of God's love and called sinners to repentance. We preached in schools, colleges, homes, churches and open fields. I think John Wesley would have been pleased.

The people were amazingly interested. I never believed I would know such a hunger and yearning for the story of Jesus Christ and His love. After services they wanted to linger for fellowship and questions; questions of the Bible and salvation, and the work of our churches back home. Not a single service in which I participated (Havana) was there not at least one convert.

The people of Cuba love to sing and are never in a hurry to leave. In fact, they are just not in a hurry, period. Most often we would recognize the tune of the hymn being sung, though we spoke no Spanish, and would lean back and sing lustily in our own tongue. We had no more complaints about our singing than we do from our own local congregations.

The churches of Cuba need help so desperately. There are only three Methodist churches in Havana, a city of a million inhabitants, plus a few small missions. There are churches scattered up and down the island, some men trying to serve as many as ten or twelve congregations. They need equipment of any and all sorts. They need money so very much. But most of all I think they need man power: preachers and deaconesses. But again, they need our love, understanding and prayers.

It is my humble opinion that though Cuba is predominantly Roman Catholic, even this group is in a state of lethargy and are neglecting the spiritual affairs of these fine people. The time is ripe and

(Continued on page fifteen)

*Dr. Madison is pastor of First Church, Morganton, N. C.

*Mr. Wagoner is pastor of Ardmore Church, Winston-Salem.

Superintendent Attends National Meeting Methodist Hospitals and Homes

Mrs. Lambeth and I greatly enjoyed attending the annual convention of the National Association of Methodist Hospitals and Homes in Chicago last week (February 26-28). We were most fortunate to have as our traveling companions the Rev. and Mrs. Robert L. Nicks of Raleigh. Mr. Nicks has been superintendent of the Methodist Children's Home in Raleigh for the past several months. They are fine people and delightful traveling companions. Someone has said that you really come to know people if you have an opportunity to take a trip with them. Mrs. Lambeth and I are convinced that the North Carolina Conference is most fortunate to have two such fine people as the Rev. and Mrs. Nicks working with their young people in the Home in Raleigh.

The National Convention opened with a reception on Tuesday evening to honor the new general secretary, Dr. Olin Oeschger, and Mrs. Oeschger. The contest to choose "Miss Methodist Student Nurse" was another highlight of the program. Bishop Lloyd C. Wicke, of the Pittsburgh Area, made this presentation. I am embarrassed that I do not recall this young lady's name; however, I do recall that she was from Alabama. She was a lovely person and represented her group admirably.

Some of the outstanding figures on the programs were Bishop F. Gerald Ensley, of the Iowa Area, who brought the keynote address; Dr. Harold Case, president of Boston College, who spoke at the Wednesday luncheon meeting; and Dr. Ralph W. Sockman, who spoke at the Wednesday evening banquet session. This session had as one of its highlights a musical program rendered by the South Works Male Chorus of United States Steel Corporation. This group was made up of approximately sixty men. The Thursday luncheon session featured an address by Dr. Benjamin Boshes, who discussed "The Role of the Psychiatrist in a Hospital or Home."

Group sessions were held from time to time throughout the three days.

It was an interesting experience but, as always, the best part is getting back home.

Baseball

These spring-like days have caused those who love baseball to take heart again. We feel that the time is here again to hear the call "Play ball!" It is a good feeling for those who love our national pastime.

Mr. Clary has been busy getting our field in condition. He has called in Gray Todd, Mr. Boose, and John Wharton in an effort to prepare a second baseball field for our people this year.

Our team will begin its training program this Wednesday, getting ready for what we hope will be a good season. There are several boys back for the team who have shown quite a bit of promise. It might be difficult to fill in at one or two positions but the prospects are good for a fair season.

I just hope they will still allow me to slip by once in a while to see if I still have my old batting eye with me.

THE CHILDREN'S HOME

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M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor



BRENDA WHITT

District Music Contest

Two of our music groups, the junior high girls' chorus and senior high girls' chorus, were in High Point on March 2 to participate in the district music contest, held at the Senior High School in High Point. Both groups were under the direction of Miss Kitty Hamner, our music teacher.

This was the first appearance for our choruses in this contest, which is held annually for public school music groups. Both groups gave very creditable performances, which the judges rated as "Excellent"; and we heartily commend the girls and Miss Hamner for their good work.

MYF Activities

On Sunday evening, February 24, the members of our Youth Fellowship were guests of the young people of Ardmore Methodist Church, Winston-Salem, for supper and their regular meeting. The Rev. Charles Clay, who has served for a number of years as missionary in Brazil, was guest speaker for the meeting. Our young people enjoyed very much the hospitality of the Ardmore group and the entertaining and informative talk by Mr. Clay.

Our pastor, Mr. Francisco, spoke at our regular Sunday evening meeting on March 3, discussing the Lord's Supper. He gave a brief history of the sacrament and explained its significance. We felt that the discussion was particularly appropriate in

preparation for the first Communion service of the boys and girls in our new chapel

The Picture

The picture of Brenda Lee Whitt is being presented this week. Brenda was twelve years old last November 19 and is in the fifth grade in school. She and her four younger sisters joined the Children's Home family December 31, 1953, coming from Greensboro. The Woman's Society of Christian Service at Salem, on the Morganton Circuit, sponsors Brenda. Mrs. Charles Crawley is at present correspondent for this group.

WSCS "Day Apart"

A "day apart" or a "quiet day" for the Woman's Society of Christian Service of the Winston-Salem District was held at the Children's Home on Friday, March 1 from 9:30 until 12:30 under the leadership of Mrs. A. L. Smith, district secretary of spiritual life.

The women assembled in the Brown Building at 9:30 for coffee and doughnuts and at the same time enjoyed greeting friends. At 10 o'clock everyone assembled in the new Woosley Chapel, just a short distance away, for the program. Miss Virginia Lowrance, organist and choir director of Burkhead Methodist Church, was at the organ, and the beautiful music added a great deal to the quiet, worshipful atmosphere. Special vocal numbers were given by Mrs. Zeb Smith and Mrs. R. Alton Jackson.

The Rev. Ross Francisco, pastor of the church, welcomed the guests and gave the first meditation. Other speakers were Mrs. A. B. Macon of Mount Airy; Mrs. Herman Anderson of Charlotte; and Mrs. C. C. Weaver of Winston-Salem. Each speaker had given much time and thought to her subject and led the women most constructively in thinking of the past, present, and future of our church. Throughout the service great hymns of our church and much sincere prayer helped those in the audience to remember this "day apart" as one of great meaning.

The service closed with Communion, led by the Rev. Ross Francisco, assisted by the Rev. Arthur L. Chamblee, Jr., pastor of Pine Grove Church.

A Fifth Sunday

March 31 is a fifth Sunday, a Children's Home Sunday. We hope our church school friends will keep this important date in mind and call attention to it at the appropriate times. We have here some placard which read on one side "Next Sunday is Children's Home Sunday" and on the other side "This is Children's Home Sunday." I know there are those who would like to have some of these, we shall be glad to provide them. Let's make Sunday, March 31, a day to be remembered.

Marble Time

Dr. J. S. Hiatt has sent the usual quantity of marbles for the youngsters to use in preparing for the tournaments which will be held later in the spring. Several of the boys have been by to inquire if there are "any marbles to be given out." We are glad they will not be disappointed.

Are We Hypocrites?

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 23:13-15, 23-28, 37-39.

According to the *Abingdon Commentary*: "In the Greek of the period the word (hypocrite) denoted an actor or stage player; hence it is used in the New Testament of a pretender or dissembler whose religion is a mask behind which there hides a great deal of unreality and treachery." In our lesson for today Jesus is attacking the insincere religion which was only too prevalent among the religious leaders of his day. He uses the form of address frequently found among the prophets of the 7th and 8th centuries, that of a series of "woes" or warnings.

Is a hypocrite anyone who fails to live up to his profession of religion? If so, we are all hypocrites. The Christian is often charged with hypocrisy by those who make no such profession of faith. But is it fair to say that everyone in the church who doesn't measure up to the full requirements is necessarily a hypocrite? It would not seem so. No doubt many are sincerely trying to live the Christian life, but because of weakness they are unable to do so. They know they fall far short of the expectations of God, of their fellow men and of themselves. They know "all have sinned and come short of the glory of God."

The fact that the charge of "hypocrite" is often unjustly made does not mean that there are none. When any person is mainly interested in religion as a means of making a good impression on others he comes in this classification. Some of the Pharisees chose those religious observances which had the most publicity value—ostentatious giving, showy praying and ornaments of clothing with religious significance. Jesus, on the other hand, advised giving in secret, praying in secret and avoiding display of one's piety. There are many people in the church today for reasons other than the highest and best. A cynical professor of law once advised a graduating class of young attorneys to "join a church, but not just any church—join the one where the prominent people go; it will pay off in building up your practice." No wonder the church is so often hindered in its work for the kingdom of God! Perhaps there are too many of us who wish to use it, and too few of us who wish to be used by it! We ought to think of joining the church more as an enlistment in the army than becoming a

member of a club which will give us value received for the "dues" we pay.

Our Scripture concludes with one of the most moving speeches that ever fell from the lips of Jesus—it is the lament over Jerusalem (see verses 37-38). Remember that Jerusalem was the center of political and religious loyalty for the Jew. It had a long history, some of which was glorious

but much of which was not. Among the less worthy chapters in its history were those which recorded the shameful incidents of killing God's messengers who had been sent to rebuke and to guide them. Jesus expresses his yearnings over the city—the repeated occasions when he would have given them his guidance, but they refused it. As he left the temple he said "Behold, your house is forsaken and desolate." When the temple, which had been created for worship, becomes only a market-place; and when those who minister in its sacred precincts are no better than racketeers how desolate it is indeed!



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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

Mischief in the Great Green Wood

By MRS. LOUISE GOOSMAN

CHAPTER I

Do you know where the Great Green Wood is? It is just a little bit farther away than your eyes can see, and a little farther away than your legs can run. In its cool depths lived the animals of the forest, the birds, the beasts, the bees and beetles and bugs. And this particular Great Green Wood had some other residents too, for in it lived the Greenelf family—Mr. and Mrs. Greenelf and their ten Greenelf children. They were all very happy, and never had anything to worry about, until one day Mrs. Greenelf announced that there was a new baby elf.

Now this created quite a problem, for there was no name to give the wee newcomer. You see, all the Greenelf children were named by numbers—number One, number Two, Number Three, and so on, until number Ten had arrived. Now there was one more baby elf, and no name to give him. They talked of calling him Little No-Name, but decided that would not do at all. Everyone would surely tease him with such a name.

Why did they not call him number Eleven? I'll tell you. They could not name him Eleven because they did not know about eleven. Elves can only count to ten, the number of fingers they have. That was why they were so puzzled, for no one had ever had more than ten baby elves, and had never needed more than ten names.

Mrs. Greenelf murmured and mumbled and shook her head. She was so discouraged that her little forehead was all wrinkled and her eyes were almost squinched shut. Even her little pointed ears were drooping! Sadly she stirred the porridge for breakfast, and pondered the problem.

Mr. Greenelf stood looking down at the wee elf sleeping in his split-acorn cradle. He removed his funny pointed cap and scratched his tiny bald head.

"Now doesn't this beat the mischief!" he said suddenly.

Mrs. Greenelf was so surprised that she dropped the spoon right in the porridge. Her eyes popped wide open, and her droopy ears shot up straight.

"That is it!" she cried. "That is a fine name for our baby. We will call him Little Mischief!"

"Why yes," said Mr. Greenelf. "That we can, and I hope he will have plenty of it."

Now you can be sure that neither one of them knew exactly what the word "mischief" meant. They had heard the Human Beings, who lived at the edge of the Great Green Wood, say at times when they had a problem, "Now doesn't that beat the mischief!" Mr. Greenelf had simply repeated what he had heard.

"Yes," Mrs. Greenelf said, "I hope he will have just lots of it."

Hovering over the split-acorn cradle, though they could not see her, was the baby elf's Fairy Godmother; and when she heard what was said, she waved her magic wand and granted the baby the wish his parents had asked. She knew well enough what it meant, but what could she do? It was her job to grant wishes, and that she did.

So Little Mischief was named at last, and as the days passed his tiny arms and legs and wings grew sturdy and strong. Finally the day came when he was ready to fly from his cradle and join his ten brothers and sisters as they played in the Great Green Wood. Did he play the games they liked? He did not! He was into mischief from early dawn until sunset, which



A MOMENT WITH GOD

Dear Father, hear and bless Thy beasts and singing birds;
And guard with tenderness small things
that have no words.

—COPIED



is elf bedtime. (He was VERY good while he was asleep. Aren't you?)

Mr. and Mrs. Greenelf just could not understand the strange behavior of their youngest son. Now, mind you, he was not really BAD—he was just full of mischief. He was constantly teasing the other little elves, playing tricks on any and everyone, and having a wonderful time. He even played tricks on the Human Beings sometimes.

One day he flew to the Human Beings' house, and in the pantry he found a dish of sour pickles. Oh, what a trick he could play now! He took a tiny piece of sour pickle, flew straight back home, and when his mother was not looking, he squeezed a drop of pickle juice right in the porridge. What a bit of mischief this was, for, as you probably know, elves just cannot eat sour pickles. Every time they do, their mouths pucker-up, and when they try to talk, all they can do is whistle. Little Mischief, of course, did not intend to eat any of THAT porridge.

But O how he laughed when the rest of the family started to eat! How funny number Four, who took the first bite, looked when he started to say "Father, please pass the honey," and his little mouth was

so puckered-up that he actually whistled a tune.

Everyone began to laugh, but could they? No indeed, for by now each one had taken a bite of porridge, and the whole family, trying to talk, whistled such an uproar that Old Hoot Owl, sleeping high in a hollow tree, heard them. He stuck his head out of the hole, and cried, "Hoot! Hoot! Can't an old owl get any rest around here?" His voice was so loud and he sounded so angry that it frightened all the little elves. They all became very quiet, and Old Hoot Owl went back to sleep.

(Continued Next Week)



TOP O' THE MORNIN'

*As long as the Shamrock is growin'
In the land which the Irish all love;
As long as the Lakes of Killarney
Reflect the blue heavens above;
As long as the hearts of the Irish
Are tender, courageous, and true,
When St. Patrick's Day comes I'll be
wishin'*

The top o' the mornin' to you!

—COPIED



IRISH CHUCKLES

DOCTOR: I'm very sorry to have to tell you, Patrick, but your wife's mind is almost completely gone.

PATRICK: Shure an' I'm not surprised! Doc. She's been givin' me a piece of it for nigh onto fifteen years.

MIKE: Can I have a room with a shower?
PAT (Hotel Proprietor): Shure an' it's me that can give you a room that leaks, but I don't guarantee rain.



BIBLE QUIZ

Trees of the Bible

1. A leaf from this tree brought cheer to Noah in the Ark.
2. A tax-gatherer climbed into this tree one day, so he could see Jesus above the crowd.
3. A highly prized tree, which Jesus caused to wither away one day because it bore no fruit.
4. The wood of this tree is very fragrant and was much used in temples and palaces.
5. Absalom was hanged in this tree, when his hair caught in its branches as he rode under it.

Answers to Last Week's Quiz

1. Dove—Matt. 21:12
 2. Sparrow—Matt. 10:29
 3. Raven—Genesis 8:7
 4. Swallow—Psalm 84:3
 5. Eagle—Isaiah 40:31
- (Be sure to read the Bible references)

LETTERS TO THE EDITOR



A CROSS IN THE WINDOW

To the Editor:
Our sacred Easter season is fast approaching. Naturally our thoughts turn to the Cross of Christ.

So why shouldn't we ask each Christian family to put a cross in the window during Holy Week, or at least on Good Friday?

Let us make the cross a symbol of Easter as the tree and the star are symbols of Christmas. **The Cross belongs to all Christians.** And we must be "Christ's living ambassadors and spiritual interpreters." If we all let Him come into our hearts, this awful darkness of war, our liquor, and our juvenile delinquency problems will disappear.

I've often been asked "Where can we buy crosses?" If you cannot find what you want in church book shops—make your own. I have found that people like to do just that. Many church groups are making a project of cutting out crosses and distributing them to the congregation on Palm Sunday.

A prominent church woman in this city told me that she had occasion to meet her postman at the door the day after she had put a cross in her window. His remark to her was, "I see a Christian family lives here."

Christ asked us to let our light shine. So will you at Eastertime join in this nation-wide crusade for "A Cross in the Window" and thus witness for Him who did so much for us?

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First, High Point, R. G. Tuttle, 10
La Grange, E. B. Edwards, 47
Calvary, J. M. Taylor, Jr., 24
Cid Charge, C. M. Dodson, 10

REPORT ON MISSION TO CUBA

(Continued from page 11)

"the fields are white unto harvest." Cuba can be had for Christ and Methodism if God's people of the states are willing to "go over and possess it."

Bishop Branscomb said: "This Crusade was the best we have ever experienced. The results were the largest." Here they are:

Evangelistic services conducted	1,125
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Laymen trained in	
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Total attendance at all services	66,934



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One of our readers asked for some more stories of Kentucky, back in the old days when the 20th century—and the editor—was young. So here is one out of my memory of a little country town.

SPIILLED MILK

"No use crying over spilled milk," we used to say when we were children. And in those days a little milk didn't mean so much. But now, with the present high prices, spilled milk isn't any laughing matter.

My Scotch grandmother was the arch foe of waste. She couldn't stand to see anything thrown out until she had carefully canvassed the field of possible uses. Apple peels could be made into apple butter, she reminded us, when grandfather and I would throw ours over our shoulders to see what initial letters they would spell out on the floor. She thought it was a sinful waste.

When I was about twelve years old I learned to milk—after a fashion. But about every two days the old cow would slap me in the face with her burr-filled tail, give a mutinous moo, and put her big foot right in the half-filled pail of foaming milk. I'd pick myself up, wipe myself off, and then start over again, seething with indignation and muttering epithets under my breath.

Then one day I learned the secret of quieting Lucy—and myself. Before she began to tire of my inexpert manipulations I would start singing lustily my favorite song:

"If Jesus goes with me I'll go

Anywhere—

'Tis Heaven to me, wherever I be
If He is there.

I count it a privilege here

His cross to bear,

If Jesus goes with me I'll go
Anywhere!"

That song did the trick. Whether it was the soothing strains of the music which calmed her bovine nature, or whether the calming was principally on my side, I don't

know. I do know that Lucy didn't spill the milk when I sang that song.

Often, today, I find myself singing those verses when I have a particularly difficult task to do. I offer it to my readers as an almost infallible preventative for spilled milk.

A QUIET WEEK

Now for a bit of news of the highways and byways.

The ADVOCATE wagon was resting most of last week, as I tried to catch up with my work in the office and stayed at home most of the time, with the exception of attending a supper for the Methodist preachers and their wives of the Greensboro District, speaking at Wadesboro, and a few other engagements. After the last few months of almost continuous travel, I felt like I was on a vacation at home.

The Greensboro District party was lots of fun and fellowship. It was held in the beautiful dining room of College Place Church, which is rapidly becoming one of the fine churches of the state. Under the leadership of Brunson Wallace, they have built a new education building, and now they are busy redecorating the sanctuary.

The supper was fine and the fellowship delightful, as the preachers and preachers' wives played games and watched some excellent skits put on by several teams. Mitchell Faulkner of Leaksville was a success as a TV quizmaster and Dr. and Mrs. Few were equally outstanding as his victims.

• • •

One hundred men gathered in First Church, Wadesboro, for their meeting on Tuesday night. On this occasion, the hit of the evening was not the visiting speaker but the local-talent hill-billy band, composed of members of the club. They were really good—even if there was not but one authentic musical instrument among them.

I enjoyed the supper, even to the cherry tart that landed—kerslap—right under my nose. I still have some red spots to remind me of it. Actually, it was one of the finest meals that I ever ate, and if I hadn't been worrying about which talk I gave the last time I was there, I would have enjoyed it more.

Dwight Mullis, our ADVOCATE director, is the pastor there, and every family in the church gets the paper. Tom Little, lay member of the Conference, was my host in his beautiful old home—which has a colonial front and modernistic back, so that you go from one century to the next in a couple of steps from the front hall to Tom's "do-it-yourself" panelled den. Tom is a genius at that sort of thing. The only mistake he made, he says, is when he put in a laundry chute that never got to the laundry and ended up as a closet.

• • •

That's all for now. I'll see you next week—in passing.

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Number 12

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MARK EBY

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Words, Words



THE STUDENT MINISTER

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on-the-job training

See story on page five



People, Places and Events



THE REV. EARL H. BRENDALL, pastor of the First Methodist Church, Waynesville, was the speaker at the recent Religious Emphasis Week at Brevard College.

MAYO CHURCH, Gastonia, with a resident membership of 295, averaged 299 at the Sunday night services during February. The Rev. G. H. Allred is pastor.

FIRST METHODIST CHURCH, Gastonia, received the largest number of credits in the recent Gastonia Area Training School. Maylo, 14th in size according to membership, received the second largest number of credits.

MRS. HUBERT DAVIS of Raleigh, treasurer of the Southeastern Jurisdiction, WSCS, has been elected as one of the six officers of the Jurisdiction to attend the Quadrennial Assembly of Methodist Women to be held, May 6-9, 1958, in St. Louis.

BISHOP RALPH S. CUSHMAN will be the speaker for a preaching mission at Louisburg Methodist Church beginning April 7. Bishop Cushman will speak to the students of Louisburg College at the Chapel hour on April 8, 9 and 10.

THE REV. CLARENCE WILLIAMS, pastor of Smyre Church in the Gastonia District, announces that his church and the neighboring Maylo Church have united for a two-weeks revival, March 17-29. The Rev. G. H. Allred, pastor of Maylo, will preach both weeks on the theme "What Methodists Believe."

A WEEK-DAY BIBLE STUDY CLASS, sponsored by the retired folk of Long Street Methodist Church, East Spencer, N. C., has just been organized with twenty-six members enrolled, and with twenty-five to thirty in attendance. This class meets each Thursday at 10:00 a.m. The pastor, the Rev. William B. Penny, is teaching "The Life and Teachings of Jesus Christ." In a community where many have retired from long years of faithful service for the Southern Railway System, this week-day Bible Study fills a real need. One member said, "Now we have something to look forward to each week."

MAIN STREET METHODIST CHURCH, Reidsville, has recently participated in two extremely significant emphases. A School of Missions was carried out from Sunday night, February 10, through Wednesday evening. Dr. M. B. Stokes, a retired missionary with more than 40 years service, spoke on Korea and showed slides taken on a recent trip back to that country. During the Week of Dedication, from Sunday morning through Wednesday night, Bishop Ralph S. Cushman led a Mission on Stewardship, making a powerful impact. For more than a year Main Street Church has been holding two Sunday morning services in order to accommodate the congregations. The Rev. James C. Stokes is the pastor.

CALVARY CHURCH, Greensboro, began its revival services on March 17 with the Rev. Albert John Schrader of the Virginia Conference as guest preacher.

THE REV. ROY C. PUTNAM, Trinity Church, Greensboro, N. C., will conduct a revival at St. Paul, Greensboro, March 24-30, assisting the Rev. Joel Key. Music will be under the direction of Mr. Kirby Boehannon.

CENTRAL CHURCH, Mount Airy, will be host to the Surry County Bible Conference March 24-28. Dr. Edmund Perry, head of the Department of Religion at Northwestern University, will deliver the lectures. Last year Dr. Perry presented "The Life of Paul" at the Bible Conference and this year will present "The Life of Christ."

Sunday, March 31

is a

Fifth Sunday



Remember Our

Children's Homes

with a

Special Offering

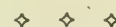


THE EAST FLAT ROCK CHARGE, the Rev. D. P. Grant, pastor, has completed extensive renovations and remodeling in all churches on the charge. At East Flat Rock Church the basement has been made into Sunday school rooms and improved with sheetrock ceilings, new basement walls and inside stairway. The church buildings have been painted inside and out, floors sanded, plumbing installed, kitchen equipment and two hundred chairs purchased. Further plans call for the laying of a hardwood floor in the sanctuary. The choir has been reorganized and Mr. Hicks Hill is the director. A new piano has been bought and Mrs. Dennie Justus plays the piano and Mrs. Horace Jones is the organist. The Upward Church on this charge has remodeled its heating system and painted the church and made Sunday school rooms in the basement. The Dana Church has installed new windows and a new oil circulating heating system. These churches have had the mission study, training classes for children, and a course in the *Discipline* for adults. There are two W.S.C.S. organiza-

tions and one M.Y.F. doing fine work on the charge.

FIVE DEACONESSES serving in North Carolina attended the annual meeting of the Southeastern Jurisdiction Deaconess Association, held in Knoxville, Tennessee, the last week in February. Those present from the Western N. C. Conference were: Miss Eleanore Hickok, rural worker at Cherokee, N. C.; and Miss Geraldine Surratt, rural worker at Banner Elk, N. C. Attending from the N. C. Conference were: Miss Ethelynde Ballance, rural worker in the Roberdel Area; Miss Mamie Chandler, student worker at Greenville, N. C.; and Miss Alta Nye, rural worker in the Pembroke Area.

MEMBERSHIPS IN ALLIED YOUTH, the scientific alcohol education program for teenagers, increased to 17,768 or 20 per cent over figures for 1955. Allied Youth headquarters has announced. Allied Youth, founded in 1931, forms Posts as extra-curricular activities and educational clubs in high schools. At present there are 176 such Posts in the United States and Canada. Each Post holds at least two monthly meetings: one an educational meeting to discuss alcohol information; the other a social meeting featuring "Fun Without Drinking" for the younger set.



"THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF . . ."

*He who keeps the stars
Shall keep us, too.
He marks the sparrow's fall
And cares for me and you.
All the insects of the air
And fishes of the deep
He watches over through the day
And keeps them while they sleep.
And why should man,
Whom He hath made
In His own image,
Be afraid?*

—From HOME FOLKS,
by Laura E. Stacy

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... EDITORIAL ...

Neither Formal Nor Informal

The question is frequently asked, "Do you prefer formal or informal worship?" and the proper answer is "neither." The early Methodists understood the matter of worship much better than we do today. Worship, to them was prayer and praise, whether in church or chapel, at home or in God's house. They did not make the mistake of thinking that one could worship God without going to a little trouble; they would have seen the fallacy of the modern conception of absentee religion, practiced in front of a TV set on Sunday morning, or the cheerful idea that one can "be religious" on the other end of a fishing pole on Sunday morning.

The Hebrew prophet had the right idea when he suggested that it was not exactly "kosher" to give to the Lord that which had cost him nothing.

We sometimes speak of one type of worship as "formal." If by that term we mean "cut and dried," we can be assured that such is not true worship. But neither is the kind of spiritual free-for-all that sometimes goes under the name of informality.

Actually, the kind of worship which is most likely to be satisfying to both God and man seems to be what is called "liturgical." This is a new word to many Methodists, but its meaning is very plain and simple. Liturgical worship is that which follows an ordered pattern, yet which provides for the participation of the people and leaves room for the leading of the Holy Spirit. Old-time Methodists were truly liturgical, even in their most exalted moments, for the word liturgy simply means "the work of the people." In other words, it is worship in which everyone has a part. If that is true worship, then we see, as Wesley saw, that both the stately service of Holy Communion according to the *Ritual* form and the free expression of praise and prayer in a Love Feast can be equally liturgical.

Have we confused you? Let's try to bring it down to earth. In Holy Communion, according to Methodist usage, the people join in the prayers with the minister, they sing the responses, they say Amen, and at the time of the offering they give their gifts to the Lord, in preparation for the great act of Communion when they receive His blessing. In the Love Feast, or the "experience meeting" they shared their trials and triumphs and joined in prayer for each other.

Now the point of the matter is this: Formalized services are often barren, not because they follow an ordered pattern, but because they do not have the right pattern. Unless our services provide for congregation participation, they cannot be truly worshipful, for the people give nothing of themselves, they merely sit and listen to the minister and the choir. But whenever a congregation joins in the singing the hymns, praying the prayers, and hearing the Word of God read, then there is a chance that they may truly worship God.

Pity the Poor Teacher?

Who wants to be a school-teacher nowadays?

The answer is that only those who have a real desire to be of service, who love children, and who are willing to try to live on a sub-minimum salary are going into teaching. There are some teachers who fill none of these requirements, but they are probably in a rut and can't get out. Surely all those whose chief desire is making money have long ago left for greener pastures.

Time was when teaching was a highly honored profession which paid, in terms of living expense, a fairly adequate income; but those days are gone. Time was when being a teacher gave one a sense of accomplishment and an aura of culture which, while it could not be used for cash at the bank, still meant a great deal to the boy or girl from a poor family in the country. But that time has gone.

Now the teacher can expect to be looked at with a somewhat pitying glance, as if to say, "You poor thing. Couldn't you find anything else to do except spend your time with a batch of wigglesome savages?" The fact that the commiserating critic may be the parent of one of the wigglers has nothing to do with it. Parents such as that don't bother with their children; they merely bring them into the world for someone else to look after.

And yet, with all the handicaps of the teaching profession, young men and women still prepare themselves for this high calling. They are willing to be misunderstood, to live on short rations, and to endure hardship, in order to attempt to teach your child and mine.

It would be safe to say that never before has the standard of the teaching profession been higher and the pay, in terms of purchasing power, lower. Yet there are those who feel that we ought to put better roads ahead of better schools.

Pity the poor teachers? Yes, if you are going to judge them by ordinary standards—by the number of cars they own, the type of house they live in, the luxuries they can't afford.

But if you judge them according to Jesus' teachings, they do not merit pity, but admiration. They have made a choice knowing full well that they do not have to teach. They can get better jobs almost any day. They can put an end to the strain of trying to make ends meet, of spending nine months teaching and three months learning, of being looked down upon by those who are not their equals in intelligence or ability. They can quit.

But, thank God, they don't quit. They go right on, wading through red tape to the elbows, trying to follow the latest fad of the theorists, wiping little noses, soothing irate parents, and doing their part in making a better world.

Ministers are underpaid in terms of dollars, but teachers are underpaid in other ways, as well. It's time that Christian people got a bit excited about the future of our schools—excited enough to do something more than murmur, "What are we going to do?" One thing we **can do now**, and that is to back those who seek to give to the leaders of our children a chance to enjoy a few of the material blessings that come so easily to most of us.

Words, Words

One of our favorite pastimes consists of searching through the newspapers and magazines for unusual combinations of words. It is so easy to be dull and so hard to be brilliant, that any change from the usual in writing is well worth the time taken to find it.

Our favorite of the week comes from that staunch advocate of journalistic jargon, *TIME* magazine. Describing an actor who portrays a psychoanalyst in a current movie, *TIMES*' critic says:

"... Niven is represented as little more than a passive scratching post for a pack of pampered cats."

And then there is the remark of a certain editor's wife who characterized one of her husband's confreres as "a literary lint-picker." (Any writer who has ever seen the prize product of his brains blue-pencilled into innocuous nothings by an overzealous editor will appreciate that!)



NEW FAYETTEVILLE CHURCH ORGANIZED—Shown here are the 30 charter members and others who took part in the organization rites of the Faymont Methodist Church in Fayetteville on January 27. Two infants were also baptized. Shown at the extreme right of the first row are: next to the end, Dr. O. L. Hathaway, Fayetteville District Superintendent, and at the end, the Rev. Holland Hale, pastor.

Faymont, Fayetteville's Newest Methodist Church, Organizes

By DALLAS MALLISON

Intensive personal visitation is one of the most potent methods in winning souls to Christ. That this is true is amply shown in the city of Fayetteville where visitation evangelism has been used perhaps more extensively than any other one method in getting five new churches going. These churches are Spring Lake (near Fort Bragg), Christ Church, Lyon Memorial, St. Matthews, and Faymont.

This particular story will confine itself to Faymont Methodist Church, located in the Faymont section of Fayetteville and the newest of the five new churches. It did not come into formal being until Sunday, January 27, 1957, when 30 persons became charter members.

Returning from a 10,000-mile junket to South America which he made in company with State Senator C. V. Carroll of Cumberland last summer, the youthful and vigorous Rev. Holland Hale plunged into getting his new church started. He had only the authorization of his superiors to start on plus the fact that he knew he wanted to organize a new church in the Faymont community.

As pastor of the Calvary-Victory Circuit in Fayetteville where he had been for four years, he had driven through the Faymont section and become convinced a new church could be formed in this area. He sold his district superintendent, Dr. O. L. Hathaway, on this and turned down the offer of the pastorate of a well-established church to devote himself to bringing the new church into being.

Last fall the youthful minister—a six-footer with a winning smile and a disarming personality—began an intensive round of house-to-house visitations that has car-

ried him so far into nearly 200 homes in the community, or over half of all the homes in that area. While carrying on this program he has ceaselessly worked along other lines.

To obtain a place where to hold meetings was a problem that had to be licked without much delay. He found a small grocery store where the previous tenant had just moved out. He rented the building and has spent much time renovating the place as a temporary home for his new church. An old sales counter serves as an altar. A friend has built him a speaker's stand and a lovely miniature cross.

A few Sunday school rooms have been made by temporary partitions. A stove was supplied by a citizen in the community. A TV broadcast brought the gift of a new piano. The Lyon Memorial Church has made available the temporary use of chairs. Hymn books were bought new. A large sign was placed in front giving the name of the new church and its pastor's name.

Enthusiastic co-operation from the community—which is composed of textile workers, Fort Bragg personnel, and city workers—has been in evidence almost from the very start. The local Baptist minister and many of his members—including their choir and choir director—have been of great assistance. A young school teacher has done yeoman's service as a pianist as has the wife of the Baptist choir director.

Regular morning and evening worship services were begun on Sunday, November 18, 1956. A church school was organized on January 6, 1957. A community-wide fellowship supper was held on December 15, 1956. During January a series of cottage prayer meetings were held.

All of these activities pointed to the Great Day—January 27, 1957—when the new church was formally brought into being with special services led by Dr. Hathaway. During the preceding week nightly services—called the Week of Dedication—were held. These services were climaxed on Saturday night—which preceded the organization next morning—by a night-long Prayer Vigil.

Now 30, Mr. Hale was born in Grundy, Va., which is located in the southwestern coal-mining section of Virginia. He was educated at Emory and Henry College, East Tennessee State College, and Duke Divinity School. His first pastorate in the N. C. Conference was on the Calvary-Victory Charge at Fayetteville (1953-57).

He is the great-grandson of an old Methodist circuit rider in Virginia, the Rev. Burdine Looney. He has two uncles who are ordained ministers in the Virginia and West Virginia conferences.

The fact that the new church was started in a recently-vacated grocery store has had its humorous moments. The mix-up, if such it was, was caused by the fact that the building was rented suddenly with no advance notice to the local citizens and the store's customers.

"These experiences make me wonder sometimes if there is as much difference between selling religion and selling food—or between filling a man's soul or his stomach—as there is usually thought to be," observed the minister who has a distinct and strong sense of the humorous.

The very first day a woman came in for a loaf of bread. "I'm sorry," he told her "that we do not carry that kind of bread any longer, but we can offer you the bread of life!"

Soon afterwards another woman came in for a carton of soft drinks. "We no longer deal in such liquids," the minister informed her, "but we can supply you with living water that floweth forever!"

To the man who came in for a pack of cigarettes he said, "We do not carry your kind of smokes, but we can protect you from the biggest smoke of them all—the eternal fire of hell!"

During the first few days, also, a hopeful candy salesman came in expecting an other large order. "We have our own kind of sweetness and light," he told the disappointed salesman, "and we have no need for your candy."

That the new church has met with the enthusiastic favor of the Faymont section is obvious. It is also clear that the young man of the cloth has won the hearts of the community. The new church has indeed started off on the right foot.

A lot has already been secured in a fine location in Faymont on which it is hoped that a church can be built at an early date. Mr. Hale is already busy preparing a new class of members for his church which will be admitted into membership around Easter time.

The new church is not only a great challenge to the young man of God but it is also a great adventure. Perhaps most of all it is a great venture of faith and a continuing demonstration of great love. For Mr. Hale loves people—and they respond by loving him.

Frank Jeffers Typical High Point College Student Minister

By Mark Eby

Bailing out of a DC-3 and mounting a Methodist pulpit seem to have little in common, but for Frank Jeffers, a pre-ministerial student at High Point College, both are links in a long search for a career and a fuller meaning in life. For the former paratroop lieutenant the slogan of the airborne infantry, "Follow Me," has been converted into a motto for Christian dedication.

Jeffers is representative of the seven-member members of an unsung group found at High Point College—the student minister. These men—they usually are from ten to twelve years older than the average college student—come from all walks of life with one common purpose, higher service through God with the brotherhood of man. Some have given up well-paying positions with business organizations in order to return to school and work toward the ministry, and in the HPC group are an ex-salesman for Hammond Organ Company, and former executives of the Southern Railway and Burlington Mills. Most of

them have families and have done lay preaching in their youth for the ministry; all are now fledging ministers with parishes of their own, from which they commute each day to attend college.

Jeffers, who spent his boyhood on an isolated farm in Indiana, sees nothing in his background which would have ever indicated his present role with the church. He entered the army after World War II without completing high school and worked his way up through the ranks from enlisted man to first lieutenant in the Far Eastern Theatre. His interests at that time were typically those of the ordinary G.I. as he puts it, "I was never a church-goer, and had no conception of the meaning of Christianity." It was not until he entered college that the spark caught. Under the stimulus of several religious speakers at the weekly assemblies, he became more and more interested in the ministry. At first he was a major in business education, aspiring to become a Certified Public Accountant, but gradually through

his studies and reflective long hours on the job at a local hosiery mill, he acquired the urge to enter the Christian ministry. "A man could not do this alone. The tendency must be encouraged and brought out by other people, other influences constantly at work," he said.

He requested a student appointment from the Methodist board and was assigned to the rural parish in Farmington, Forsyth County. From here he commutes six days each week to college, daily administering his pastorate calls and attending to church work as well. His four churches are spread out over three different counties of North Carolina and preaching to his congregation of five hundred every Sunday necessitates some hard driving on Sunday mornings. For shut-ins he puts the services on a tape recorder and takes it to them later in the week. All this, in addition to carrying on a full load of work at High Point College.

Jeffers' parishioners are drawn from a wide range of occupations. Sitting in his churches on Sunday morning are a state senator, grocers, dairymen, teachers, attorneys, retired businessmen, factory workers, and tobacco farmers. His former worldly experience served in good stead here; well-roundedness and ability to harmonize readily with all ranges and types of personalities is a far greater requirement than sheer pulpit brilliance. Brought into full play are two fundamental standards for making a successful pastor: faith in the dignity of man and a conviction of man's ultimate improvement and perfectability.

The student minister carries on a dual role as both student and teacher. He represents the kind of on-the-job training which is a far cry from the purely theoretical understanding of the ways of God and man taught in course work. Upon graduation, Jeffers, like the sixteen others at High Point College, will attend divinity school with a deeper awareness of the special motto, "Follow Me."

◇ ◇ ◇

A METHODIST SAID IT:

Speaking at the 125th anniversary of Methodism in Worcester, Mass., Bishop John Wesley Lord of the Boston Area said:

"The Christian church in America is ready and willing to support its institutions of higher learning if it can be assured that such institutions are Christian without apology."



Student Minister Jeffers—Visits one of his 500 parishioners. Jeffers' parishioners are drawn from a wide range of occupations including state senators, dairymen, teachers, retired businessmen, and farmers.



Methodist scholarship students at Louisburg College: Left to right—Henry Jenkins, Beatrice Canady, Ted Garrett.

Scholarship Students Active in College Religious Life

Dedication, service, and fellowship—these ideals of Christian living characterize activities of Methodist Scholarship students at Louisburg College. Interested in many campus activities, Beatrice Canady of Clarendon, Ted Garrett of Moncure, and Henry Jenkins of Stella—Louisburg College students who received National Methodist Scholarship awards for 1956-57—are making contributions to the campus religious life. Group devotional meetings, YM-YWCA work, the college Sunday school, and deputation teams are means through which they share Christian ideals with fellow students and continue to make vital contributions to the program of the Church. Each of them began early their training in Christian service in their home churches.

Beatrice, a first-year student, is secretary of the college Sunday school class; is active in the programs of the campus YWCA; is a member of the Friendship Circle, a group composed mainly of students planning toward full-time Christian service who hold weekly fellowship meetings; and has served on college deputations to various churches. Active also in other campus affairs, she is a member of the Dramatics Club and serves as secretary of the junior class. She was valedictorian of her high school graduating class at Whiteville, N. C., where she also displayed outstanding qualities of leadership. The daughter of Mr. and Mrs. J. A. Ward of Clarendon, she is a member of the Bethel Methodist Church of the Wilmington District, where she served in various offices of the local, subdistrict, and district Methodist Youth fellowships. She plans to become a Director of Christian Education.

Ted, a second-year student is president of the YMCA, is a member of the Friendship Circle, serves on deputation teams, and is a member of the college Sunday school class. In addition he is a member of the Glee Club and has served on the Student Council. He maintains an honor-roll scholastic average and is a member of Phi Theta Kappa, honorary scholastic fraternity. Ted also was active in his local church, Mount Zion Methodist Church in the Burlington District. There he served as chairman of the official board, as Sunday school teacher, as president of the MYF, and was commissioned a lay speaker. He plans to

continue his preparation for the ministry. He is the son of Mr. and Mrs. E. T. Garrett.

Henry, the son of Mr. and Mrs. Wilbur Jenkins of Stella, comes from the New Bern District and is a member of the Midway Methodist Church where he was president of the local MYF and served other offices in his district. At Louisburg College he is a member of the YMCA, the Student Council, and the YDC. Valedictorian of his high school graduating class, he has continued to make a good record at Louisburg College. He plans to continue his studies in agriculture at North Carolina State College.

Through the Methodist Scholarships, these worthy and promising young people are able to continue their education and thus enlarge their opportunities for Christian service in the vocations they have chosen to follow.



Prayer is like the boatman's hook, meant not to draw the shore to the boat, but the boat to the shore.

The Moncure Methodist Church has been completely rebuilt inside and outside, with an additional educational unit. The church has been brick veneered and the sanctuary completely renovated and painted, with new pews, pulpit furniture and memorial windows installed. The educational building, also of brick, contains a main assembly hall and seven classrooms. A full basement provides a kitchen, dining facilities and recreational hall.

The building committee was composed of E. A. Johnson, A. B. Clegg, Jack Johnson, Wilbur Clegg, C. A. Watson and Johnny Stevens. The finance committee responsible for the raising of \$25,000 to complete this work was Jack Johnson, Wilbur Clegg, Mrs. Dorothy Garnett, Miss Josephine Crutchfield and Mrs. Guy Fletcher. The Rev. G. C. Kinlaw is the pastor.

Two other churches on the Moncure Charge have been in the process of remodeling. Buckhorn Church has installed new memorial windows and a new organ at a combined cost of approximately \$5,000. Jones Chapel has built new Sunday school rooms costing approximately \$3,000.

CROP Response in N. C. Increases

North Carolinians contributed \$24,292.70 during 1956 to the Christian Rural Overseas Program of Church World Service according to the report of the Auditor, Mr. G. C. Henricksen of Durham. "This amount represents the value of gifts of commodities plus those of cash" stated the Rev. Ralph Jacks, State CROP Director. "Sources were the basic county canvasses in twenty-six counties, supplemented by Union Thanks giving offerings, united youth projects, personal gifts, and designated gifts for Hungarian or other special relief. A gratifying 35% increase is reflected in the state's CROP response over the previous year."

Gifts were received from fifty-three counties. Forsyth led with contribution totalling \$2,330.11, followed in order by Catawba, Stokes, Rockingham, Mecklenburg, Union, Robeson, Stanly, and Guilford with more than \$1,000 each.

The Christian Rural Overseas Program consists of emergency relief programs in disaster areas and of supplementary feeding in areas of ongoing need. Hungary, Egypt, Haiti, Korea, Japan, Hongkong, and Greece are among the countries receiving CROP aid. CROP's self-help projects include the distribution of seeds, gifts of hand pumps, establishment of an artificial insemination station, and the provision of plows or garden tractors.

More than one third of CROP's funds are used in the distribution of government surplus foods. Expenses have been sufficiently low as to deliver over 200 pounds of food for each dollar so used. Other CROP funds are used to purchase fats, foods, and fiber not available through government surplus but needed to provide balanced feeding.





Seen above is a group of speakers at the recent meeting of the board of trustees of Methodist College, Fayetteville. Reading from front to back: W. E. Horner of Sanford, secretary of the board of trustees; Major General J. W. Bowen, Commanding General, 82nd Airborne Division, Fort Bragg; Bishop Paul N. Garber; Terry Sanford, chairman of the board; Dr. Wright R. Spears, president of Columbia College, Columbia, S. C.; the Rev. Graham S. Eubank, pastor of Hay Street Church, Fayetteville.

Evangelistic Rallies in W.N.C. Conference

By J. C. MADISON

A tremendous challenge was given the Methodist Church of Western North Carolina by Bishop Nolan B. Harmon and Dr. Leonard H. Cochran of Macon, Georgia, as they spoke to three rallies recently held under the sponsorship of the Board of Evangelism. Between 1,000 and 1,500 ministers and laymen were in attendance upon these meetings. The first meeting was held at Trinity Church, Asheville, on March 4 from 10:00 a.m. until 3:00 p.m. The second one was held in First Church, Newton, on March 5 from 4:00 p.m. until 9:00 p.m. The last one was held in First Church, High Point, on March 6 from 4:00 p.m. until 9:00 p.m. At each meeting those present were guests of the Board of Evangelism for a light luncheon or supper prepared by the gracious ladies of the host churches.

For several years these rallies have been held across our conference at the beginning of the Lenten season. Recognizing that this is the great harvest season of the church, the Board of Evangelism has planned these meetings for the purpose of giving impetus to the total program of evangelism. In the meeting recently held, Bishop Harmon discussed the characteristics of a great evangelist. He began by mentioning many of the great leaders in this field across the centuries and pointed out that while they often differed in their approach and techniques, they all had certain characteristics in common. For one thing, they all felt the urgency of their message. Theirs was a message from God and they were under a divine compulsion to proclaim it. Each also confronted the hearer with the urgency of decision. The evangelist seeks to bring his audience to a personal confrontation of Jesus Christ, where every individual must take his stand for or against the Saviour of men. And finally, Bishop Harmon declared, every great evangelist has gone forth with the

assurance of the Divine upholding. He sees himself only as the instrument of God's purpose and will, sent forth to call men to repentance. It is not what the evangelist does, but what God does that really matters.

Dr. Leonard H. Cochran is pastor of the Mulberry Street Methodist Church of Macon, Georgia, and is Chairman of the Committee on Evangelism for the South-eastern Jurisdiction. Taking his text from the words of Christ as recorded in the 16th chapter of the Gospel of Matthew, he declared that the church is of God, called into existence for the proclamation of The Word and for the saving of souls. Granting that it is imperfect because it is made up of imperfect people, it is nevertheless a divine institution. Although it is God's church, it is for people. It is a great fellowship of those who believe in Christ and accept Him as Saviour and Lord, which knows no distinctions of race or nationality. Its ministry is to the lost and lonely of God's children and its concern is for the least and the lowest. No church is too small for God to use it in His service and no church is so big that it does not become futile and useless unless God is in it. The progress of the Kingdom depends upon each church carrying on its own ministry and mission under God to the community which it serves.

Another important part of the program in each of these rallies was a sharing session on "The Program of Evangelism in the Local Church." Each district superintendent had asked one minister from his district who has been doing outstanding work in the field of evangelism to share with the meeting the salient points in his own organization and program. After these speakers had briefly presented their own tried methods, an opportunity was given for questions and for further sharing by members of the congregation.

The bulletin for these meetings carried pertinent facts concerning the work of evangelism in this conference last year. Dr. J. Clay Madison, chairman of the Conference Board of Evangelism, presided at these meetings. In his remarks, he expressed appreciation for the fine work being done by district secretaries of evangelism and pointed out some of the responsibilities of the district committee. He stated "that the current quadrennial emphasis on "Strengthening the Local Church" is especially applicable to the program of evangelism, for in the final analysis it is by the local church that this work must be done. The pastor, the local commission on membership and evangelism and the entire congregation must assume responsibility for the program of evangelism.

The success of these meetings depended in no small measure upon the inspiring gospel song service led by the Rev. Russell Montfort, a member of the Board of Evangelism. The meetings were brought to a close by a meaningful altar service of consecration led by Dr. Cochran.

Fairmont Area to Have Workers' School

A Christian Workers' School for the Fairmont Area will be held at Trinity Methodist Church, Fairmont, March 24-27.



Most big buildings are constructed on a foundation of steel and cement, but the new boys' dormitory going up on the Casa Materna campus rests on thousands of Neopolitan notes flung happily from the throats of 29 children in a 15,000-mile tour of American churches. Casa Materna is a Methodist-supported orphanage in Naples, the largest Protestant children's home in Italy. It now has more than 500 boys and girls in its care. Last spring, when it was clear that something would have to be done to provide a dormitory for the older boys, some of the children—under the guidance of the late Fabio Santi—set out to raise the estimated \$65,000 which was needed. And they very nearly did it! The 29-voiced Casa Materna choir made a concert tour of the United States, sharing with American churches their music and their needs. The choir went home to Naples at the end of four months with \$44,000 to be applied toward the new building.

This month construction was begun on the dormitory . . . and again the children sang for the building, this time at the ceremonies for the laying of the cornerstone. But this time there was an obligato of sorrow in the melody. Their beloved "Signor Fabio," who had shared with them their dream of service for Casa Materna, was not there to share with them the dream come true. He had been killed in an automobile accident shortly after the choir returned to Italy.

Rising construction costs in Italy have almost doubled the early estimates on the building . . . so that Casa Materna was able to contract for only one wing of the proposed two-winged structure. But the cornerstone has been laid and the choir is ready to sing the second wing into existence . . . if they have to. Dr. Riccardo Santi, founder of Casa Materna, is shown placing a parchment signed by members of the Casa Materna Choir in the cornerstone of the new boys' dormitory.

The hours will be 7:30 to 9:30 p.m. Four courses will be offered in the school. Mrs. Wesley Brogan of Swepsonville will teach the course on "Teaching Children" (nursery and kindergarten). Mrs. V. E. Queen of Durham will teach the course on "Teaching Children" (primary and junior). The Rev. Herman Winberry, director of youth work, Durham, will teach the course on "Teaching Youth." The Rev. Harold D. Minor, director of adult work, Durham, will teach the course on "Helping Adults Learn." The Rev. J. D. A. Autry, pastor of Trinity Church, Fairmont, is chairman of the board of managers of the school, and the Rev. Grady L. Kinley, pastor of Bethesda Church, is dean of the school. All of the church school workers of the area are urged to attend this school.

Methodists Lag Behind Population Growth

Membership growth of The Methodist Church has not been keeping pace with population growth in the United States.

The announcement was made by Dr. Harry Denman at the annual meeting of the Methodist General Board of Evangelism February 26-28 in San Diego, Calif. He is general secretary of the board, which has its national headquarters in Nashville.

Methodism has approximately 9,445,000 members. Its net increase last year was about 132,000 or approximately 1.4 per cent over the year before.

The United States population has been increasing about two per cent a year, Dr. Denman said.

"Our net increase last year was the largest in six years," said Dr. Denman, "but The Methodist Church should have a net gain of at least three per cent a year."

The board executive in his annual report listed three reasons why Methodism did not keep up with the population increase:

"1. Many local churches removed many inactive and indifferent members without following the disciplinary requirements.

"2. Every time an assessment is placed on the local church, based on its number of members, by the General, Jurisdictional, and Annual Conferences and by the Districts, the leaders begin to remove the non-paying members from the rolls of the church.

"3. We are not organizing a sufficient number of new churches. It is easier to merge than to multiply churches. We need to go to the new communities and start new churches."

"We need a vision," said Dr. Denman, "in order to see the people of the city slums, the lonely people of wealth, the neglected people in the rural areas, the alcoholics and the social drinkers, the selfish people who are steeped in secularism.

"We need a vision of the unchurched youth. We must tell youth about Christ or we will lose a generation, and we will have a pagan nation. We must reach the millions of children who need to be in church school.

"We need the concern and compassion of our Christ for every person.

"The local church must become a great evangelistic unit by:

"1. Evangelizing the evangelized (members becoming personal evangelists).

"2. Having a net increase in membership each year.

"3. Increasing the number of families and individuals having daily devotions.

"4. Helping to organize new churches.

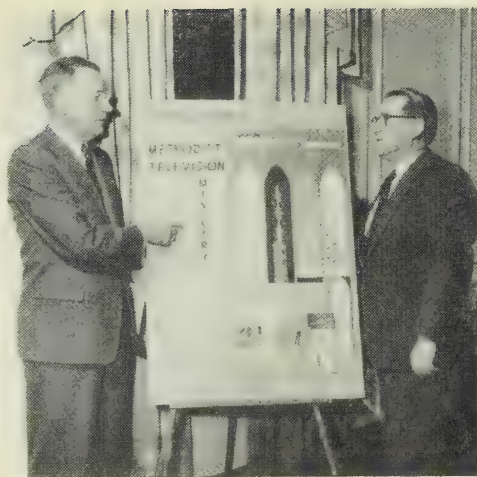
"5. Recruiting persons for full-time service for Christ and His Church.

"6. Every church receiving persons by profession of faith."

Methodists to Celebrate Charles Wesley's Birth

The 250th anniversary of the birth of Charles Wesley will be celebrated during 1957 by Methodists and others throughout the world.

The announcement was made by Bishop



Recent advances in the Methodist Television Ministry and future local church support for it are discussed by two members of the Television, Radio and Film Commission during the annual meeting February 14 in Chicago. At left is Bishop Marvin A. Franklin of the Jackson Area, vice-president of the Commission, with Dr. James W. Sells of Atlanta, the Southeastern Jurisdictional representative on the Commission and a member of the Television Ministry Committee.

Prayer for the Week

Lord Jesus, whom I so long have called my Master, forgive me that so little of Thy likeness is seen in me. Forgive me that I can still be so eager to claim my rights, so resentful of what seems to me injustice or neglect. Forgive me for my dependence on outward comfort, my unwillingness to tread the hard and lonely way. Forgive me that I am so little content to trust the Father's wisdom and accept the Father's choice. Let me even yet become a real scholar in Thy school, learning from Thee, growing less unlike Thee, and finding with Thee and through Thee the heritage of the meek. Amen.—METH. RECORDER.

W. Earl Ledden, Syracuse, N. Y., president of the Methodist Council of Bishops, at the annual meeting of the Methodist General Board of Evangelism February 26-28 at San Diego, Calif.

Charles Wesley was the brother of John Wesley, founder of Methodism. He was born December 18, 1707, and lived in England. He wrote about 6,500 hymns, including "Jesus, Lover of My Soul," "Love Divine, All Loves Excelling," "A Charge to Keep I Have," "O, for a Thousand Tongues to Sing" and "Hark, the Herald Angels Sing."

The Hymn Society of America and various interdenominational groups are expected to co-operate in the celebration. There will be "hymn festivals" in many cities, and Methodists around the world will be called to sing Charles Wesley's hymns.

The World Methodist Council, which conceived the idea for the observance, has

asked the Methodist General Board of Evangelism to spearhead it.

Committee members announced at the board of evangelism meetings are Bishop Ledden, chairman; Bishop Roy H. Short, Nashville; and the Rev. Dr. George A. Fallon, Lakewood, Ohio.

Representatives of Methodist agencies and other groups will meet in Nashville March 18 to make plans for the celebration.

Baptists and Methodists Rebuild Fire-Damaged Home

Between 8 and 9 p.m., February 17, the home of Mr. and Mrs. Herbert Ennis of Buies Creek was seriously damaged by fire. The Ennis family are loyal members of Pleasant Plains Methodist Church which is on the Coats Charge, and of which the Rev. Wallace Dryden is pastor. Mrs. Ennis is the former Miss Mary Mitchell, a twin sister of the Rev. Maness Mitchell, pastor of Aulander Methodist Church.

Through the combined efforts of their many Baptist and Methodist friends in the community and a number of students from Campbell College most of the household effects and personal possessions were saved. Their home was in the process of being remodeled, and although it was severely damaged it was not a total loss.

Many friends have contributed cash and labor to help rebuild the home. On Saturday, February 23, approximately thirty men from the community brought saws, hammers, and other necessary tools and spent the day working on the house.

At noon the wives of these men brought a picnic lunch which they spread on temporary tables erected for the purpose. Delicious picnic foods of all kinds were in abundance.

At the end of the day quite a bit of progress had been made in restoring the Ennis home, and an already existing bond of Christian friendship among Baptists and Methodists had been strengthened.

One man remarked, "This is doing us all good. 'The Lord moves in mysterious ways His wonders to perform.'"

Evangelistic Services at Rehobeth Methodist Church

Dr. Romey Pitt Marshall, editor of the NORTH CAROLINA CHRISTIAN ADVOCATE will be the guest preacher in a series of evangelistic services in the Rehobeth Methodist Church, Route 8, Greensboro, from March 24 through March 29. The hour will be 7:30 p.m. each evening. Special music will be furnished by the senior and the junior choirs, under the direction of Mrs. Jesse L. Coltrane and Mrs. J. Aldrow Blackwood, and accompanied by Mrs. W. C. Little and Mrs. William McCuiston, respectively. Nine visiting teams are now visiting in the community in the interest of these special services and the promotion of church attendance. The Rev. J. C. Vernor is pastor.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

Annual Meeting, N. C. Conference Wesleyan Service Guild

CONDENSED PROGRAM

Hay Street Methodist Church, Fayetteville, N. C.

CONFERENCE THEME: "Till Christ Shall Dwell in Every Heart"

Saturday, April 6

2:00 p.m.—Opening session, Mrs. Norman Wood, presiding. Appointment of committees; business, presentation of special memberships; pledge service. Reports: Christian Social Relations, Mrs. H. Pat Nixon; Missionary Education and Service, Mrs. George Bullock; Status of Women, Miss Charity Holland; Supply Work, Mrs.

12:30 p.m.—Luncheon, High School Cafeteria, Mrs. Norman Wood, presiding. Closing Message, Mrs. Pierce Johnson.

GUILD GROWTH NOTED

By MRS. NORMAN WOOD

The N. C. Conference Wesleyan Service Guild has, throughout the year, shown satisfactory results. Although we have not increased in the number of units, our membership has grown and our members seem to have a greater awareness of the fine scope of our work around the world.

The spiritual life of our women cannot be measured, but growth in personal dedication has led to more prayer groups. More units are reporting action in the area of Christian social relations. Our second mile giving for supply work has already been met this year. With more than 800 of our women already this year studying in our missionary education program, we have been made to feel the burden and the needs of the world and to recognize the glorious privilege that is ours in helping to lift these burdens.

Our hopes and our prayers can be summed up in the words of the Guild benediction: "May the joy of our united service be a mutual blessing to our Guild, our missionaries, our church, and our community."

DO YOU KNOW

That Methodism has a unique organization in the Wesleyan Service Guild?

That it is unique because it is an organization within the framework of another organization, the official woman's organization of the Methodist Church? That the reason for this separate organization is to meet the needs and interests of the employed woman? That it meets these needs by holding its meetings evenings and week ends and by placing special emphasis on the contribution of the employed Christian woman in the business, professional, industrial, and social world of today?

That its basic purpose is the same as the Woman's Society of Christian Service? That the Wesleyan Service Guild provides a channel through which the employed woman finds spiritual enrichment, Christian fellowship, and special opportunities of service to our fellow man? That the Guild contributes toward the total work of the Woman's Division, but that it has special interests within the work? They are:

Public Health and Nursing Education in Nyadiri, Southern Rhodesia; Social Center and Medical Clinic, Centro McDonnel, Durango, Mexico; Public Health, Escuela Agricola y Industrial, Preston, Oriente, Cuba; Clinic and Public Health in Kangneung District, Korea; Tai Wha Community Center, Fukushima Center, Hiroshima, Japan; Public Health Center, Rangoon, Burma. Also, Medical and Social Center, Sibui, Sarawak; Public Health and Simri Village Center, Buxar, Bihar; Linn Dispensary and Health Center, Yellari, India; Nursing Education, Methodist Hospital, Nadiad; Vikarabad, Deccan, and Madar Union Sanatorium, Ajmer.

On the home front, the WSG's special interests include: Allen High School, Asheville, N. C.; Holding Institute, Larado, Texas; National College for Christian Workers, Kansas City, Mo.; Navajo Meth-

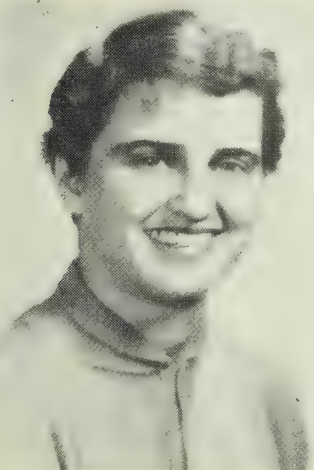


MRS. EDWIN W. ARNOLD

odist Mission School, Farmington, N. M.; Pfeiffer College, Misenheimer, N. C.; Sager-Brown Home and Godman School, Baldwin, La.; Sue Bennett College, London, Ky.; Wood Junior College, Mathison, Miss. Also these Residence Halls: Friendship Home, Los Angeles, Calif.; Gum Moon Residence Hall, and Mary Elizabeth Inn, San Francisco, Calif.; Iowa National Ester Hall, Des Moines; Business Girls' Inn, Shreveport, La.; Alma Mathers House, New York, N. Y. Also, Flower Esther Hall, Toledo, Ohio; McElvey Hall, Columbus, Ohio; Esther Hall, Cincinnati, Ohio; Young Woman's Co-operative Home, Houston, Texas; Esther Hall, East Salt Lake City, Utah; Susannah Wesley Hall, Newport News, Va.; Wilson Inn, Richmond, Va., and Killingsworth Home, Columbia, S. C.

MRS. DAVIS HONORED

The consecration and efficiency with which Mrs. Hubert Davis has served as treasurer of the N. C. Conference WSGS, and as secretary of promotion of the Raleigh District, has won for her and for her conference one of the higher honors in woman's work. Mrs. Davis was elected as treasurer of the Southeastern Jurisdiction WSGS at its recent meeting in Knoxville, Tenn.



MISS PEGGY BILLINGS

Harriet Fralix; Treasurer, Mrs. H. A. Davis. Talks; Recruitment, Mrs. A. C. Lee; Message from Hiroshima, Japan, Miss Mildred Saraki; Methodist Student Center, Miss Mamiej Chandler.

6:15 p.m.—Annual Banquet, Fellowship Hall, Mrs. Fred Lemmond, presiding. Address: Dr. R. P. Marshall, editor of NORTH CAROLINA CHRISTIAN ADVOCATE.

8:00 p.m.—Church Sanctuary, Mrs. Norman Wood, presiding. Scripture and Prayer, Mrs. L. C. Larkin; Meditation, Miss Peggie Billings; Benediction, the Rev. Graham Eubank. 9:30, Fellowship Hour, Fellowship Hall.

Sunday, April 7

7:15-7:45 — Coffee Time, Fellowship Hall.

8:00-8:25—Morning Watch, Miss Corinna Sanders, presiding; Meditation, Mrs. Edwin Arnold.

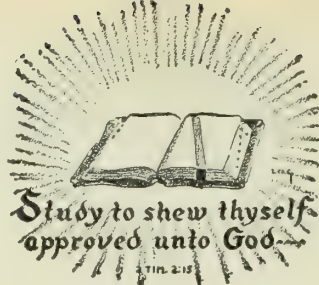
8:30—Sacrament of Holy Communion, Church Sanctuary, the Rev. Graham Eubank, and the Rev. O. L. Hathaway.

11:00 a.m.—Morning Worship Service.

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



District Vacation Church School Institutes Outstanding Success

The one-day District Vacation School Institutes held in each of the nine districts the first two weeks in March were very successful. Approximately twelve hundred workers from most of the charges of the Conference attended these training sessions. The district directors of children's work and intermediate work were ably assisted by a very competent staff of instructors which included, Miss Vera Zimmerman of Nashville, Tennessee; Miss Elizabeth Jarratt of Jarratt, Virginia; Mrs. S. D. Newell, Sumter, South Carolina; Mrs. Senah L. Pulliam of Seven Mile Ford, Virginia; and Miss Martha Stott of Durham, N. C.

Planning for Vacation Church Schools in the North Carolina Conference this summer is off to a good start. Churches not represented at the district institutes are urged to secure their materials and select their workers now. Information concerning materials and suggestions for the use of the recommended texts may be secured from the Conference Board of Education office.

Leadership Schools Increase Enrollment

Most of our Christian Workers' Schools are reporting increased attendance over last year. Interest in leadership training is growing in our conference as more and more churches are recognizing the value of these schools. They should receive even greater emphasis during the period of the Local Church Emphasis.

Pictured below is the opening session of the Goldsboro Subdistrict School held at St. Paul Church, January 20-24. Mrs. Doris Allen Litchfield was dean of this school which enrolled 356 as compared with an enrollment of 211 last year. Some of the other schools with an increase in enrollment over the previous year are: Siler City with 297; Clinton with 189; Richmond County with 221; Cape Fear Subdistrict

with 173; Dare Subdistrict with 100; Cumberland County with 353; and Durham with 376.

Church School Rally Day Spring Observance

Churches that failed to observe Church School Rally Day last fall are urged to do so this spring. March 31 or April 28 are recommended, though any suitable date may be selected. The spring is a good time to stress the program of Christian education in the local church.

Program materials and offering envelopes may be secured from the Conference Board of Education office. Two programs are available: "The Time is Now" the new program, and "To Light My Path," which was used last fall. In this first year of the quadrennial Emphasis on Christian Education this new Church School Rally Day program lends itself helpfully in emphasizing that educationally for every church *The Time Is Now*.

The Church School Rally Day offering is used to finance the Leadership Training program of our Conference. It makes possible such important projects as Leadership Training Schools, Vacation Church School Institutes, Subdistrict Institutes and Clinics, Coaching Conferences, and a variety of training enterprises on a conference, district, and subdistrict level. This training is most vital to the growth and progress of each local church. We urge each local church to respond liberally in this offering.

Aids in Local Church Emphasis

"At their Pasadena meeting recently the bishops asked that from March 1957 to March 1958 every possible help be given to increase the *effectiveness* of local churches," according to Dr. Walter Towner, director, Department of General Church School Work, General Board of Education. "Expansion and enlistment will be stressed the remaining years of the quadrennium. And as a part of this they are urging, dur-

ing the coming year, efforts to *full organization of every local church*."

"To aid in this we have prepared a poster, *The Church School Serves* (8392-B). On the back are guides to quick understanding of what a fully organized Church School has to offer, regardless of size of church. It is hoped that this will stimulate the development of Methodist Sunday Evening Fellowships, Home and Extension Service, and Weekday Activities in addition to Sunday School."

Copies of this free poster may be obtained from Service Department, Box 871 Nashville, Tenn.

Methodist Church School Literature

Another goal of the Local Church Emphasis is to get every local church school to use our Methodist literature. We are convinced this literature is the best literature for Methodist Christians. To help pastors, superintendents, commission chairmen and directors in their planning to begin using Methodist materials, the Editorial Division of the General Board of Education has prepared a guide entitled, "Here's How to Begin Using Methodist Church School Literature." These guides may be secured from the Conference Board of Education office. Churches not now using our Methodist materials are urged to secure and use these helpful guides.

New Quadrennial Manuals Available

- 828-BC, The Commission on Education and the Workers' Conference at Work, 25c
- 8281-BC, Methodist Church School Superintendents, 15c
- 419-E, Goals and Materials for Christian Teaching (a manual), free
- 418-E, Goals and Materials for Christian Teaching (a large Wall Chart), free
- 542-B, Leaflets and Booklets on Christian Education in the Local Church, free

Secure the first four of these from The Methodist Publishing House, Richmond, Virginia, and the last one from the Division of the Local Church, Box 871, Nashville 2, Tennessee.

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"Whenever man realizes his absolute need of God, then God discloses his superabounding love for man."—Dr. Mack E. Stokes of Emory University.



Goldsboro Subdistrict Christian Workers' School, St. Paul Church, Goldsboro, N. C.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Methodist Youth Fund Report

June 1, 1956-Feb. 28, 1957

JIM LONG, President
Chi Psi Lodge, U. N. C., Chapel Hill, N. C.
JEAN EDWARDS, Publicity Superintendent
612 South Taylor Street
Rocky Mount, N. C.
HERMAN S. WINBERRY, Conference Director
of Youth Work
Box 6667, College Sta., Durham, N. C.

Charges and Churches		Charges and Churches		Charges and Churches		Charges and Churches	
BURLINGTON DISTRICT		Merritts-Ebenezer		Kinston Circuit—Bethany		Charges and Churches	
Bethel	\$20.00	Ebenezer	18.51	Kinston	7.00	Halifax—Pierce	6.00
Bonlee—Hope	26.00	Merritts	1.25	Edwards	4.00	Hornes—Mt. Zion—Hornes	10.75
Broadway—Broadway	4.00	Mt. Tirzah—Mt. Zion	5.00	Sharon	1.00	Mt. Zion	20.35
Memphis	4.00	Orange Circuit	3.00	Marshallberg	5.00	Jamesville—Holly Springs	11.20
Morris Chapel	1.00	Chestnut Ridge	3.00	Maysville	28.00	Jamesville	12.00
Burlington (city)		Oxford—First	30.35	Morehead City (city)		Littleton—Littleton	14.00
Davis Street	3.65	Oxford Circuit—Herman	0.25	First	79.30	Northampton—Jackson	15.00
Front Street	115.20	Marrow's Chapel	5.25	Franklin Memorial	15.75	New Hope	20.00
Glen Raven	5.55	Salem	0.60	New Bern (city)		Rehoboth	3.00
Webb Avenue	13.00	Stovall	0.25	Centenary	50.00	Pinetops—Pinetops	12.50
West Burlington	55.75	Person Circuit		Riverside	10.50	Roanoke—South Rosemary	16.00
Burlington Circuit		Warren's Grove	8.25	Trinity	55.88	Roanoke Rapids (city)	
Bethel	10.00	Roxboro (city)—CaVel	14.95	Newport	6.30	First	68.75
Camp Springs	10.00	Long Memorial	31.10	Ocracoke	14.50	Rosemary	46.65
Shiloh	36.00	Roxboro Circuit—Grace	16.91	Queens-Oak Grove	38.00	Robersonville—Hamilton	3.00
Carthage	15.06	Longhurst	0.75	Oak Grove	15.00	Robersonville	5.75
Center—Center	11.00			Queens	25.00	Rocky Mount (city)	
Cameron	13.25	ELIZABETH CITY DISTRICT		Richlands	5.00	Clark St.	0.50
Lemon Springs	17.75	Ahoskie	28.00	Sea Level—Cedar Island	5.00	First	98.71
Cobb—Bethel and Shady		Bath—Bethany	5.00	Sea Level	5.00	Marvin	15.70
Grove	22.00	Chowan—Anderson	7.50	Shady Grove	2.25	St. Paul	5.00
Locust Hill	11.00	Bethany	3.00	Cypress Creek	19.00	Sandy Cross—Maple Creek	6.00
Fairview	0.50	Center Hill	5.00	Stonewall—Alliance	5.00	Sandy Cross	10.10
Friendship	34.15	Columbia		Bayboro	3.00	Seaboard—Pleasant Grove	8.00
Goldston—Asbury	10.00	Columbia—Wesley Chapel	6.00	Stonewall	19.30	Smith	8.00
Goldston	7.25	and Wesley Memorial		Trenton Circuit—Trenton		Spring Church—Garysburg	
Graham	13.61	Creswell—Mt. Harmon	2.70	Vanceboro	5.00	Garysburg	0.20
Haw River	13.00	Edenton	15.00	Vanceboro Circuit		Lebanon	10.20
Leasburg—Leasburg	1.20	Elizabeth City (city)		Chapman	30.75	Oak Grove	20.20
Salem	10.00	City Road	12.00	Epworth	4.40	Pleasant Hill	10.20
Mebane	29.13	First	100.00			Spring Church	15.20
Milton—New Hope	4.00	Gatesville—Gatesville	10.00	RALEIGH DISTRICT		Spring Hope	
Purley	5.00	Philadelphia	21.43	Angier	\$14.75	Gibson Memorial	5.00
Moncure—Buckhorn	5.00	Zion	15.00	Bailey—Bailey	1.45	Tarboro (city)—Hart	5.00
Moncure	6.95	Hatteras—Buxton	17.00	Benson—Benson	2.50	St. James	41.15
Mt. Zion	10.00	Frisco	2.00	Cary	10.75	Temperance Hall	
Pittsboro	32.75	Hatteras	21.50	Coats—Coats	5.00	McKendree	15.00
Pittsboro Circuit		Hertford	25.89	Dunn	5.00	Temperance Hall	4.00
Brown's Chapel	0.50	Kennakeet—Fair Haven	10.00	Divine Street	27.65	Weldon	24.00
Robbins—Tabernacle	115.15	Kitty Hawk Circuit		Evenezer	58.00	Wesley Memorial Circuit	
Robbins Circuit		Kitty Hawk	23.75	Erwin—Parker's Grove	10.00	Arthur	5.00
Bascom's Chapel	2.00	Manteo	60.00	Franklin—Franklin	2.58	Monk Memorial	5.00
Mt. Carmel	3.00	Mattamuskeet		Fuquay Springs	15.00	Wesley	5.00
Pleasant Hill	27.20	Watson's Chapel	12.00	Garner	14.00	Whitakers	45.20
Smyrna	7.00	Murfreesboro	5.00	Garner Circuit—Mt. Zion	12.15	Williamston—First	55.00
Rock Creek—Rock Creek	5.00	Newland—Grace—Newland	15.00	Granville—Rehoboth	5.00	Wilson (city)—First	117.88
Salem—Chapel—Salem	10.70	North Gates—Parker's	12.00	Henderson (city)		Winstead	1.00
Sanford (city)		Savage's	5.00	City Road	13.00	Windsor—Cashie	0.75
Steele Street	38.16	Pasquotank—Hall's Creek	4.00	First	64.45	Windsor	7.00
Saxapahaw	3.10	Mt. Herman	16.00	White Memorial—Wesley			
Semora—Semora	46.70	Perquimans—Cedar Grove	5.00	Wesley	1.00	WILMINGTON DISTRICT	
Siler City	41.50	Epworth	12.00	White Memorial	3.00	Bethesda	\$26.00
Siler City Circuit		New Hope	11.00	Kipling—Cokesbury		Burgaw—Burgaw	15.15
Piney Grove	35.00	Oak Grove	11.10	Kipling	28.27	Cerro Gordo—Olivet	
West End	4.00	Woodland	5.00	Knightdale	14.00	Cerro Gordo	11.85
Silk Hope—Mt. Vernon	6.00	Plymouth	35.00	Louisburg	9.62	Chadbourne—Chadbourne	20.34
Sapling Ridge	10.00	Roper—Roper	5.00	Louisburg Circuit—Bunn	0.25	Clarkton Circuit—Wesley	30.00
Sweepsonville	10.00	South Mills—Trinity	62.60	Macedonia	14.75	Council—Bolton	2.50
Whitney Cross—Concord	15.70	Union	60.00	Macon—Macon	24.00	Shiloh	7.50
Orange Chapel	22.51	Wanchese	12.00	Mamers—Cool Springs	15.00	Elizabethtown—Trinity	49.78
Yanceyville—Yanceyville	10.00	Washington—First	12.50	Mt. Ariel	10.00	Fairbluff	5.00
		Washington Ct.—Asbury	5.00	Spring Hill	27.00	Fairmont—Trinity	76.90
		Wharton	13.60	Union	4.71	Lake Waccamaw	15.00
DURHAM DISTRICT		FAYETTEVILLE DISTRICT		Methodist Home for		Lumberton—Chestnut St.	18.25
Brooksdale—Brookland		Aberdeen—Page Mem.	\$1.55	Children	30.00	Lumberton Ct.—Barker's	12.60
Brooksdale	\$16.47	Roseland	20.00	Middleburg—Drewry	8.50	East Lumberton	10.00
Bynum—Bynum	40.14	Biscoe—Page Memorial	17.10	Millbrook	13.10	Regan	10.00
Mann's Chapel and Mt.		Candor	22.65	Mt. Pleasant		Rocky Point	
Pleasant	37.18	Star	25.00	Mt. Pleasant	4.00	Herring's Chapel	0.55
Carrboro	15.00	Caledonia—Caledonia	10.00	Norlina—Jerusalem	12.00	Rowland—Rowland	12.00
Cedar Grove		Central	15.00	Norlina	10.00	Shallotte—Camp	9.25
Cedar Grove	20.00	Camp Ground	27.79	Zion	4.50	Shallotte Circuit—Sharon	6.75
Chapel Hill (city)		Cordova—Cordova	10.50	Raleigh (city)		Tabor City—St. Paul	6.00
University Church	82.74	Cumberland—St. Andrews		Edenton Street	\$200.32	Waccamaw—Bethel	8.00
Chapel Hill Circuit		Cumberland	\$10.00	Fairmont	23.33	Pireway	9.00
Orange	3.05	Ellerbe—Concord	6.40	Hayes Barton	78.44	Whiteville	26.00
Union Grove	0.30	Ellerbe	15.60	Highland	8.88	Wilmington (city)	
Creedmore—Banks	60.00	Jones Spring	25.00	Jenkins Memorial	5.00	Devon Park	33.40
Creedmore	2.50	Mt. Pleasant	3.90	Westover	28.78	Epworth	
Durham (city)		Norman	11.20	Tar River		Wrightsville Beach	31.50
Asbury	40.33	Fayetteville (city)—Christ	5.00	Plank Chapel	8.00	Wilmington (city)	
Branson	20.90	Gardners	28.90	Trinity	24.00	Fifth Avenue	28.00
Calvary	10.00	Haymount	105.60	Vance—Flat Rock	5.35	Grace	29.05
Duke's Chapel	18.00	Hay Street	75.50	Gillburg	0.85	Sunset Park	26.56
Duke Memorial	207.04	Johnson Memorial	10.00	Spring Valley	12.45	Trinity	112.55
Epworth	5.00	Hamlet (city)		Wake Forest—Youngsville		Wesley Memorial	25.00
McMannen's—Pleasant Green		Fellowship	7.15	Wake Forest	1.00		
McMannen's	8.60	First	36.90	Warren—Bethlehem	7.00	TOTALS	
Pleasant Green	23.95	Hope Mills	15.00	Warrenton	42.70	Burlington	\$ 989.91
St. Paul	65.91	Laurel Hill—Laurel Hill	46.14	Wendell	15.00	Durham	991.65
Trinity	76.39	Snead's Grove	6.60	Zebulon	20.00	Elizabeth City	708.97
Efland—Lebanon—Efland	58.98	Laurinburg	6.00			Fayetteville	1,000.84
Eno—Eno	0.25	Maxton—St. Paul	1.10	ROCKY MOUNT DISTRICT		Goldsboro	564.33
Palmer's Grove	0.25	Mt. Gilead—First	42.00	Battleboro—Battleboro	\$15.33	New Bern	946.52
Fletcher's Chapel	3.50	Park'n—Marvin	7.00	McTyre	0.33	Raleigh	971.08
Hillsboro—Hillsboro	8.00	Parker's Chapel	5.00	Speights	0.34	Rocky Mount	951.44
New Sharon	25.75	Sandy Grove	19.90	Conway—Bethany	48.40	Wilmington	674.48
				Severn	20.00	Special Offerings	514.34
				Zion	10.60		
				Elm City	15.00	GRAND TOTAL	\$ 8,313.56
				Enfield—Central Cross	2.00	GOAL	\$15,000.00
				Enfield	6.00		
				Evansdale—Black Creek			
				Black Creek	4.00	MYFund Year Ends	
				Gaston—Shiloh	5.00	June 1, 1957	



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

Midget Basketball City Champs

Winding up a twelve-game schedule, our Midget White Team became City Champions by defeating the Spartans 33-21 on Wednesday, March 6th. A gold loving cup is now in the hands of the victors.

Composed entirely of Home boys, the White team has been coached by David McGuire, State College student. Captain of the team is Eddie Taylor, who serves as guard. His team-mate in that position is Lewis Utley, with John Nicks at center, and Bob Page and Raymond Lee, forwards. Substitutes at guard are Grady Boulrier and Bennie Smith, Wade Cassidy at forward position, and Bobby Nichols, center.

Individual awards were also made following the tournament play, Eddie Taylor being presented two miniature gold basketballs as All-American player, and John Nicks and Lewis Utley receiving a gold basketball each for outstanding play.

Also playing excellent ball in the Midget schedule was our Red team. This team too is composed of players from our third through sixth grades, and representative of the excellent coaching job done by Coach McGuire. Carol Ainsley plays center, Freddie Taylor and Gary Boulrier guard position, and Charles Ainsley and Jimmy Humphrey forwards, with Donald Ray and Mitchell Ray substituting at guard posts, and Ernest Gaddy at center.

Acting as managers for the two teams have been Ray Bunting for the Reds and Bruce Gibson for the Whites.

Spirit has run high in this wholesome competition, sponsored by the Raleigh City Recreation Department, and a healthy attitude toward teamwork and good sportsmanship learned by our youngsters.

Jackson Cottage

Today we open the front door of our Jackson Cottage, and invite you in for a visit. Here live twenty lovely little girls, ages 6 through 9, with their house mother, Miss Delores Teague, and four "big girls" who help with their care and the care of the house.

The cottage is attractive and home-like, with ample facilities for comfortable living and happy recreation. In the living room is the ever-popular television. In the playroom are most of the toys, dolls (the ones that don't go to bed with the little girls), doll carriages, and other equipment for fun and frolics. The bedrooms are shared by three to four children each, and a lot of good housekeeping is learned as they are taught to care for their rooms.

These children are first, second and third graders, and of course there is a small amount of homework to be done. From the time school is out until four o'clock there

is a glass of milk and cookies, and fun on roller skates, and then from four until about five there is "study hall," and another short play period before supper.

Soon after supper it's bath time, and into the comfortable pajamas. Then, says Miss Teague, begins the happiest time of the day in the big play room. For these little girls every fun-time is a "party," and every time there is a "treat" of any kind, it's a party. The frequent visitors to the Cottage almost invariably bring a treat of some sort, and so it's a candy party, popcorn party, drinks party, nut party, or some other kind of party, several evenings a week, and other evenings, it's games, sing-songs, and other types of fun.

Birthdays are always big occasions, with a party and a cake. When you realize that some of our little folk have never had a birthday recognition or party before coming to us, you understand why we want this to be the happiest time of all.

When the fun-time is over, then it's bed time, and after the little prayers are said, and they have had their good-night hug and kiss from Miss Teague, which is so very important to them, the kiddies curl up in their beds, the lights go out, and all is quiet.

Since breakfast in the central dining hall is at 6:45 each morning, the Jackson Cottage family get up just a bit extra early and have their group devotions before going to breakfast. This is a precious time for the little family, when a story is read or told from "A Child's Life of Christ," a song is sung, and the prayer period is led by the children themselves—either several short sentence prayers, or a prayer by one member of the group. It is heart-warming to note the love and sincerity of these little ones as they talk with the Heavenly Father.

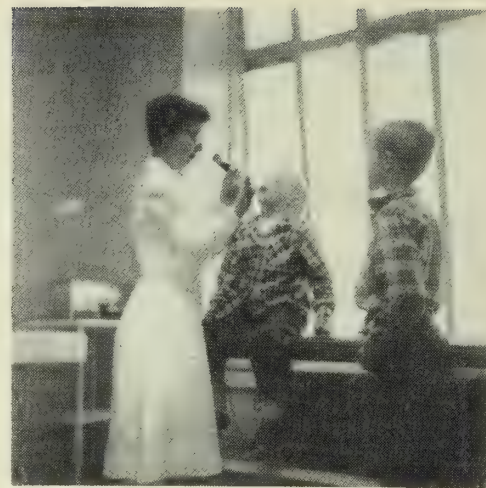
Of course it wouldn't be a normal family if someone occasionally didn't have to sit out some "disciplinary" time on a stool in the corner, or on the top step of the stairway, but this all goes for making a more wholesome and happy household.

There is no doubt in your mind, is there, that the Jackson Cottage family are loved and well cared for, and that there is a good balance between their school work, their light duties around the house, and their abundance of play and fun.

We are glad you stopped in. Do come to see us again.

Say Ah-h-h

Miss Annie Speight, the excellent nurse in our Infirmary, really knows how to get a look at the WHOLE throat of a boy or girl. No half-way business in her examination technique. Then follows a swabbing of a sore throat with some red stuff, and soon the soreness is gone. Or maybe it's some drops for a stopped-up nose. If penicillin or other shots are necessary, she has these on



hand also. And if it's just plain bed rest and keeping warm that are needed, she has plenty of that too. If measles or mumps germs come around, she has what it takes to make them "take off" in a hurry.

But whatever the ailment, one of the first things Miss Speight asks you to do is "Say Ah-h-h," while she looks into your throat for signs of whatever you might have. We don't know what we would do without her.

M.Y.F. "Fun Night"

The young people of the Raleigh District Methodist Youth Fellowship and surrounding areas gathered in our Gym for an "Around the World in Games and Song" Fun-Night on February 19th. The Rev. Larry Eisenberg, author, recreation specialist, and professor at Scarritt College, Nashville, Tennessee, was leader of the group.

Approximately 150 young people participated in the folk-games representative of England, Germany and other neighbor countries. The friendly companionship of the boys and girls drew even the most shy into active participation, as from time to time the players were instructed to "invite" a new partner from the side lines, who might have just come in, to enjoy the folk-games. During intermission, soft drinks were enjoyed.

The fun and fellowship of the evening served to form new links in the chain of friendship of our Home children with the M.Y.F. members in this area. Mr. Eisenberg was given a rousing vote of thanks for leading the youth in this Fun Festival.

M.Y.F. Valentine Social

The M.Y.F. organization on our campus, composed of our own Home children, has an active membership participating in the reverent program of the Fellowship. The Sunday evening meetings are a high-light of the week for our young people, and form a regular pattern in their Sabbath day.

Occasionally, however, a time of fun and fellowship is planned to help in the recreational activities of our boys and girls. Such was the occasion planned around the Valentine theme on February 9th, when our young folk conducted a social evening.

About thirty boys and girls, together with Rev. and Mrs. Nicks and several house parents, gathered in the recreation hall for the event.

How Shall We Be Judged?

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 25:31-46

This lesson brings to a close the series on the general topic "Human Destiny and Man's Relation to Jesus Christ." It also concludes the lessons for this quarter, all of which have been based on selections from the gospel of Matthew. It is fitting that the climax of this study should deal with the picture of the Last Judgment.

The shift in theological thinking which has high-lighted the weaknesses of liberalism has made much of the fact that in the immediate past men had almost forgotten that the Christian faith teaches the inevitability of judgment. Many thinkers of the age of liberalism, pre-occupied with the task of rescuing God from the characterization as a stern and harsh Judge, succeeded in overstressing the opposite qualities. He became, in their minds, more of a doting grandfather—one who would easily overlook men's faults. In other words, the qualities of God as Judge were subordinated to those of God as Father. No one, it is assumed, would wish to return to some of the exaggerated pictures of God that appeared in the sermons and writings of early American theologians, making Him one to be dreaded rather than to be loved. *And yet we neglect the element of judgment at our peril.* For not only is it present in Scripture, but it is woven into the very fabric of life. Religions other than our own have emphasized the reality of judgment. Hinduism's doctrine of Karma, for example, teaches that every last one of our deeds contributes to our destiny.

In the picture of the Last Judgment in Matthew we are struck by the dominance of the ethical emphasis. The fate of men has already been determined by the way in which they have lived. In the Judgment they merely play out the drama which they themselves have written. A striking fact is the surprises that come in the Judgment. The ones who were sure they "had it made" were bitterly disappointed and the ones who didn't expect the welcome words got them. Perhaps the latter had been so busy doing the works of mercy that needed to be done that they didn't have time to think about the rewards!

These people (the blessed ones) were to inherit a Kingdom "prepared for them from the foundation of the world" (Matthew 25:34). This might mean, among other things, that the way of life in the Kingdom of God is based on spiritual laws that go back to Creation itself. In other words the world we live in "is no blot nor blank, but it means intensely and it means good." There are ethical principles which exist that are as inevitable in their working as the law of gravitation. When we disobey them we pay. "The wrath of God" is not to be thought of as the delight of God in punishing the wicked. It is the judgment upon us of the results of our failure to organize our lives in harmony with the divine laws. We sometimes think of the saying "Whatsoever a man soweth, that shall he also reap" as applying only to

judgment upon evil. However, it works the other way, too. Sowing the proper seeds of character means reaping the rewards of such sowing in a life productive of good.

We had better not leave this subject without saying a word about the innocent victims of those who, while responsible for others, do not give them the guidance they need. Does it seem fair that these should have to suffer for the sins of parents, teachers and others who failed them in the time when they most needed dependable guidance? As hard as it is to face, we nevertheless must face the fact that we are judged by the influence we have on others. Many



Steeple Echoes

By T. R. JENKINS

Mrs. Anne Morrow Lindbergh has written one of the finest books of our generation, entitled, *Listen, the Wind!* In it she tells of how she and her famous husband took off from a lake in the Azores. Their plane was the latest word in aviation: it had every gadget known to flying men, every possible help for the pilot. The pilot in this instance was one of the finest flying men of all time—"Lindy" himself. They taxied out on the small lake; Lindy "gave her the gun" and the plane roared through the water. But it never lifted out of the water: half way across the lake, the Colonel cut off his motors and stopped. He turned to his wife and said, "Not enough wind!"

They took out of the plane everything but what they barely needed—including the spare gas tank—and went out on the lake to try again. Still Lindbergh wasn't quite certain that he could lift his ship into the air. He speeded the motors until the whole lake roared with the sound; they sped across the water, holding their breath—and then, suddenly, down from the surrounding hills, there came one of those quick, sudden bursts of wind, and the plane caught it and literally shot into the air. Mrs. Lindbergh says that she shouted exultantly to her husband, "Listen, the wind!" There was something almost spiritual in the cry.

So it is with us in our attempts to live our daily lives. We may have strong human powers within us—but they are not enough, and we fail. We may have unusual intelligence—but it is insufficient within itself, and we blunder. We may be as wealthy, materially, as Midas—but there are some things money cannot buy, and we become as paupers.

It is a "Power" outside ourselves we need, without which our "wings" are as helpless as were the wings of Lindbergh's plane on the windless lake.

a heart-broken parent can witness to the truth of this. He was too busy with a multitude of other things to do the most important thing God ever committed to a human being—that of the nurture of a growing soul—and now he is judged by the events which have darkened his child's life and his own. May God help us to see the principle of judgment as it works in the everyday affairs of our lives, so that we may avoid, and help others to avoid, the tragic results of a misspent life!

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

EVERY-FAMILY CHURCHES

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Zion, H. M. Short	21
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Pleasant Hill, R. F. Hilliard	62
Bryson City, J. J. Houser	51
Francis Asbury, W. T. Hawkins	48
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Benson, C. F. Hirschi	72
Love's Grove, Edgar F. Pepper, Jr.	66
Union Grove, E. M. Gitlin	47
La Grange, Earl B. Edwards	58
Proximity, W. S. Smith	144
Helton, W. N. Blanton, Jr.	13
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Swannanoa, Wm. T. Ratchford	66

INDIVIDUAL

Hay Street, Graham Eubank	10
Concord, David Cowart	13
Shiloh, C. W. Avett	22
West Bend: Asheboro, Kenneth Johnson	19

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CHILDREN'S PAGE

ELIZABETH WHISNER, Editor

Mischief in the Great Green Wood

By MRS. LOUISE GOOSMAN

Chapter II

All the while Little Mischief was laughing at the rest of the family with their puckered-up mouths. He laughed until he had himself curled into a little ball, and he rolled right across the grass, and before he could stop he landed PLOP! right in the brook. This was the worst thing that could have happened to him, for water makes elves' wings shrink, and before you could say "PINCH!" his wings were only half their proper size.

As he crawled out of the brook with his suit all wet and his cap over one eye, all the other elves gathered about, and since the pickle juice had worn off and they could talk again, they really did tease Little Mischief and laugh at him. It was not often that they had a joke on him, and they made the most of it. Believe me, that was a trick he resolved never to try again, for he was grounded for three whole days until his wings became unshrunk.

During those three days poor Mrs. Green-elf thought that she would surely lose her wee elf mind. Little Mischief teased her so much and kept the house in such an uproar that she was plenty glad when his wings were unshrunk and he could fly again.

The very first day that Little Mischief was out in the Great Green Wood once more, he remembered how Old Hoot Owl had thrust his head out of the hole in the hollow tree and hooted at the elves. That had scared Little Mischief too, so he decided to do something to let Old Hoot Owl know he had not forgotten.

He sat upon a butter-cup blossom, puckered his brow, squinched his eyes, and thought and thought, until finally he knew exactly what he was going to do. He knew where the Hopping-Berries grew—the berries that the rabbits ate to put springs in their legs and make them hop. What a trick he could play on Old Hoot Owl with some of these berries! So off to the Hopping-Berry patch he flew and gathered his little cap full of the sweet red fruit.

Then up, up, up, right to the hole in the hollow tree he flew. He put the berries on the hole-sill where Old Hoot Owl, asleep with his back turned, would see them as soon as he awakened. Little Mischief then sat down on a nearby twig to wait and see what would happen.

Sure enough, just before sun-set Old Hoot Owl opened one eye, then shut it again. He opened the other eye, then shut it again. Then he opened both eyes and looked over his shoulder, and this time he did not shut them again. What was this? Had someone given him a present? Well, it

could be, for Old Hoot Owl had many friends among the night-folk of the Great Green Wood.

Slowly and clumsily he turned all the way around and bent his head forward the better to see what was lying on his hole-sill. His eyes were so weak that he had to look very close, first with one eye, then with the other, then with both. This made him cross-eyed, and he looked so funny that Little Mischief laughed to himself until he almost fell off the twig.

In just a moment Old Hoot Owl put forth a great horny claw and picked up the first berry. Pop! It was in his beak and gone. Once more—Pop! The second berry was gone. Then the third! But he did not see the fourth and last berry, and left it lying there.

Gradually his eyes uncrossed, he turned around again, folded his wings over his breast, and settled down for another snooze. But not for long. Suddenly Old Hoot Owl shot up off his perch like someone had shot him out of a gun. Right up to the very top of the hollow in the tree he went, then down again, and out of the hole he hopped.

Little Mischief had to stuff both his wee fists in his mouth to keep from laughing right out loud.

(Continued Next Week)



WHEN BLOOMS THE CLOVER

*Autumn is over,
Bright winter's begun,
But when blooms the clover
We'll have our real fun.*

*We'll play O so gaily,
We'll skip and we'll run,
For when blooms the clover
We'll have our real fun.*

—Katherine Wilder—Age 9
Asheville, N. C.



HELP WANTED: Errand Boy

So read an ad in a small town newspaper. A fine Christian man, manager of a local business concern, needed a boy to run errands and to be otherwise useful and helpful in and around his store.

Quite a number of boys answered the ad, and to each the man said, "I would like for you to meet me at my office on Sunday morning at 11 o'clock for an interview."

One after another the boys agreed to meet him at the suggested time.

Then a boy named Jimmy came, and when asked by the manager to meet him at the appointed hour, replied, "Sir, I'm sorry, but I can't come at that time, because I always go to church on Sunday, and that's the hour of our morning service. I want the job awfully bad, and I wonder if you would let me come to see you on Saturday, so I wouldn't have to miss church."

Much to his surprise, the manager smiled broadly, put his hand on his shoulder, and said, "Jimmy, you have the job." His eyes grew big as saucers, and he asked, "How come, when we haven't even had an interview yet?"

"An interview isn't necessary," replied the man, "when I find a boy who loves his church, and is willing to risk losing his chance at the job rather than miss being in his place at the worship service. I suggested that particular time just to see if there was a boy who had respect for God and for His day."

The store manager continued, "I'm convinced that you are a Christian boy, and because of this you will be kind and courteous to my customers, truthful and honest at all times, and eager to do your work well. You may report to me after school on Monday afternoon."

HELP FOUND: A Christian Errand Boy.



A MOMENT WITH GOD

*Please guard my lips throughout this day,
That they no evil words may say.
Please guard my eyes, that they may be
Bright, shining, and no evil see.
Please guard my ears, that they may hear
No evil thing, O Father dear. Amen.*



BIBLE QUIZ

Animals of the Bible

1. Isaiah foretold a time when the lion would eat straw like this animal.
2. Christ bids us not to give holy things to this animal.
3. A great Hebrew prophet was miraculously delivered from a den of these beasts.
4. The flesh of this animal was forbidden to the Jews.
5. The coat of John the Baptist was made of this animal's hair.

Answers to Last Week's Quiz

1. Olive—Genesis 8:6-11
2. Sycamore—Luke 19:1-6
3. Fig—Matt. 21:17-20
4. Cedar—I Kings 5:5-6 and II Samuel 5:11
5. Oak—II Samuel 18:9-10
(Be sure to read the Bible references)

LETTERS TO THE EDITOR



FRIENDLY EXCEPTION

to the Editor:
I wish to take friendly exception to the editorial, "Holding the Bag with Jesus," in the issue of February 8.

Recently friends of mine, knowing my interest in history, handed me two little magazines of the 1870's printed and circulated by the Methodist Church as Sunday school material. These papers from the "good old days" scarcely mentioned God or Jesus. We know from history that these were hard and troubled times. Many tremendous moral problems were being worked out, but these were not mentioned at all. It reminded me that Harry Emerson Fosdick said that those who want to go back to the good old days have simply forgotten the good old days. Those days nourished me saints but they had their shortcomings just as our days do.

A modernism which questions the divinity of Jesus establishes His divinity on a more solid footing. We should know that honest doubt and inquiry to satisfy honest doubt and questionings leads to good doctrine. Conservative preachers who hold up the faults of modernists without holding up their contributions do no service to their people. Conservative preachers who pick faults with their modern brethren may preach the divinity of Jesus with words, but are words sufficient for the preaching of the divinity of Jesus?

Yours very cordially,
WALTON N. BASS

ew Bern, N. C.

McBRIDE CHURCH HISTORY

to the Editor:
I am writing a brief history of McBride Church in Camden County, my old home church. A limited number of these booklets will be set aside to be distributed free of charge to former district superintendents, pastors, and members of the families of former pastors now lived at South Mills and remember this old church. If you desire one, write me at 3629 Hope Valley Road, Durham, N. C. First come, first served, as long as the supply lasts.

H. E. SPENCE

BOOK REVIEWS

THE INTEGRITY OF PREACHING, by John Knox, Abingdon, 1957, price, \$1.75.

The Gray Lectures at Duke for 1956 are now published under the solid title, "The Integrity of Preaching."

This is the book to recall ministers to the solemnity of the task of preaching, and to drive us back to our duties from which we are too easily lured by the multitudinous claims of organizational church life. We are to wrestle with the great themes that have traditionally concerned the true preacher. To John Knox, "Preaching Is Teaching," "Preaching Is Personal," "Preaching Is Worship," "Preaching Is Sacramental," to quote some of his chapter headings.

The authentic sermon, he insists, is always biblical. It is just expository nor just built around a text, but grounded in the truth of the biblical revelation. And the truth so grounded is timeless it is therefore timely, giving to biblical preaching a relevance to the needs of the congregation. Without that relevance the preacher but beats the air.

OPPORTUNITIES

Five cents a word each insertion. This rate applies only to non-commercial advertising. For rates applying to commercial firms write Jacob's 1st, Clinton, S. C.

A LAKESIDE LODGES, Lake Junaluska, N. C. more motel rooms are now being built, some private shower bath rooms installed at Lower Lakeside, double-deck beds replaced with single beds in Upper Lakeside and other general improvements are being made.

POSITION WANTED: Full time, organist choir director, experienced with multiple choirs; recitalist; references—B. F. Harris, O. Box 319, Franklin, N. C.

All of us in these times are tempted, if not to relegate the sermon to a secondary position, at least to give it less than our best preparation as we hurry about the task of directing the activities of our churches. Professor Knox would bring us back to an exalted conception of what takes place when a dedicated man stands up to preach. "Something is now happening," he claims. "What God did in Christ he is now doing . . . This is the meaning of the Spirit, who takes Christ's words and God's deed—and lo, the words are again being spoken, and the deed is again being done."—James G. Huggin.

GREAT RELIGIONS OF THE WORLD, by the editors of Life magazine. Simon and Schuster, New York, 1957, 310 pp., 10 by 14 inches. \$13.50.

First impression is that here is a book too big for a little man to review. It's big in size and big in content. As an example of the printing art it leaves little to be desired. Typographic arrangement and presswork are near perfection, while the illustrations, and there are many (full page and larger) both in black and white and full color, are seldom found outside of a book on art. It's a truly magnificent piece of work from the viewpoint of the craftsman.

In the contents of this volume we have presented to us in very readable and understandable language the main facts regarding the six great faiths of the world—Hinduism, Buddhism, the philosophy of China, Mohammedanism, Judaism and Christianity.

In this reader's opinion, the value of the book lies largely in the fact that the authors have made no attempt to evaluate the various faiths but have been content to state the facts and let them speak for themselves, leaving interpretation to the individual reader.

Here is a book for the home library. A book your children and grandchildren will find a delightful companion.—O. D. P.

In Memoriam

TAYLOR MELVIN

In the passing of Mr. Taylor Melvin, December 1, 1956, the Official Board of Salem Methodist Church, the Methodist Men's Club, the Church and Community of which he has served so faithfully and unselfishly, has lost one of its beloved members and friend.

Therefore be it resolved:

First: That we declare our appreciation for his outstanding service to our church and community.

Second: That we extend to the family our deepest sympathy.

Third: That a copy of these resolutions be sent to his wife, Mrs. Estilene Bain Melvin and to the North Carolina Christian Advocate for publication, and be written into the minutes of the board.—Millard McLaurin, Chairman of Board; James H. Webb, President of Men's Club; William E. Howard, pastor of church.

HENRY CLAY LITTLE

In the death of Henry Clay Little, Feb. 10, 1957, Rehobeth Methodist Church of Greensboro, N. C., sustained the loss of a beloved and faithful member. He gave able leadership and service on many important committees of the Official Board, but his greatest contribution was in church music. For over twenty years he was the organist and director of the choir. The Official Board wishes to express its deep appreciation for a patient and consecrated Christian leader and friend, Henry Clay Little.

"To the estimated \$40 billion which would be needed for a national program of building H-bomb shelters, add another \$700 million for establishing a reliable warning system to take cover."—Associated Press.

EVANGELISTIC SLATE—JOHN H. GREEN

Graham, N. C.—March 24 to 31.
Denton, N. C.—April 7 to 14.
Elkin, Grassy Creek Church—April 14 to 21.
Asheville, Sardis Church—May 5 to 12.
Clyde, Pine Grove Church—May 19 to 26.
Hayesville Sweet Water Church—August 11 to 18.

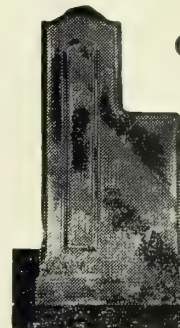
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Times have changed since I first began to travel around over the country as a sort of roving reporter and editor—some twenty-five years ago.

I remember one trip across the northern end of Florida, from Jacksonville to Pensacola, which, as I remember, consumed all one day. I was traveling day-coach and the train was full. Behind me sat an old country woman, evidently not very much at home on the "cars." Her middle-aged daughter was seated behind her, giving the old lady plenty of room to stretch out and be comfortable.

For some reason, I changed seats and sat on the other side of the aisle, and thus was given the privilege of seeing what happened.

It was about two hours after the couple had got on the train and the old woman was showing signs of nervousness. At first I thought that she was disturbed by the swaying of the train, and I remembered my childhood discomfort occasioned by the motion of the train. Maybe she was sick.

I looked at her closely, ready to call her daughter's attention. But I couldn't quite make out the symptoms. Her mouth was pursed, her cheeks bulged and her eyes were rolling desperately. Seeing my horrified glance, her daughter came around the back of the seat and said, loud enough for everyone to hear,

"What's the matter, Mammy? Are you sick?"

A decided shake of the head was the only reply, but the eyes were still roving and the mouth still pursed.

"Oh," said the daughter. And the whole car listened with interest to her next words. Smiling, she patted her mother on the shoulder and turned to the assembled company.

"Who's got the spittoon?" she yelled, as if a spittoon was a part of the equipment of all railway coaches.

And, to my surprise, it was.

With all the dignity of a butler bearing in the roast duck, a tall, gaunt Cracker marched up the aisle and presented her with the big brass cuspidor which had been passing up and down the aisle among the men.

Smiling, and totally unembarrassed, the daughter bore the gift to her mother. Setting it down on the floor, she yelled in triumph,

"There it is, Mammy. Help yourself!"

The whole car was rocking with laughter, as the forthright old lady made a bullseye on the big gaboon. And then the laughter stopped, and we watched the tender gesture of the daughter as she patted the old lady on the shoulder and smiled down at her in evident adoration.

"That's it, Mammy," she said. "Now you'll be all right."

Some of my readers may say it couldn't have happened, but I assure you that it

did. And, despite my deep-seated prejudice against tobacco-chewing women, I confess that I was touched by the matter-of-fact tenderness of the daughter and the smile on the old lady's lips, as she relaxed in her seat and breathed a sigh of relief.

The moral of this tale? Well, I suppose it is that one doesn't have to be perfect to be loved.

• • •

As I said, that was a long time ago.

So was the time when "Tobacco Ben" Jones came to our church every Sunday morning and occupied his favorite seat down front, where a small, round hole in the floor the size of a dollar, gave access to the ground beneath the building. He never missed that hole, as I recall, but I spent many an hour watching to see if he would. They said he could drown a fly at ten paces, but I always wondered about that.

• • •

Grandfather always behaved perfectly in church, but, being deaf, he wanted to get as close to his good friend, the preacher, as possible. So he sat in a split-bottom chair on the platform, just inside the altar rail and appeared to listen intently to the sermon, at least, for the first fifteen minutes. After that, he usually went to sleep, in full view of the congregation, which paid no attention at all.

But one day, to my embarrassment, Grandfather nearly broke up the service.

This time he had sought to make himself more comfortable by tilting back in the chair, with the result that he rocked himself to sleep in record time. But once "in the arms of Morpheus," as he would say, he kept on rocking. Brother Bill Shell, the preacher, got into a weaving way and never noticed that his old friend was keeping time in a ludicrous fashion to his impassioned oratory by tilting forward and back in perilous fashion.

Maybe somebody heard that sermon that morning, but I didn't. I was too busy waiting for the seemingly inevitable catastrophe.

But the chair and Grandfather didn't fall; they just kept up their measured teetering back and forth, until I was worn out with nervous tension.

Then Brother Bill came to a furious climax and announced a hymn. Now Grandpa would wake up, I thought, and everything would be all right. But he didn't wake just then. He waited until the congregation stood up and began to sing. Then, looking sheepishly around, he combed his whiskers and arose with great dignity—a dignity which was immediately marred by the misbehavior of his legs, which refused to wake up when he did.

As we sang the lively tune, the old man tried first one foot and then the other, with the result that we were treated to the fun-

niest exhibition of clog dancing we had ever seen—at least in a church.

And Brother Bill, who had a lively sense of humor, joined in the laughter and pronounced the benediction.

It seemed like all my male relatives had trouble keeping awake in church. Dad, a handsome, portly, man with a long moustache, slept regularly through the whole service, songs and all, giving as his excuse that he had confidence in the preacher and didn't have to stay awake to see if he was going to make out all right.

I never saw him keep awake but once, and that was when I preached my first sermon in the old home church. He didn't blink an eye.

But, considering what he had always said about the reason he could sleep while listening to Brother Bill, I wasn't at all complimented by his staying awake. I would have felt lots better if I'd heard him snore!

Youth Caravaners Are Sought by Church

The Methodist Church is seeking 177 Methodist college students and older youth who will give the summer of 1957 in service through Methodist Youth Caravans.

In the caravan program, selected Methodist churches across the country will be visited for one week each by a team of four youth and an adult counselor. The teams will try to help revitalize and strengthen the ministry to youth in these churches. Team members will serve eight weeks without salary.

Applicants or those wanting to suggest prospective caravaners should write immediately to the Rev. Jameson Jones, chairman, Personnel Committee, Methodist Youth Caravans, P. O. Box 871, Nashville 2, Tenn.

Adults interested in being a caravan counselor should write the Youth Department, Methodist Board of Education, at the same address.

PUERTO RICAN Methodists at their annual conference session in February ordained the first woman minister, laid the cornerstone for an \$80,000 church in a growing San Juan suburb and reported gains in membership, Sunday school enrollment and giving. The woman was Mrs. Julia Torres Fernandez, a junior high school supervisor, a Methodist for 30 years and supply preacher.



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M. O. Kirkpatrick, President

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Christian Advocate

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The Methodist Home Special



good food—fine fellowship

The most interesting and enjoyable time of the day in the Methodist Home is meal time. Three times each day one finds over 125 Members making their way to the pictured main dining room. In addition, an average of 50 meals are served three times a day in the smaller dining rooms to the resident Members who permanently occupy the Infirmary Department on the third floor.

The Home's Dietitians—assisted by their corps of able helpers—serve balanced nutritious meals consisting of a variety of appetizing foods, which are appreciated and thoroughly enjoyed by the Home family.

Once a month a birthday table is set up at the front of the dining room. Those having birthdays during that month are seated at this table and are given special recognition on this, the most important day of their lives.

People, Places and Happenings

THE REV. B. O. MERRITT of Bailey Methodist Charge was the preacher for the revival services in Faison Methodist Church, March 24-31, assisting the pastor, the Rev. J. W. Dimmette.

THE REV. F. W. KIKER of Central Avenue Methodist Church, Charlotte, assisted the pastor of the Calypso Methodist Church in a revival, March 4-10. The pastor, J. W. Dimmette, reports a good revival.

THE REV. DWIGHT L. FOUTS, pastor of First Church, Mount Olive, taught the course, "Church School Administration" in the area training school at Lane Memorial Methodist Church, Altavista, Va., recently.

ALLIANCE CHURCH, Stonewall Circuit, is the latest of the four churches on this circuit to install chimes since 1954, according to the pastor, the Rev. David M. Lewis, who adds that the parsonage family is grateful for a new set of furniture recently bought by the parsonage committee of the circuit.

THE REV. DR. CARL H. KING of Salisbury was recently elected to the Board of Trustees of Bennett College. The new appointee will serve until 1960, along with Mrs. Julius Cone and Bishop R. E. Jones, Sr., who were re-elected. A graduate of Duke University and the Yale Divinity School, Dr. King has been a member of the Western North Carolina Annual Conference since 1932.

LECTURES ON TEACHER EDUCATION AND RELIGION were given at East Carolina College, Greenville, recently by Dr. Kirtley F. Mather of Harvard, Dr. Donald D. Koonce, Dr. J. D. Messick, Dr. Clinton R. Prewitt, Dr. Joseph D. Franzoni, and Dr. Judson White. (Dr. White is the author of the recent article in this magazine on Elvis Pressley, which has attracted widespread interest.)

SUNSET PARK METHODIST CHURCH, Wilmington, is looking forward to two special occasions: Mr. R. C. LeTourneau will speak at the 11:00 o'clock service Sunday morning, March 31, during the Azalea festival program. On Sunday morning, May 5, Bishop W. W. Peele will be the preacher. Recently, the church was engaged in revival services, with the pastor, the Rev. S. J. Starnes, doing the preaching. The services were well attended.

GASTONIA DISTRICT MINISTERS' WIVES met at a luncheon at North State Hotel, Lincolnton, March 13, with 39 present. Mrs. J. L. Rayle, president, presided. As the roll was called each woman gave her first name, something about the church she represented, her children, and hobbies. This latter proved to be so interesting that the next program will be centered on the hobbies, with displays and modeling of clothes which have been sewn by the women. Our program was centered on "moving" and each wife gave a suggestion of how to make the task easier.

DR. EUGENE CLAYTON CALHOUN will be inaugurated eighth president of Paine College in ceremonies held at the college, Augusta, Ga., on April 29.

THE REV. JESSE A. BALDWIN, retired minister of Charlotte, has written a book entitled, "Can We Believe the Bible?" which is being published this spring by Royal Book Co. of Charlotte.

THE WSCS OF SMYRNA CHURCH recently installed new rugs in the sanctuary. The basement of the church has been completed and is being used for classrooms, according to Mrs. Lonnie G. Maness.

THE REV. J. E. GARLINGTON, superintendent of the Wilmington District, was one of the featured speakers at the recent Charleston (S. C.) District Conference. His subject was "Church Extension and the New Church Club."

The several boards and agencies of the WNC Conference which usually run special pages have given way this week to the special edition telling the story of the Methodist Home in Charlotte. Other features, usually scheduled, have been omitted because of the need for space. The Editor appreciates the co-operation of all those who have helped honor this great institution. Another special edition next month will tell the story of the new Methodist Retirement Homes in Durham, which is maintained by the NC Conference. Some feature stories and pictures of general interest were left out this week because of lack of space.

CENTENARY CHURCH, New Bern, recently voted to name their new education building the John A. Russell building, in honor of the pastor. At the fourth quarterly Conference, presided over by Dr. A. J. Hobbs, D.S., Mr. W. C. Chadwick, lay leader, reported that they wished to honor Mr. Russell for the fine work which he had done at Centenary and in many other pastorates over the conference, and expressed the congregation's regret at the fact that their pastor would retire at the coming annual conference which meets in that church.

FIRST METHODIST CHURCH, Cherryville, joined with Bethlehem-Bess Chapel Methodist churches in the annual study: "High Hours of Methodism." The town church went to the country church and for four nights a fine group of people enjoyed this thrilling study. Leaders in the school were the Rev. Wilson Nesbitt, executive secretary of the Town and County Commission of the Conference; Mrs. Gilmer Harris and Mrs. Hillard Harrleson of Cherryville, First; and Mrs. John Heavner of the Bethlehem-Bess Chapel Charge; the Rev. Jessie Johnson and the Rev. Jack H. Cooke.

UNION CIRCUIT (Gastonia District), under the leadership of the Rev. Paul R. Taylor, has increased its subscriptions to the ADVOCATE from 3 to 135 this year.

Every home in the charge is receiving the paper. Two churches on this three-point circuit paid their full apportionments on World Service, Ministerial Support, Minimum Salary Fund, College Fund, District Fund and Children's Home Fund for the entire year at the first quarterly conference on Dec. 16. Palm Tree and Zion paid in full and Russell's Chapel paid 50% of the askings. The pastor says, "This was one quarterly conference in which the revival enthusiasm was evident. No one was in hurry to leave; the Lord had given us joy in our triumphs for Him."

THE OLD PARSONAGE at First Methodist Church, Cherryville, has been sold and moved away, and a new fellowship building is being erected on the lot. The building will be used for all the social events of the church groups, as well as the Men's Bible Class Room. It will cover about 3,200 sq. feet; and a covered breeze-way will connect it with the church. The cost of the building is about \$30,000, and the minister, the Rev. Jack H. Cooke, says the Official Board voted unanimously to give 10% of their take home pay until the building was paid for; and they will lead the congregation in doing the same. Members now tithing will simply split their tithe between the budget and the building fund. Members not tithing will give whatever amount needed to make a tithe over what they are now giving. This way, members will have a proportionate share in paying for the new building. From this experience, great spiritual blessings are expected.

ANNOUNCEMENT

The Commission on World Service and Finance, Western N. C. Conference, will meet at the Commercial National Bank, Charlotte, N. C., May 9 at 10 a.m. Any board or commission or committee, properly authorized by said Conference, that has pertinent requests to present, will please send a representative.

Herman F. Duncan, Secretary

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The Methodist Home for the Aged

Methodism in North Carolina has no institution of which it can be more proud than the Home for the Aged in Charlotte. Situated just inside the Charlotte city limits, the Home makes an impressive appearance to the visitor who sees it for the first time. The men and women upon whose hearts has been laid the responsibility for carrying out this work for God's old people have builded wisely and builded well, looking to the future as well as the present.

To fully understand and appreciate the work of the Home, it is necessary for one to visit there, talk with the members, and see for one's self the spirit of happiness and security which envelopes all. There is never any difficulty in interesting people about the Home once we get them to walk up the steps and look within. A solid Christian atmosphere prevails, and so does an atmosphere of freedom and of personal independence in the guests of the Home.

By order of our Annual Conference, the Mother's Day offering in our churches is to be set aside for the support of this Home for the Aged. Methodist people have not forgotten this opportunity they have to support the Home in this way in other years, and I am confident that they will not forget it this time. The care and support of the one hundred and seventy-eight resident members, as well as carrying on all the functions of an institution of this sort, is something that requires a generous financial outlay.

The Board of Managers of the Home, together with the Rev. C. W. Kirby, the superintendent, are making long-range plans for the future of this noble undertaking. While the guests of the Home are supposed to be in good health when they are admitted, when people are of advanced age there is always more illness among them than with any other age group. The Infirmary, therefore, at our Home for the Aged—and indeed in all institutions of that type—is usually full. A good nursing staff must therefore be on constant duty. The managers of the Home at Charlotte have wisely decided that they should like to make an appeal at some time in the future—as part of their long-range plan for growth—and in this will especially hope to obtain means to build an Infirmary separate from the main buildings of the institution.

Looking ahead, it is clear that the care of the aged is going to be an increasing duty, as well as a privilege, of our civilization. Life expectancy has been lengthened everywhere, and the percentage of older persons in the normal population is growing all the while. We are glad that in this the Church not only sees a duty, but also a glorious opportunity to shed abroad the love of God by taking care of those who, by reason of declining years, cannot always look after themselves.

I rather feel that the Home in Charlotte is going to be a model for Church Homes over the nation, and certainly hope that it will. I am sure that our people will be glad to co-operate with whatever forward-looking move is called for on the part of Dr. Kirby and the Managers of the Home; and I know that we all will wish to do what we can, when the time is ripe, within the next few months to support generously (and with all the means we can afford to give) the enlarging and strengthening of this great institution. I commend it to the care of the Methodist people of western North Carolina—as indeed it will commend itself to any of those who care to visit it. We have a duty to perform here and an opportunity to meet; let us meet it graciously and generously.

NOLAN B. HARMON, *Bishop*



Your Questions Answered

Because of the many inquiries as to the operation of the Home, and particularly questions asking about admission procedures and policies, the Superintendent, The Chairman of the Admissions Committee and the Business Manager are setting forth in this article—in question and answer form—matters most inquired about. This includes subjects about which there may have been some misunderstanding.

Q. How are the operational functions of the Home handled to insure the most economical per person Rate for Care?

A. The Home's operation is broken down into four distinct Departments, namely: Administrative, Housekeeping and Diet, Medical and Health Services, and Building Maintenance and Grounds. Each of these are headed by a most capable supervisor. All purchasing by the Home is under the direction of the Business Manager, and the entire operation is under the able guidance of the Superintendent.

Q. How many employees are required to care for the Home's Capacity Membership?

A. For the Home's 178 persons, there are 67 employees or a ratio of one worker for each 2.6 persons served.

Q. Does the fact that the Home writes Life Care Contracts materially affect the Rate for Care?

A. Definitely yes! The fact that 47 of the Homes' 178 Members are residents of the Infirmary necessitates around the clock nursing service. In this department it is necessary to maintain an employee ratio of 1 to 1.9 persons served. Too, 13 of such persons are skilled Nurses. Homes throughout our country not including Health Services, but rather just room and board, can operate for far less. However, the feeling of complete security is missing.

Q. How old does one have to be before they can apply for membership?

A. One must be at least 65 years old—and there is no maximum age limit.

Q. Physically, what is expected of one?

A. One must be able to pass a complete physical examination at the time one actually comes into the Home, this examination to be given by one of our staff doctors. One must be able to take care of their personal hygiene, care for their room, go to meals in the main dining room, and participate in general routine of living. The Methodist Home is a resi-

dent Home for retired people, not a nursing home, and our Infirmary facilities are for those who need such after they are resident Members of our Home. No one can be taken directly into our Infirmary Department.

Q. How long does it take for one to be admitted after making application?

A. Our Methodist Home is now operating at capacity, with every available room occupied, and we have an approved waiting list of 46 applicants. It is usually from six months to two years after being approved before we may have space to offer. But, as we work on the merits of each individual case, it is possible that the waiting time may not be that long. On the other hand, it may be longer for others.

Q. What does it cost to live in the Methodist Home?

A. Our cost of care, known as the "Rate for Care" is now \$160.00 per month. This Rate for Care is subject to change, being set by the Board of Managers at their annual meeting, and is based on the actual cost of operation of the previous year.

Q. What is included in this "Rate for Care?"

A. Care is defined as: Lodging; board; laundry and dry cleaning; weekly maid service; the care of the Home Physician, the medicines prescribed by the Home Physician or other physicians attending the Member; the nursing, Infirmary and geriatric hospital care available in the Home; and the religious, social and creative life program of the Home.

Where outside hospitalization or special medical care is indicated, the Home will pay for such service and make an additional charge against the Care Reserve Account of Member, if no other funds belonging to Member are available. While the Home is not financially responsible for special medical care, or for outside hospitalization, the Administration of the Home will give every reasonable assistance to the Member in order that they may receive such special service and hospitalization when needed.

Q. Do I have to give the Home everything that I have?

A. No! Every person making application for membership in the Methodist Home is required to furnish the Admissions Committee a complete financial statement regarding their assets and their income. The Admissions Committee studies this statement and works out an individual contract for life care based upon the applicant's ability to pay and contribute.

Q. Does the Home have any Members living in it as resident Members who are not able to pay their full cost of care?

A. Yes, the Home has 75 very fine Members in this category. In fact, we will have to raise this year in our Mother's Day offering twice that which we raised last year to be able to take care of these fine Members.

Q. Does the Home supplement the cost of care of those living in the Home who are members of churches other than the Methodist Church?

A. No, some of our largest contributors are members of other denominations.

Q. If after one becomes a Member of the Home and becomes unable to care for themselves, does the Home terminate their contract?

A. No. The Home will not write a contract except for life. At the present time, we have 47 Members who are living permanently in our Infirmary where they will be taken care of by a very fine staff of doctors and nurses.



To The Ministers and Laymembers of
The Western North Carolina Annual
Conference
THE METHODIST CHURCH

Dear Friends:

One of the greatest pleasures that I have ever had has been my association with our great Methodist Home for the Aged, and I sincerely wish that every preacher and laymember who reside in the Western North Carolina Conference could have the pleasure of associating with our Home as we have so they, too, could see the good that our Home is doing for the aging.

This Conference year it has been my pleasure to serve as Chairman of the Board of Managers. This has afforded me the opportunity to work more closely with the management, and has necessitated frequent visits to the Home. Thus, I have had the privilege of talking with the Members who live there and have found them happy and pleased with everything that is being done for them. As Chairman of the Board, I am glad that I am able to report that I feel we have one of the most adequate Christian Homes for the Aging in our country.

The thing that impresses me most about our Home is the fine service that we are rendering to the aging and also the fine Christian spirit that exists as well as the good fellowship, good feeling and happiness that exists among the Home Members.

It is my sincere hope that the preachers, laymen and churches of the Western North Carolina Annual Conference will continue to support our great Home, but on this coming Mother's Day more generously than ever for we need to pay off our debt and make additional improvements, such as a separate Infirmary on the ground floor, sprinkler system, etc.

Let me repeat that it is my sincere hope that our great Methodist Home will be supported by the Mother's Day offering this year in a much greater amount than ever before.

S. T. ATKINSON, Chairman
The Board of Managers

Q. If I should desire to become a Member, just what do I do?

A. Write for an application blank, addressing your request to:

The Methodist Home For The Aged, Inc.
P. O. Box 9217
Charlotte 5, N. C.



They say that everyone likes to sing, the men of our Home are true to that saying. Every Saturday evening, immediately after supper, they meet for a song-fest and once each month this song-fest is open to the entire Home. So the above picture is this group of "singing" men. Not only do they have this weekly sing, but they often sing for our morning worship services and Sunday vespers.

Some Program Highlights

Thursday is discussion group day! On the first and third Thursdays of each month those interested in world affairs and happenings within the United Nations organization meet for an hour of discussion; on the second Thursdays those interested in flowers, herbs, trees, birds, insects or any of this form of life present dissertations or objects of some phase that nature lovers enjoy; fourth Thursdays are reserved for Home Meeting—this is when the entire family get together to discuss anything "for the good of the Home."

Mrs. Lois Dooley, Promotion Secretary of the Statesville District Woman's Society of Christian Service, and Mrs. Julian Lindsey, of Broad Street, Statesville, were our speakers for a recent meeting of the Woman's Society of Christian Service. They presented the ideals for this quadrennium. The speaker at another meeting was Dr. Joseph L. Ellerman, rector of Holy Comforter Episcopal Church, and for the past five years has been the chairman of the Charlotte Mental Hygiene Clinic. Dr. Ellerman inspired and challenged us with some facts of what the Church is doing in the field of Mental Illness.

Friends in Charlotte and near-by towns continue to entertain us with musical programs, skits, movies and parties. Our Members feel that they are a part of our community through contributions to United Appeal, March of Dimes, Heart Drive and all similar needs. Not only do they share with their money, but they share their time by giving for the Red Cross, Family Service Bureau, Needlework Guild and Sal-

vation Army. Our men make and repair useful articles of furniture, such as: tables, chairs, foot-stools, magazine racks and shelves. Also they make toys, trays and articles for worship settings. Another service to the community: several of our Members teach study classes, church school classes, speak to church groups, and our ministers preach in near-by churches.

We attend concerts in Charlotte's Owen's Auditorium, Mint Museum, other events in the Coliseum and Little Theatre and some of the outstanding movies in local theatres.

Another pleasing activity is our hobby gardens. Everyone who desires is allocated a space of ground as large as he or she wishes. This plot is spaded by our yard men, after which the Members take over and plant whatever the heart and

mind dictate, limited only by the physical strength of the person. From these gardens, flowers are shared with all who wish, particularly with the Dietitians and Housekeeper, for beautifying public areas in our Home. The therapeutic value from working in the out-of-doors is as good for our people as the esthetic value received from working with loveliness.



This picture shows the Rev. C. W. Kirby, minister and superintendent of the Home, shaking hands with the members of the Home as they leave the preaching service held each Saturday morning in the chapel at 11:30 o'clock. This service is conducted by Mr. Kirby, their Home pastor, and is the regular weekly preaching service which means much to the Home members. Mr. Kirby is more than just a superintendent with administrative duties. He is also Home pastor to 178 people living in the Home, and his counselling and pastoral service to them is recognized as being of vital importance in their lives.

In addition to this weekly preaching service, various members of the staff and Home members conduct a 15-minute devotional service each morning in the chapel. Also, Vesper services are conducted each Sunday evening by visiting ministers and groups from our Conference.



The above is the Executive Committee of the Home's Woman's Society of Christian Service in monthly session. This is the group that led the 103 members of the W. S. C. S. in our Home in a wonderful year of work. One of the members was sent to annual meeting, one attended the School of Missions; boxes or cash donations were sent to each institution for which the W.S.C.S. is responsible; and there are six prayer groups, meeting weekly. During the year three mission studies—one for jurisdictional credit—were given by the members of the society. This organization is affiliated with the United Church Women and gave more than \$150 to the Leper Fund. Our Christmas project was a gift of \$250 for Hungarian relief. The over-all giving for the society was just shy of \$1,000, which means that our giving was a bit more than \$9.00 per person.

Medical Care and Health Services Important

From the first day of the Home's operation until today the importance of the Medical and Health Services has been recognized by the Home's Administration.

The Admissions Policies of the Home clearly states that a person must be in good health at the time of entrance. However, all persons are accepted on a Life Care Contract basis, and we anticipate caring for them from then on. For this reason, ample provisions have been made to take care of a Member when the time comes that they are no longer able to live in the residence area of the Home. It may be only the need of assistance in dressing and bathing, or it may be the skillful care at the

time of temporary minor illnesses, aches and pains or more serious and prolonged sicknesses. Whatever the need, it is met.

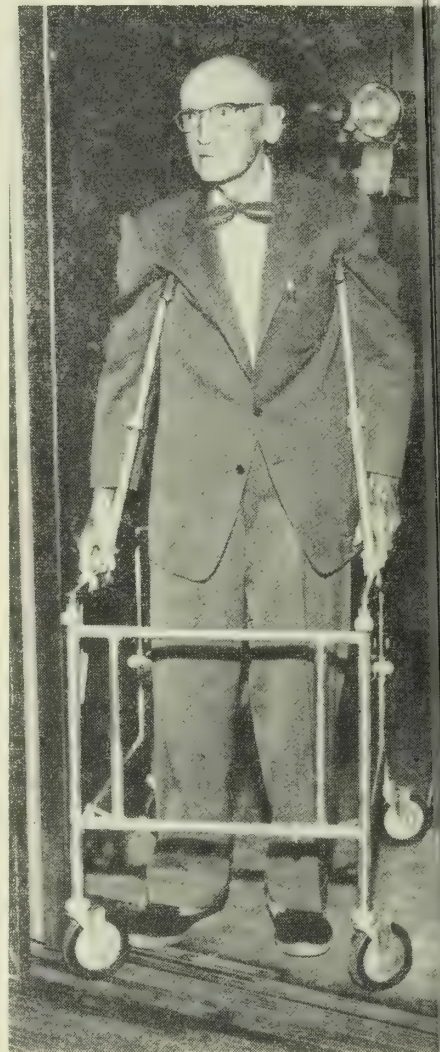
Based on the Home's 9-year statistics, it appears that about 75% of the Home's population will require Infirmary residency during their life expectancy. Too, it now appears that the length of such Infirmary occupancy will vary from 8 months to 5½ years, but will possibly average around 3¼ years.

The Home's present Infirmary, comprising the entire third floor, though crowded, is amply and capably staffed. Thirteen nurses, with 12 other employees, are now caring for 47 permanent residents of this department. In addition, the nurses have the responsibility—under the direction of the Home's physicians—of directing a never ending preventative medicine program to assure good health among all of the Home's 178 Members.

The most urgent need in the way of physical expansion is the construction of a new Infirmary. Upon the completion of such structure, approximately 40 private rooms would thus be released for resident Member use. This would be the means of the Home serving this many more persons who are eagerly seeking admission.

Clinic is held on two different days each week—one day with a General Practitioner and one day with a Specialist in Internal Medicine as attending physicians.

Members come for regular checkups, or when they feel slightly indisposed. Preventive geriatrics, or medicine, helps the physician to eliminate certain pathologic probabilities before the symptom stage is reached.



Rehabilitation of the members after an accident or acute illness is of great concern to our staff. Restoration of an individual to the greatest usefulness and independence of which he is capable is very important to his happiness.

He is encouraged to do what he can do for himself and not to try to achieve things beyond the realm of possibility.



Arts and Crafts

Keeping Busy! Keeping well people well by doing something creative—that's the motive behind the Arts and Crafts Department at the Methodist Home.

From the beginning of the Home's operation, the Members have had the opportunity of pursuing their many hobbies. Those who had a "hankering," but never had the opportunity through their "busy years," now can learn any craft they desire. The Occupational Therapist heads up the Crafts Department and is always ready to help and to instruct.

Among the crafts and hobbies presently being of interest are ceramics, weaving, copper enameling, lamp shade making, shell jewelry, needlework, bead work, basketry, leather work, oil and

water color painting, candle making, cane work, wood work, and dried arrangements.

In addition to 55 Members entering into the organized craft program, many others do things on "their own" in their rooms and elsewhere. The many visitors to the Home never cease to marvel at the variety of skills and talents displayed by this "family" of "youngsters" whose average age is 80.

What can such a program do in the time of illness and accidents? Here, as a Member recovers or rehabilitates from either, the satisfaction of again creating a piece of needlework or leatherwork can indeed make the difference between a slow difficult recovery and a very rapid and satisfactory one. Among the finished articles now on display in the

Trading Post are leather belts and attractive pieces of ceramics made by two Members over 80 and 90, recovering from broken hips. Indeed the Hobby Program has a definite place in the life of the Methodist Home Family!

—Miss Ella English



An Invitation

During the past twelve months the Home has been visited by groups from every section of our Conference.

The Home has a summer-house Pavilion used by groups to spread their picnic lunches. The Home extends to Sunday school classes, clubs and all church organizations a most cordial invitation to visit us and use these facilities. We not only invite you, but shall be happy to furnish one of our staff members to conduct the group through our buildings and over our grounds and show them at first hand exactly what we are trying to do for those who live here in the name of our great Methodist Church.

Those interested in such a trip should write the Home for reservations. Address—The Methodist Home for the Aged, Inc., P. O. Box 9217, Charlotte 5, N. C.



Contributions to The Methodist Home for the Aged

Asheville District	
Acton	\$ 43.00
Asheville: Abernathy	51.00
Asbury Memorial	87.00
Biltmore	46.00
Central	937.00
Emma-Riverview	25.00
French Broad	20.00
Groce	72.00
Haywood Street	115.00
Oakley	40.00
St. Paul	100.00
Trinity	304.00
Bald Creek	15.00
Balfour	44.00
Bell	21.00
Bethel-Azalea	41.00
Bethesda-Tabernacle	64.00
Black Mountain	11.00
Brevard	100.00
Brevard Circuit	21.00
Burnsville	25.00
Candler	73.00
East Flat Rock	12.00
Ecusta	14.00
Edneyville	4.00
Elkwood-Sardis	38.00
Fairview	8.00
Fletcher	30.00
Francis Asbury	30.00
Hendersonville	480.00
Hot Springs	
Ivy	13.00
Laurel Hill-	
Davis Chapel	15.00
Leicester	44.00
Marshall	
Mills River	10.00
Montmorenci	60.00
Newdale	
Oak Hill	45.00
Piney Mtn.-Pisgah	32.00
Reeves-Brown's View	10.00
Saluda	22.00
Sandy	15.00
Skyland-Avery's Creek	
Swannanoa	57.00
Tryon	20.00
Weaverville	90.00
Weaverville Ct.	
Total	\$ 3,304.00

Charlotte District	
Ansonville	\$ 32.00
Asbury-Oak Grove	34.00
Bethlehem	25.00
Camp Ground	29.00
Charlotte:	
Belmont Park	100.00
Big Spring	68.00
Calvary	185.00
Central Avenue	
Chadwick	20.00
Cole Memorial	29.00
Commonwealth	50.00
Dilworth	1,884.00
Duncan Mem.	39.00
First	6,073.00
Gillespie	10.00
Grace	30.00
Hawthorne Lane	906.00
Kilgo	100.00
Memorial	69.00
Morris Field	
Mouzon	50.00
Myers Park	5,778.00
Providence	2,000.00
Purcell	25.00
St. James	57.00
St. John's	50.00
St. Luke's	38.00
St. Paul's	200.00
Spencer Memorial	58.00
Wesley Heights	117.00
Faith	20.00
Davidson	35.00

Fairview	15.00
Harrison	53.00
Hebron	58.00
Hickory Grove	25.00
Homestead	13.00
Huntersville	4.00
Indian Trail-Stallings	39.00
Lilesville	46.00
Marshville	31.00
Matthews	43.00
Mineral Springs	
Monroe: Central	289.00
N. Monroe-	
Benton Heights	71.00
Moore's Chapel	10.00
Morven	33.00
Mount Zion	26.00
New Hope	25.00
New Hope-Bethel	60.00
Peachland	10.00
Pineville	35.00
Pleasant Grove	100.00
Polkton	25.00
Prospect	32.00
Smyrna	
Thrift	38.00
Trinity	34.00
Unionville	
Wadesboro: First	747.00
Waxhaw	75.00
Weddington	18.00
Wingate	20.00
Total	\$20,086.00

Gastonia District	
Asbury Circuit	\$ 79.00
Belmont: Ebenezer	50.00
First	50.00
Park Street	25.00
St. Mark	22.00
Belwood Circuit	71.00
Bessemer City: Bethea	10.00
Odell Memorial	75.00
Bethel-	
Crowell Memorial	13.00
Bethesda-	
W. Cramerton	55.00
Bethlehem-	
Bess Chapel	35.00
Boger City	100.00
Casar Circuit	55.00
Cherryville: First	150.00
Cleveland Circuit	26.00
Concord:	
Mary's Grove	53.00
Cramerton	56.00
Crouse Circuit	61.00
Dallas-First	70.00
El Bethel	21.00
Fallston-Clover Hill	100.00
Gastonia:	
Bradley Memorial	250.00
Faith	100.00
Main Street	750.00
Maylo	20.00
Myrtle	36.00
Smyre	14.00
Trinity	16.00
West End	139.00
Kings Mountain:	
Central	140.00
Grace	55.00
Lawndale Circuit	40.00
Lincoln Circuit	46.00
Lincolnton-First	235.00
Rhyne Heights	12.00
Lowell	105.00
Lowesville Circuit	56.00
Maiden: First	40.00
May's Chapel	50.00
McAdenville	58.00
Mount Holly:	
Aldersgate	10.00
First	151.00
Northbrook Circuit	5.00

Oak Grove-St. Paul	25.00
Pisgah-High Shoals	55.00
Polkville-Rehobeth	50.00
Riverbend	30.00
Rock Springs Circuit	52.00
Sharon	60.00
Shelby:	
Aldersgate	44.00
Central	455.00
Hoyle Memorial	32.00
Lafayette Street	76.00
Shelby Circuit	30.00
Snow Hill	30.00
South Fork	67.00
South Point	20.00
Stanley	70.00
Sulphur Springs	42.00
Terrell Circuit	75.00
Union Circuit	56.00
Total	\$ 4,774.00

Greensboro District	
Bethlehem	\$ 59.00
Draper: First	75.00
Flat Rock	88.00
Friendship	16.00
Gethsemane	25.00
Gibsonville	50.00
Greensboro:	
Bessemer	150.00
Bethel	100.00
Calvary	64.00
Carraway Memorial	50.00
Centenary	205.00
College Place	200.00
Glenwood	63.00
Grace	95.00
Groomtown-	
St. Andrews	47.00
Hinshaw Memorial	25.00
Mount Pisgah	50.00
Muir's Chapel	114.00
Newlyn Street	40.00
Proximity	67.00
St. Paul's	20.00
Trinity	15.00
West End	41.00
West Market	2,460.00
Guilford Circuit	75.00
Haw River	76.00
Hickory Grove	20.00
High Point: Calvary	110.00
First	500.00
Highland	19.00
Lebanon	70.00
Lindsay Memorial	25.00
Main Street	85.00
Oak View	100.00
Rankin Memorial	17.00
Sherwood	5.00
Ward Street	50.00
Welch Memorial	50.00
Wesley Chapel	10.00
Wesley Memorial	1,583.00
Jamestown	136.00
Leaksville	144.00
Lee's Chapel	
Madison	86.00
Mayodan	62.00
Mitchell's Grove	65.00
Mt. Herman-	
Meadow View	45.00
Moriah	26.00
Mt. Pleasant	15.00
Mt. Pleasant Circuit	75.00
Oakdale	
Oak Ridge	25.00
Pelham-	
Hickory Grove	53.00
Pleasant Garden	75.00
Rehobeth	29.00
Reidsville: First	64.00
Main Street	390.00
Reidsville Circuit	120.00
Rockingham Circuit	15.00

The Board of Man-
tributions for the pa-
every person who h
possible. It is hoped
double that of last ye

Asheville	.....
Charlotte	.....
Gastonia	.....
Greensboro	.....
Marion	.....
North Wilkesboro	.....
Salisbury	.....
Statesville	.....
Thomasville	.....
Waynesville	.....
Winston-Salem	.....

Total

Ruffin	.....
Sandy Ridge	.....
Spray	.....
Stokesdale-Glencoe	.....
Stokesdale Circuit	.....
Stoneville	.....
Summerfield	.....
Tabernacle-Julian	.....

Total

Marion District

Avondale-Henrietta	.....
Bakersville	.....
Bostic	.....
Broad River	.....
Caroleen-Alexander	.....
Cliffside	.....
Connelly Springs	.....
Drexel	.....
Fairview-Arney	.....
Forest City: First	.....
Pleasant Grove	.....
Friendship-	.....
Shady Grove	.....
Gilkey	.....
Glen Alpine	.....
Hilderbran-	.....
Mt. Harmony	.....
Kona	.....
Marion:	.....
Clinchfield	.....
Cross Mills	.....
East Marion	.....
First	.....
Marion Circuit	.....
McDowell Circuit	.....
Mill Spring	.....
Morganton: First	.....
North Morganton	.....
St. Matthews	.....
Zion Memorial	.....
Morganton Circuit	.....
Mt. Hebron	.....
Nebo-Murphy	.....
Old Fort	.....
Old Fort Circuit	.....
Red Hill-Tipton Hill	.....
Rutherford College	.....
Rutherfordton	.....
Spindale	.....
Spruce Pine	.....
Sunshine	.....
Table Rock	.....
Valdese	.....

Total \$

North Wilkesboro Dis

Alleghany-Grayson	.....
Avery	.....

The Western North Carolina Conference—1955-1956

The following report of conference. The Board is grateful to the way to make this report Mother's Day offering will

ION

	\$ 3,304.00
	20,086.00
	4,774.00
	8,635.00
	1,859.00
	1,119.00
	3,239.00
	3,628.00
	4,138.00
	1,533.00
	6,262.00
	<hr/>
	\$58,577.00

Living Rock	143.00
ne	26.00
ne Circuit	25.00
ston	
Park	8.00
n Ct.	17.00
en Valley	45.00
on	44.00
denite	45.00
erson	17.00
ville Falls	45.00
er's Creek	25.00
avian Falls	43.00
Bethel	
han's Creek	156.00
h Wilkesboro	40.00
ah	36.00
rt	75.00
y Point	50.00
lorsville	31.00
d	25.00
rensville	44.00
auga	50.00
t Jefferson	90.00
kesboro	

Total \$ 1,119.00

Salisbury District

emarle: Central	\$ 125.00
rst Street	53.00
ain Street	65.00
arkway-Pine Grove-	
Oakboro	63.00
emarle Circuit	60.00
in-New London	44.00
any	18.00
hel	23.00
na Grove: First	60.00
h China Grove	50.00
Spring	175.00
ord: Ann Street	82.00
entral	135.00
bworth	55.00
rest Hill	136.00
armony	44.00
err Street	37.00
estford	49.00
ord Circuit	70.00
adship-	
bernacle	34.00
o Hill	160.00

anapolis: Bethpage-

Shiloh	37.00
ackson Park	59.00
Memorial	15.00
idway	75.00
h Mitchell	35.00
orth Kannapolis	48.00
inity	150.00
alis	34.00

Long Street-Yadkin	62.00
Midland	60.00
Mt. Olivet	30.00
Mt. Pleasant	32.00
New London Circuit	53.00
Norwood	100.00
Norwood Circuit	36.00
Oak Grove-Unity	45.00
Providence	49.00
Richfield Circuit	
Roberta	35.00
Rocky Ridge	35.00
Rowan	18.00
Salem	23.00
Salisbury:	
Coburn Memorial	49.00
First	159.00
Main Street	25.00
Milford Hills	27.00
Park Avenue	84.00
Shiloh-	
Granite Quarry	21.00
Spencer: Central	105.00
Stanfield	134.00
Wesley Chapel	23.00
Woodleaf	43.00
Total	\$ 3,239.00

Statesville District

Balls Creek	\$ 87.00
Catawba	50.00
Centenary	52.00
Claremont	53.00
Colliers	31.00
Concord: Hopewell	60.00
Conover	43.00
Cool Springs	70.00
Elmwood	39.00
Fairgrove	35.00
Grace Chapel	20.00
Granite Falls: First	100.00
Harmony	44.00
Harpers	22.00
Hickory: Bethel	50.00
First	444.00
Highland	53.00
Westview	36.00
Hudson	62.00
Lenoir: First	500.00
S. Lenoir-Olivet	47.00
Littlejohn-Gamewell	86.00
McKendree	55.00
Monticello-	
Rose Chapel	100.00
Mooreville:	
Broad Street	25.00
Central	120.00
Jones Memorial	5.00
Newton:	
Abernathy Memorial	200.00
First	120.00
Olin	25.00
Rhodhiss	9.00
Shepherds	98.00
Shiloh	28.00

Statesville:	
Boulevard	
Broad Street	450.00
Race Street	52.00
Wesley Memorial	21.00
Statesville Circuit	65.00
Trinity	18.00
Triplett	43.00
Troutman	60.00
Union Grove-Zion	59.00
Whitnel	91.00
Total	\$ 3,628.00

Thomasville District

Advance	\$ 95.00
Archdale	23.00
Asheboro: Calvary	35.00
Central	90.00
First	755.00
West Bend	18.00

West Side	20.00
Asheboro Circuit	66.00
Bethany-	
Cotton Grove	
Bethany-	
Grays Chapel	45.00
Bethel-Shiloh	44.00
Bethesda-Ebenezer	
Cid	20.00
Coleridge	40.00
Cooleemee	35.00
Davidson	129.00
Davie	67.00
Denton: Central	25.00
Denton Circuit	64.00
Dulins	83.00
Eldorado	
Fairfield	50.00
Fairview	
Farmer	50.00
Farmington	
Franklinville-	
Jordan Memorial	104.00
Greer	15.00
Hopewell	12.00
Lexington: Erlanger	37.00
First	158.00
Trinity	50.00
Liberty: First	48.00
Liberty Circuit	50.00
Liberty-Concord	46.00
Linwood-Tyro	57.00
Macedonia	25.00
Midway	60.00
Mocksville: First	100.00
Mocksville Circuit	32.00
Mt. Carmel	52.00
Mt. Vernon	56.00
New Mt. Vernon-	
Shady Grove	60.00
North Davidson	95.00
Old Union-	
Mt. Lebranon	49.00
Pinewood-Fairview	20.00
Pleasant Grove	40.00
Prospect-	
Pleasant Hill	25.00
Randleman: First	86.00
Randleman Circuit	53.00
Reed's	60.00
Richland	134.00
Seagrove	35.00
Shiloh	69.00
South Davidson	
South Randolph	25.00
Spring Hill	35.00
Thomasville:	
Fairgrove	50.00
First	100.00
Memorial	300.00
Trinity-Bethel	95.00
Unity	25.00
West End	30.00
Trinity	27.00
Welcome-Center	69.00

Total \$ 4,138.00

Waynesville District

Andrews	\$ 59.00
Bethel	10.00
Bryson City	40.00
Canton: Central	200.00
First	33.00
Cherokee	20.00
Clyde-Central	50.00
Crabtree	29.00
Cullowhee	45.00
Dellwood	30.00
Fines Creek	20.00
Franklin: First	61.00
Franklin Circuit	49.00
Hayesville: First	20.00
Hayesville Circuit	15.00
Haywood Circuit	29.00
Hazelwood	20.00

Highlands	46.00
Junaluska-	
Long's Chapel	25.00
Macon Circuit	34.00
Morning Star	83.00
Murphy: First	40.00
Murphy Circuit	31.00
Robbinsville	25.00
Rockwood	55.00
Shady Grove	15.00
Shooting Creek	18.00
Snow Hill: Iotla	22.00
Sylva: First	100.00
Sylva Circuit	
Waynesville: First	250.00
Webster	15.00
West Macon	10.00
Whittier	34.00
Total	\$ 1,533.00

Winston-Salem District

Boonville-	
Mitchell's Chapel	\$
Bunker Hill-	
Sandy Ridge	30.00
Concord: Sharon	65.00
Crews	36.00
Danbury	
Dobson	53.00
East Bend	89.00
Elkin-First	300.00
Forsyth-Stokes	47.00
Hanes	35.00
Hickory Ridge	35.00
Jonesville	59.00
Kernersville:	
Cherry St.	23.00
Main Street	34.00
Level Cross	50.00
Lewisville	95.00
Mt. Airy: Central	410.00
Franklin Heights	41.00
Rockford Street	41.00
Mt. Pisgah	25.00
Mt. Pleasant Sta.	72.00
Mtn. Park-	
Grassy Creek	19.00
New Hope	58.00
New Hope Circuit	21.00
Oak Grove	17.00
Oak Summit	51.00
Ogburn Memorial	34.00
Pilot Mountain	76.00
Pine Grove	122.00
Pinnacle	78.00
Rural Hall	70.00
Salem	33.00
Sedge Garden	35.00
Shiloh-Olivet	10.00
Shoals	55.00
Smithtown	32.00
St. Paul's	
Stokesburg-	
Pine Hall	26.00
Surry Circuit	30.00
Virginia Circuit	
Walkertown-Love's	128.00
Morris Chapel	118.00
West Forsyth	74.00
West Yadkin	15.00
Winston-Salem:	
Ardmore	392.00
Burkhead	163.00
Centenary	2,500.00
Central Terrace	57.00
First	50.00
Green Street	69.00
Hiatts Memorial	
Maple Springs	75.00
Marvin	52.00
Mt. Carmel	80.00
Mt. Tabor	100.00
Trinity	21.00
Union Ridge	30.00
Yadkinville: Center	31.00
Total	\$ 6,262.00

News in Brief



Miss Mary E. Bethea, dean of women at Pfeiffer College, will be the leader of the annual Lenten Service for the Greensboro District to be held on Tuesday, April 9th, at the Grace Methodist Church in Greensboro from 10:30 a.m. until noon.

The theme of the service will be, "Fill Me with Life Anew." Mrs. Stephen P. Millikan will be soloist for the occasion.

Miss Bethea is the former director of Religious Education at the Grace Church, so this inspirational service will be a sort of "homecoming" for her.

Mrs. Frank Little, secretary of spiritual life for the Greensboro District, has extended a cordial invitation to every woman in the district to attend this service, planned as a worshipful approach to the holiest season of the year.

Rev. E. W. Downum Dies at Beaufort Home

The Rev. Edgar Wilson Downum, 72, retired member of the NC Conference, passed away at his home, 102 Circle Drive, Beaufort, N. C., on March 8.

Mr. Downum entered the ministry in 1920, after teaching school for several years and served until his retirement in 1954. After retiring, he attended Ann Street Church in Beaufort, where, according to his pastor, the Rev. J. D. Young, "he was a great inspiration to the members of Ann Street Church. He was a dependable, and consecrated worker and one who loved his church next to his family, a considerate and loving companion, a devoted and understanding father, and a warm-hearted friend to all his neighbors." Says Mr. Young, "He not only believed in the teachings of Christ, but he lived a life which demonstrated that love. He will be greatly missed by all who were fortunate enough to know him."

Mr. Downum is survived by his wife, Sadie Fitzgerald Downum, and four children: Mrs. M. W. DeBerry of Murfreesboro, N. C.; E. Wilfred Downum of Beaufort; Dr. A. F. Downum of Edenton, N. C.; and E. R. Downum of Orlando, Fla.

WILL CHALLENGE MEN TO WIN 50,000

The Methodist Church's 10,500 Methodist Men clubs will be challenged to win 50,000 men for church membership on profession of faith during the next 12 months. This announcement was made by Dr. Robert G. Mayfield of Chicago, general secretary of the Board of Lay Activities, at the annual meeting of the Board of Evangelism Feb. 26-28 in San Diego, Calif. "The goal is certainly reasonable," Dr. Mayfield said. "On the average each club will need to win only about five men to reach it."

THE REV. JOHN R. CHURCH of Winston-Salem will be the principal speaker at the three-day Convention on Evangelism for the Louisville Conference to be held in St. Paul Methodist Church, Louisville, April 1-3.

BISHOP NOLAN B. HARMON laid the cornerstone of the new church at Valdese on March 10, and held the first service in the new sanctuary, assisted by the pastor, the Rev. Charles G. Beamon, and the district superintendent, the Rev. J. G. Winkler. (A picture of this occasion will be printed next week.)

THE REV. HOWARD P. POWELL, pastor of Edenton Street Church, Raleigh, will be the preacher for the revival to be held at First Church, North Wilkesboro, March 31-April 5. The Commission on Membership and Evangelism prepared the way by a visitation campaign preceding the revival, seeking to reach every prospect revealed in a city-wide census taken in February. The Rev. John H. Carper, pastor, has invited Methodists from nearby communities to hear Dr. Powell in these services.

MEN OF THE NORTH WILKESBORO CHURCH have taken the lead in raising money for the construction of a parsonage for the North Wilkesboro District, and have raised more than \$4,100. An anonymous donor has promised to give \$2,500 if the district will raise \$7,500. A canvass is being made to raise this money, and it is hoped that construction can be started this spring. The Rev. Garland Stafford, appointed to the district at its organization in 1955, is now living in a rented house.

THE RECENT ISSUE of the North Wilkesboro District Methodist, a remarkably interesting and well-printed four-page monthly, carried a prominent story on the Conference Organ and urged its readers to subscribe. (Co-operation like this from our district superintendents is one big reason for the success of the ADVOCATE campaign, which has brought in more subscriptions this year than ever before—Editor.)

A \$200,000 METHODIST STUDENT CENTER has been dedicated at Norman, Okla., on the campus of Oklahoma University. Bishop W. Angie Smith of Oklahoma City officiated at the ceremonies.

THE \$250,000 PROTESTANT RADIO AND TELEVISION CENTER in Atlanta, Ga., was dedicated Feb. 18-19. It is owned jointly by five denominations, including The Methodist Church.

DISCIPLINE PRINTED

The long-awaited 1956 Methodist Discipline is now available at all regional houses of the Methodist Publishing House. It includes actions of the 1956 General Conference, rules of organization and procedure and a description of the church's administrative agencies and their functions. It contains 890 pages, 122 pages larger than the 1952 edition. The price is \$1.50.



The Rev. A. James Clemmer, pastor of the Central Methodist Church, Spencer, has accepted an appointment at Pfeiffer College as Director of Christian Life, according to an announcement by Pfeiffer President J. Lem Stokes II.

In this capacity he will replace Miss Mary Floyd, who at her own request, will devote full time to teaching in the department of religion. Mr. Clemmer's appointment will take effect immediately following the session of the Western North Carolina Conference of the Methodist Church, which this year will be held June 14-18 at Lake Junaluska. Dr. Stokes states that Mr. Clemmer will have additional duties in publicity and in a college development program. Pfeiffer is North Carolina's fastest growing college, having grown from a Junior College of 158 students five years ago to an accredited four-year college this year with an enrollment of over seven hundred students.

New Church to Be Built at Chapel Hill

Contracts for the construction of the new Aldersgate Methodist Church in Chapel Hill were let March 10 at the quarterly conference of the church. Award of the contracts to T. H. Green of Durham for the general construction and to S. C. Paulsen of Chapel Hill for the plumbing and heating followed approval of the plans as submitted by William Van Eaton Sprinkle of Durham, a prominent church architect.

The new edifice will be located on the Highways 15-501 by-pass, and construction is expected to get under way about April 1. The target date for completion is mid-September.

The one-story classic architecture brick veneer building will contain approximately 4,300 square feet and will have a maximum seating capacity for about 185 worshippers. Rooms will be provided also for a nursery, kindergarten, primary assembly, junior fellowship, kitchen, and minister's study.

Pastor of the church is the Rev. A. Kimsey King, and the building committee is headed by Olin T. Mouzon, assisted by C. A. Kirkpatrick and Gran Childress.

The \$30,000 building fund drive of last fall has been supplemented by a \$15,000 gift from the NC Conference Board of Extension. The church was organized in September of 1955.

APEX SERIES ANNOUNCED

Abingdon Press is launching a new series of paper-bound books March 25 in an effort to "make outstanding books available at a price nearly everyone can afford." The books will be called the Apex series, it has been announced in Nashville by Cecil D. Jones, manager of Abingdon Press.

Colleges Get Major Emphasis at Goldsboro District Conference

By DALLAS MALLISON

"The North Carolina Conference program to build two new senior colleges and to expand Louisburg College is a big one all right," declared Dr. C. W. Robbins, "but it is not too ambitious or extravagant. We Methodists in eastern North Carolina are building for the next 100 years or even longer."

Dr. Robbins, president of Louisburg College, which is to be greatly expanded under the new higher education program that includes also the creation of two new senior colleges at Fayetteville and Rocky Mount, was speaking to the more than 400 delegates attending the annual conference of the Goldsboro District which met at the Salem Church near Goldsboro on March 13th. Dr. H. M. McLamb, district superintendent, presided.

"We don't want and can't expect the State to do the whole job of higher education in eastern Carolina," he declared. "Our church also must do its part. Christian higher education is our business, and not that of the state's. We must preserve the proper balance between secular and religious education which in our area is now roughly 53 per cent state and 46 per cent church-related."

"The experts tell us that eastern North Carolina is now the frontier in this state—that it is the fastest-growing area in North Carolina and where the greatest amount of industrial development can be expected to take place in the future," Dr. Robbins said. "This being true, we eastern Methodists have to grow and progress with the changing times if we are to even keep apace."

"The Methodist Church—and this includes us here in eastern Carolina—was never in greater or more dire need for trained leaders than it is now," he declared. "This need is as acute as is the shortage of teachers in the field of public education. We could place scores of ministers and religious education workers in this area if we could find them."

Dr. Robbins gave two main reasons for the expected rapid growth in college enrollment in this area. First, youth of college age will be doubled in number in the next 15 years. Secondly, an increasingly higher percentage of such youth are attending college. Our present facilities are simply inadequate to meet these needs. Our biggest school in this state—Duke University—is already overflowing. Louisburg is bursting at the seams—and still the young people come.

Dr. McLamb, who devoted the major part of the afternoon session to the subject, said both Rocky Mount and Fayetteville have already over-subscribed their goals and that their combined total in cash and pledges is now around \$5,000,000 in addition to two campus sites totalling nearly 1,000 acres and other promised assistance.

"We must, and we eastern Methodists will, I am confident, keep faith with the people of Rocky Mount and Fayetteville," Dr. McLamb declared. "They are doing



REV. H. M. McLAMB

their promised part, and now it is up to us to keep our part of the bargain."

"Eastern Methodists," he said, "are going to be called upon for several millions of dollars for the greatest higher education program in their history." "What is going to make this endeavor a difficult undertaking," he pointed out, "is that the Conference must carry forward and even extend the many services and programs it is already rendering."

He said he expected, "that soon after July first a major fund-raising campaign for buiding purposes would be staged throughout the eastern Conference." "These funds will be above and beyond the regular budget," he said. "But the sustaining fund which must continue year after year is being set up as a regular part of the budget."

Walter Anderson of Raleigh, president of the North Carolina Conference Board of Evangelism, brought the chief inspirational message of the day. Basing his remarks on the 17th and 18th Chapters of St. John, he said, "that 'now the hour has come' for the most extensive evangelistic program in our history. Vision, prayer, and 'shoe leather'

are the three necessary ingredients for success," he said, "and of the three, perhaps 'shoe leather' is the most important."

The host churches for this year's conference were the Salem and Ebenezer churches near Goldsboro, the pastor of which is the young Rev. L. T. Wilson. The conference was held in the new Salem sanctuary. The two churches combined to serve a barbecue luncheon to over 400 delegates.

The Goldsboro District has over 100 churches and extends as a narrow block of territory almost across eastern Carolina. It includes Wayne, Duplin, and Greene counties and parts of Johnston, Wilson, Bladen, Pitt, and Lenoir counties. There are nearly 19,000 members in the district.

Prayer seemed to dominate this conference, as time and again the delegates took recourse to prayer. At one time the whole assembly engaged in a five-minute period of silent prayer. Prayer was given so much emphasis that one Methodist layman was heard to remark, half to himself, "My, we Methodists are becoming praying Methodists again." Several fervent "Amen's" came from all over the assembly room from time to time.

The subject of Church Extension came in for extended consideration. The Rev. James G. White, pastor of the Asbury and West Smithfield churches in Smithfield—both new Ten Dollar Club churches—described the church extension program which has been 'mothered' by Centenary Church in Smithfield. Dr. McLamb said that eight new churches have already been formed in his district and that he had in mind two more places where immediate attention should be given.

The usual reports of progress and plans were given by the standing committees, all of which indicated that the Goldsboro District is indeed moving forward. The Rev. W. D. Caviness, pastor of the Wallace Church, was re-elected secretary.

Next year's Conference will be held at First Church, Clinton. The conference was unusually privileged to have not one but two invitations. The other invitation came from Smithfield and the delegates "took a rain check" on its invitation.



CONFERENCE CHAMPIONS ATTEND CHURCH IN GROUP

The Rev. J. Edwin Carter, pastor, stands with the coach, student managers and members of the Andrews High School Girls' Basketball Team, winners of the Western Division in regular season play, and of the Smoky Mountain Conference title, February 23. They attended church together the next morning. They are, left to right, front row: Vickie Derreberry, Melva West, Madge Barton, Katherine Sursavage, Carolyn West, Gail Anderson. Second row: Wanda Moose, Mattie Angel, Ruthie Almond, Carolyn Evans, Martha Derreberry. Third row: Coach Ruth Hamilton, Student Manager Judy Babington, Sue Nichols, Student Manager Hugh Rayburn, Terry Slagle, Lyla Ferguson, and the Rev. J. Edwin Carter, pastor. Eight of these are members of the Methodist Church and members of the Senior Choir. Three are teachers in the Methodist Church School.

Miss Hamilton, coach, is superintendent of the Youth Division of Church School, and Adult Counselor of the Methodist Youth Fellowship. Judy Babington is MYF president, Mattie Angel is vice-president, Lyla Ferguson and Hugh Rayburn are co-chairmen of Christian Fellowship, Ruthie Almond is a subdistrict officer and Area Chairman of Faith in the local MYF.



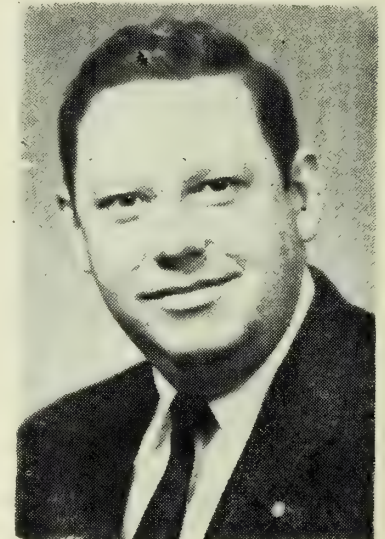
SALLY McLELLAND
Conference President



MILDRED HOLLIDAY
West Virginia
Leader—Family Activities



DOUGLAS CORRIHER
Brevard
Leader—Prayer



KENNETH FANSLER
Concord
Leader—Hymnology



ANNE ACEY
High Point
Leader—Folk Games



FRANCES BOONE
Kannapolis
Leader—Party Planning

YOUNG ADULT ASSEMBLY

Western North Carolina Conference

BREVARD COLLEGE

June 7, 8 and 9

Every young adult class in the Western North Carolina Conference should send representatives to this Assembly. The Assembly is designed this year to train leaders for local church classes and groups through informal fellowship and workshops. Young adults can obtain skills in the following fields: hymnology, prayer, family activities, planning social meetings, and in leading folk games. With fellowship activities, high moments of inspiration and learning skills from experienced leaders, our young adults will have a memorable week-end in the beautiful mountains surrounding Brevard College.

Assembly Program Highlights

FRIDAY EVENING AGENDA:

Opening of the Assembly at the Annual Conference Banquet to be followed by a business session where reports, goals and objectives will be considered.

SATURDAY AGENDA:

Saturday will be spent learning skills that will help young adults in your local church to live better a Christian life. To serve Christ in the redemption of our world, we need skill.

Hymnology: In this group, young adults will learn to worship God by using great hymns of our church, learn selection principles for using hymns that relate truth, and learn to plan activities where young adults can use hymns effectively.

Prayer: This group will be learning to pray in a meaningful way, noting the place of prayer in redemption, and finding guidance for personal, family, and public prayer life.

Family Activities: This is for those desiring to plan wholesome recreational activity for their family. They will learn how to plan family projects, and church-wide family programs.

Folk Games: This group deals with learning how to lead folk games so that friendliness remains the major aim, appreciating the tradition of the lovely folk melodies, and learning about cultural patterns from which these games originated.

Party Planning: This is for young adults who plan for social fellowship for classes and groups so that games and activities provide enjoyment and deeper understanding.

SUNDAY AGENDA:

Discussion groups on the main theme: "The Young Adult Group—A Redemptive Fellowship." What makes a young adult class a redemptive force in the local church?

At 11:30 the climax of the week-end is the Communion Service which will be conducted by Bishop Nolan B. Harmon this year.

TO REGISTER: See your minister.

The Significance of Suffering

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 26:26-29, 36-46

There are many kinds of suffering in the world and they are caused by a variety of conditions. Some are the result of physical weakness, others of mental distress; some from the forces of nature, others from evil men; some from our own self-indulgence and others from the sense of sympathy we feel for friends when they are suffering. The title of our lesson implies that suffering may not be without meaning. Indeed, it is the fact that it does have (or may have) meaning that makes it easier to bear.

Just as there have always existed many kinds of suffering, so there have been many explanations of it. In some religions, notably that of Buddhism, suffering is said to be caused by desire. To rid oneself of suffering, therefore, the remedy is to stifle or destroy all desire. In Judaism the great treatise on this subject is the Book of Job. The popular explanation had been that suffering results always from sin. Job rejects this idea in a long series of discussions with his accusing friends, but he never finds the answer. In the last chapters of this remarkable book he apologizes to God for even thinking he could fathom its mystery. In our lesson for today we have an account of Jesus' last meal with his followers and also of his sufferings in Gethsamane. It is the Christian faith that what Jesus suffered there, as well as later on the cross, is abiding meaning for all of us, if we can only see it.

In the memory selection "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt" (Matt. 26:39), we have a hint of the inner struggle of our Lord. Let us get rid of the notion of resignation here. Jesus was not quivering—he was accepting his marching orders! There is a fine old hymn which he hardly ever sing. It is by John Hay, and goes like this:

Not in dumb resignation we lift our hands on high;
Not like the nerveless fatalist, Content to trust and die;
Our faith springs like the eagle, That soars to meet the sun,
And cries exulting unto Thee, 'O Lord, Thy will be done.'

—From *Methodist Hymnal*, No. 467

The point is that once we have accepted the ideal of conduct or a course of action as the will of God, then we go on with whatever business is necessary to aid in its accomplishment. The suffering which may accompany such loyalty, while intense and painful, is incidental. We aren't here to

avoid suffering. We have other and more important missions than that! Any sort of teaching which implies that the main business of our faith is to bring happiness and peace of mind is sub-Christian. There is nothing in the New Testament that promises followers of Christ an easy road. Tradition says all the original disciples died martyr's deaths. Certainly, St. Paul had no easy time. The author of Hebrews in the 11th chapter pictures the hardships of the early church. And so we might go on. We are in grave danger of losing the heroic out of our religion. If we do, it won't be New Testament Christianity any more.



Steeple Echoes

By

T. R. JENKINS

In a book called *The Precious Secret* the author tells of his Negro nurse, Anna Maria Cecily Sophia Virginia Avalon Thesalonians, who taught him the value of a thankful heart. "I remember her," the author relates, "as she sat at the kitchen table in our house, the hard old brown hands folded across her starched wrapper, her glistening black eyes lifted to the white washed ceiling, whispering in her husky voice, 'Much obliged, Lord, for my vittles.'"

"I said, 'Anna, what is a vittles?'"

"It's what I've got to eat and drink—that's vittles."

"But," I objected, "you'd get your vittles whether you thanked the Lord for them or not!"

"Sure, son, but it makes everything taste better to be thankful!"

"After the meal she thanked the Lord again and then she said, 'You know, it's funny about being thankful—it's a game an old preacher taught me to play. It's looking for things to be thankful for. You don't know how many of them pass right by unless you go looking for them. Take this morning. I woke up and lay there lazy-like, wondering what I got to be thankful for now. And, you know, I can't think of a thing; and then from the kitchen comes the most delicious morning smell that ever tickled my nose. Coffee! Much obliged, Lord, for the coffee. Much obliged for the smell of it.'"

"There came a day when I stood by the bed on which lay the dying Anna. And I heard her last words, words uttered as her hands knotted in response to pain: 'Much obliged, Lord, for such nice friends.'"

We would do well to learn from this old Negro mammy. We are blessed with "ten million good gifts" from the hand of God. Should not we look up and say, "Much obliged, Lord, for the vittles!" As Izaak Walton once declared: "God has two dwellings: one in heaven, the other in meek and thankful hearts."

This doesn't mean the note of joy is missing from the Christian faith. Jesus bequeathed to his followers no material property, but he left them something else which was infinitely more precious. Said he "My joy I leave with you." And joy and happiness are not the same thing! Remember the book of Hebrews says "For the joy that was set before Him He endured the cross, despising the shame."

Lest the reader feel we have dealt in too light a fashion with the terrible fact of human suffering, we need to admit that not all of it can be so glorified as we have just pictured. But we need to be reminded that such parts of it that we can dedicate to God as discipline of our spirits can be transmuted into glory. And so our real and best prayers must always contain the attitude expressed in the words "Let Thy will be done through me—suffering or no suffering."

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LONG-DISTANCE EXCHANGE

One of the longest distance pulpit exchanges on record will take place from April 28 to May 19 when the Rev. Dr. Lowell M. Atkinson will preach at the Methodist Church in Durban, South Africa, and the Rev. Stanley B. Sudbury, pastor of that church, will occupy Dr. Atkinson's pulpit at the First Methodist Church, Englewood, N. J. The exchange is being financed by Mr. and Mrs. Charles C. Parlin, members of the Englewood Church, in the interest of promoting inter-continental understanding.

◇ ◇ ◇

A METHODIST SAID IT—

"Too many church buildings are now like mausoleums during practically six days a week and then come to life on Sunday. A concerted program of week-day activity must be worked out to use adequately the facilities we have to care for the millions in America and the millions more to come."

—BISHOP W. ANGIE SMITH

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ELIZABETH WHISNER, Editor

Mischief in the Great Green Wood

By MRS. LOUISE GOOSMAN

Chapter III

How funny Old Hoot Owl looked! The bump on his head when he hit the top of the hollow in the tree had caused his eyes to go crossed again, and he couldn't even hop in a straight line like the rabbits did. Every feather on his body and wings and tail stood straight out until he looked for all the world like a porcupine.

He hopped all over the place, from limb to limb in the tree, in a zig-zag path across the grass, and finally into the brook. Little Mischief laughed and laughed, but all the wood-folk who saw him were frightened and scurried away to hide.

The effect of the Hopping-Berries was beginning to wear off now (after all, he ate only three), and when Old Hoot Owl hit the water he began to come to himself. Grimly he waddled out of the brook, uncrossed his eyes, shook the water off his feathers, and with as much dignity as possible he made his way back to the hole in the hollow tree.

Little Mischief crept over to the hole to take one more look, but what he did not know was that one Hopping-Berry was still lying on the hole-sill. OOPS! His foot landed squarely on the squashy berry and he lost his balance. Down, down, down he fell, too fast to get his wings in action. Before he reached the ground he fell past a broken limb, and guess what! The tree was a good friend of Old Hoot Owl, so the limb reached right out and grabbed Little Mischief by the seat of his green pants and held him fast. There he was, his wings fluttering widely and his arms grasping nothing but air. He really was in a fix, and plead as he would, he could not get the tree to make the broken limb let him go.

He cried and called for his father, but Mr. and Mrs. Greenelf and the ten elf children were long since asleep by now, for it was well past sun-set. So there he hung—ALL NIGHT LONG!

At dawn Mr. Greenelf heard Little Mischief's cries and flew up to rescue him. And you can be sure that one badly frightened little elf resolved that never again would he give Hopping-Berries to anyone.

So time passed. Mr. and Mrs. Greenelf went about big elf business, the ten elf children played their games, and Little Mischief played his tricks.

Finally Little Mischief grew to be just as long as your middle finger, and decided that he was big enough to go out into the world and seek adventure. Mrs. Greenelf was sad when he told her this, for in spite of all of his mischief, she loved her youngest son and was sorry to part with him.

Nevertheless, she wove him a little satchel out of two blades of grass, put his

toothbrush, comb, and extra green suit into it, and gave him her blessing. Just before he flew away she put a lightning-bug in his pocket so that he would never be lost in the dark.

Then Mr. and Mrs. Greenelf and the ten elf children bade him farewell, and away he flew—away from the Great Green Wood and out into the big world to seek adventure. He felt so grown-up and important that he knew the name "Little Mischief" would no longer do, so right then and there he decided to change his name to "Mr. Mischief." He headed straight for Goldenrod Meadow, and as he flew he sang a gay song, keeping time with his wings:

"I'm flying away from the Great Green Wood,
For I can't behave like a good elf should.
I'm Mischief by name and mischief by trade,
A naughtier elf never was made!
My elf mind is busy all night and all day
Planning tricks that I'm going to play
On the Human Beings, and wood-folk too.
So keep your eyes open! The next may be you!"

(So—Mr. Mischief has flown away for a while. But he'll be back. And when he comes, you can be sure he'll be up to some sort of MISCHIEF.)—THE EDITOR.



TONGUE TWISTER

Here's an old fashioned tongue twister that your mothers and fathers used to get tangled up on. We suggest you see how fast you can say it without getting your tongue twisted.

"Peter Piper's peacock picked a peck of pickled peppers. Now if Peter Piper's peacock picked a peck of pickled peppers, where is the peck of pickled peppers that Peter Piper's peacock picked?"

O dear, how funny you looked, trying to get all that straight. But keep on practicing, and then get some of your friends to try it.



HOW SOON SHOULD YOU LEARN TO SAY "NO"?

By ERNEST C. DURHAM

Very early in life, the child who is well-trained begins to know the difference between what is right and what is wrong. And then, saying "No" to some things, as well as "Yes" to others, begins to become a fixed habit of life.

That is the reason why one of a certain group of four young people said what she did when they went into a place where sandwiches and many kinds of drinks were served. The waiter came over to their

table and asked what they would have. One of the boys immediately said to the waiter, "We'll take four glasses of beer, please."

"No beer for me," said one of the two girls very positively. "Make mine an orangeade."

It took courage for her to say that, no doubt, but as soon as the words were spoken, she attracted the attention of all the people in the place. Their countenances proved that they were impressed by the girl's firm answer. They knew she was a girl of character.

No young person is ever despised for choosing what is right in preference to what is wrong. Learn early in life to say "No" as well as to say "Yes." It will give you self-confidence, and will help other people choose what is right.



CHUCKLES

Mother was attempting to bring about reconciliation. "Now, Janie," she said, "Bill says he's sorry he broke your doll, so I want you to make up with him."

Jane looked thoughtful. "All right," she finally agreed. "I'll forgive him, but—how about letting me take a sock at him first?"

—From *Biblical Record*



BIBLE QUIZ

(Writers of the Bible)

- 1 He was a tax collector, who after his conversion wrote one of the four Gospels.
- 2 He was the greatest poet of the Bible and one of the greatest that ever lived.
- 3 One of his books is the most remarkable collection of practical wisdom ever made.
- 4 The most brilliant of all the Bible writers, with the surest and fullest vision of the Messiah.
- 5 He wrote more books of the Bible than any other writer, and all are in the form of letters.

Answers to Last Week's Quiz

1. Ox—Isaiah 11:6-9
2. Dog—Matthew 7:6
3. Lions—Daniel 6:16-23
4. Hog—Leviticus 11:7-8
5. Camel—Mark 1:1-6

A REAL NEED

A story that is not timely now, as it belongs to the summertime, when people were taking their holidays, tells how a man, with his wife and children and luggage, stood outside the railway terminus where a train had just left them, and said, "I wish you brought the piano with us." "What a ridiculous thing to say," said his wife. "Why do you want the piano?" "Only because the tickets are on it," he replied.—*Methodist Recorder*.

Advocate Library Given Valuable Historical Material

Through the kindness of Dr. W. A. Betts, Greensboro, the **ADVOCATE** has received copies of the journals of the NC Conference dating back many years. These will be added to the growing historical library in the offices of the Board of Publication at 129 W. Gaston St., Greensboro. Among other publications given by Dr. Betts is a copy of the first annual publication of the Historical Society of the North Carolina Conference, dated 1897.

◆ ◆ ◆

ROBERT G. MAYFIELD, general secretary of the Board of Lay Activities, Chicago, received the honorary Doctor of Laws degree from Illinois Wesleyan University, Bloomington, Feb. 20.

OPPORTUNITIES

Five cents a word each insertion. This rate applies only to non-commercial advertising. For rates applying to commercial firms write Jacob's List, Clinton, S. C.

AT LAKESIDE LODGES, Lake Junaluska, N. C. more motel rooms are now being built, some private shower bath rooms installed at Lower Lakeside, double-deck beds replaced with single beds in Upper Lakeside and other general improvements are being made.

ATTENTION PASTORS AND DELEGATES to the Annual Conference at Lake Junaluska: **BROOKSIDE**: Rooms \$2.50 to \$3.00 with private or connecting bath. Near Cafeteria. Mrs. Ray Robinson, 181 Newfound St., Canton, N. C.; **PROVIDENCE LODGE**: Rooms & Meals \$4.50 to \$5.00 per person daily. (Groups \$3.50 per person for week or weekend retreats) and **SUNSET COTTAGE**: Rooms and Meals \$5.00 to \$6.00. (Adjustment for meals taken at banquets). Write: Mrs. I. L. Roberts, 427 S. Race St., Statesville, N. C.

Subscriptions Received Since Last Report

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Doub's Chapel, R. L. Wilkinson	44
Powellville, Vassar Jones	15
Winstead, E. E. Edmond	50
Center: Concord, H. C. Houck	20
Selma-Selma, Matt R. Gardner	22
Trinity-Fairmont, J. D. A. Autry	130
Tabernacle-Walstonburg, E. C. Maness	21
Rowland-Rowland, M. R. Chambers	74
St. John's-Gastonia, J. R. Cooke	30
Ebenezer-Lexington, C. V. Hanson	47
Trinity-Charlotte, D. Edwin Bailey	182
Covenant-Gastonia, G. W. Bumgarner	206
Wesley Memorial-Columbia, J. M. Carroll	66
Mt. Zion, G. C. Kinlaw	10

INDIVIDUAL

Trinity-Lexington, Robert M. Varner	25
Central-Asheboro, A. M. Smith	10
Main Street-Albemarle, H. R. Jordan	35
First-Oxford, R. S. Harrison	12
Murfreesboro, Van T. Crawford	11
Bethesda-Tabernacle, Geo. Culbreth	19
Hudson, O. L. Robinson	17
Mt. Hermon, O. L. Robinson	13
First-Siler City, E. L. Hillman	10
Highlands, Carl Dennis	22

In Memoriam

Five cents a word. Please count your words and send remittance when sending your copy.

CLAUDE S. MOORE

About two o'clock a.m. on the morning of March 6, 1957, in the stillness of the night, the physical machine, which for sixty-five years had housed the body of our beloved teacher, Claude S. Moore, fell apart, but thanks be unto God, his gentle spirit went away to meet God.

In no sense of worldly valuation would he have been classed as great but when we contemplate the character of his associates and his daily life, we begin to have a different value of his worth, for his constant and most intimate companion was the Son of God. He was at home in God's presence for like Nathaniel of old, whom Christ called from under the fig tree, he was without guile, and knew Christ as his personal Saviour. If we were to enumerate his highest traits, we would have to say that he was as honest as the day, as trusting as a child, as loyal as a true soldier,

and a born-again Christian, and he went forth from this world unafraid hand in hand with God.

For over thirty years, he was a faithful and devoted member of West Market Street Methodist Church and was teacher of Ireland Bible Class.

Therefore, be it resolved:

First: That while we sorrow in the going away of our beloved brother, Claude S. Moore, and our hearts are heavy because he will not meet with our class again in person, we are comforted by the presence of his spirit and the blessed assurance that he will spend eternity in Heaven with the One, Jesus Christ, who gave His life a ransom for all of us who believe on His name.

Second: That we extend to his bereaved family our heartfelt sympathy with a prayer that God, in His infinite goodness, will some day complete his family circle around the throne of God in Heaven.

Third: That a copy of these resolutions be sent to the family, a copy spread upon the minutes of Ireland Bible Class, and a copy be sent to the North Carolina Christian Advocate for publication.—Resolutions Committee of Ireland Bible Class, A. C. Davis, chairman.



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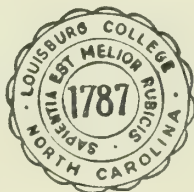
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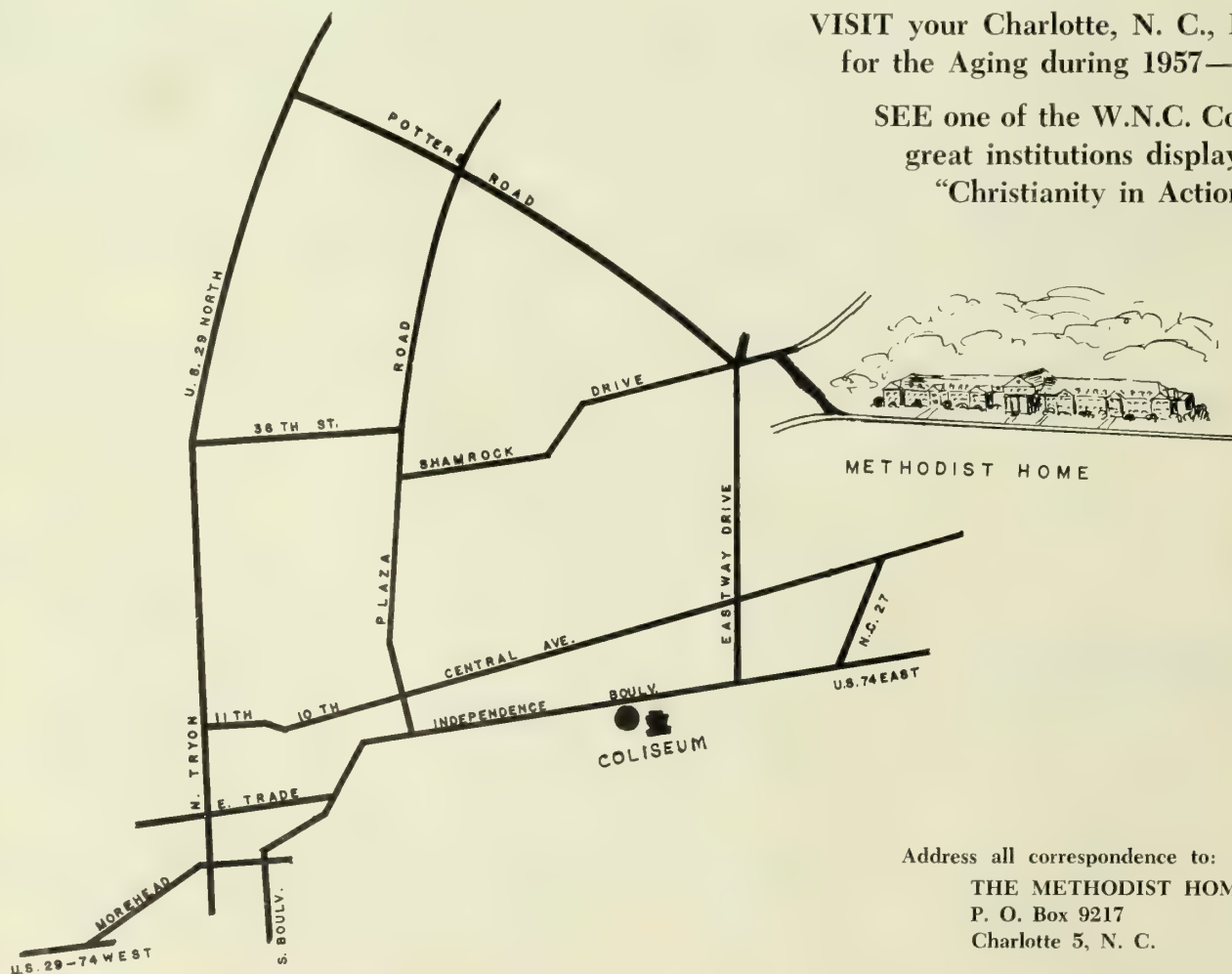
Within the walls of its main building, coupled with the apartments and cottages, the Home is now serving a total of 178 senior citizens.

A total 1957 Mother's Day offering of \$116,000.00 is needed to mark the Home's obligations "Paid in Full." This amount includes \$81,000.00 for current supplementary Care; the remainder to cover capital improvements made this year, plus retiring all the remaining bank indebtedness incurred in the construction of the last wing.

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NORTH CAROLINA

Christian Advocate

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April 4, 1957

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Number 14

—Religious News Service Photo

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When the tulips bloom in the backyard garden and the homecoming cardinal sings in the apple tree; when the days grow longer and the sun shines brighter, and little boys go wading down around the river; when gray skies give way to blue and the air is filled with fragrance from the apple blossoms—then it's Spring.



People, Places and Events



THE REV. AND MRS. RUFUS H. STARK of Leasburg Charge announce the birth of a son, Walter Goodwin, on March 21.

THE REV. AND MRS. H. CLAUDE YOUNG, JR. of Hayesville, announce the adoption of an infant son, James Garland, born Dec. 21, arrived on March 18.

GERALD SWEETZ, a member of Silver Springs Church, was chosen as the most valuable player of the Cleveland County Basketball Tournament recently.

THE EDITOR was the speaker at the Ladies' Night at West Burlington Church recently, where the Rev. W. A. Tew is pastor.

THE REV. F. E. HOWARD, pastor of Newlyn Street Church, Greensboro, assisted the Rev. Paul M. Dennis, in a revival at Pelham Church, near Greensboro, March 24-April 3.

DR. E. C. FEW, superintendent of the Greensboro District, will preach at Newlyn Street Church, Greensboro, each night, Monday through Friday, during Holy Week, assisting the pastor, the Rev. F. E. Howard.

MRS. S. F. NICKS, ADVOCATE agent for Hillsboro Church, sent in a list of 87 subscriptions to the paper. (The editor wishes to commend Mrs. Nicks and all other faithful ADVOCATE agents who have made the campaign this year a success.)

WESLEY HEIGHTS CHURCH, Charlotte, was host to Dr. O. L. Simpson, editor of publications for the Office of Promotions, Chicago, recently when he gathered material on their observation of the Week of Dedication. Pictures were taken which will appear in church publications later. The Rev. Jerome Huneycutt is the pastor.

DR. WILLIAM R. LOCKE was elected president of the Scholastic Honor Society of High Point College, at the first meeting recently. Dr. Jerome Smith was elected vice-president. This society is an organization whose standards and procedures are almost identical with Phi Beta Kappa, the national scholarship fraternity. It is open to both faculty and students of the college who have demonstrated outstanding academic abilities.

THE REV. C. FRANKLIN GRILL, pastor of Burgaw Church, offers his services, without remuneration, to any small church in need of assistance in a fund-raising campaign. He plans to spend his vacation, the first week in May, in this manner. Mr. Grill has held several successful fund-raising campaigns for building projects. His plan includes a morning service on Sunday, an organization of the workers and direction of an every-member canvass. He will assist in the visitation and help meet the financial goal. Any church needing his services should contact him at Box 178, Burgaw, N. C.

PLEASANT GROVE CHURCH, Seaboard, has increased its subscription list to fifty during the recent campaign, according to the report of the pastor, the Rev. Robert S. Gibson.

NEWPORT CHURCH, where the Rev. Ralph Flemming is pastor, is planning for a new sanctuary to be built some time during the next year. Architects drawings have already been prepared.

THE REV. DR. HENRY HITT CRANE of Detroit and the Rev. Paul Carruth of Tabor City were guest speakers at Greensboro College this week. Mr. Carruth spoke on Tuesday and Dr. Crane on Thursday.

If your church has discontinued the Every-Family Plan, please hand your subscription to the pastor or agent as soon as possible. The price for individual subscriptions remains at \$2.50 per year, but we do not know how long it will be possible to maintain this price. Renew now and take advantage of the present low rate.

DR. J. E. PRITCHARD, former editor of the *Methodist Protestant Herald*, was honored by a citation from the Asheboro Ministerial Association recently. The citations recounted the many achievements of Dr. Pritchard, who came to the Asheboro area in 1925 as pastor of Central Methodist Church. He has served as a trustee of High Point College for the past 23 years. In 1938 he was elected president of the North Carolina Conference of the Methodist Protestant Church and served for two years in this capacity.

AN EARLY COMMUNION SERVICE will be held each Sunday until Easter in First Church, Charlotte, under the direction of the pastor, the Rev. Kenneth Goodson. Two services will be conducted each Sunday morning, with the first one at 9:15, for the benefit of Church School Workers. There will be a second communion service at 10:15, just prior to the morning worship service. The Rev. Lloyd D. Thompson will be in charge of the services, assisted by the other ministers of the church. Dr. Goodson will preach each night during Holy Week.

THE REV. PAUL WILBURN TUCKER, retired member of the WNC Conference, died March 21, at his home in Marion. Mr. Tucker, who was 83, had served churches in North Carolina for fifty years, was presiding elder of the Marion District of the M.E. Church, 1933-37, and served as pastor of First Church, Marion, for one year. After his retirement, he made his home in Marion. His appointments included a term as presiding elder of the Waynesville District, and pastorates at Granite Quarry, Albemarle, Kannapolis, Newton, Lenoir, Morganton, Lincolnton, and Elkin. Surviving are two daughters, Mrs. Dewey Stovall of Waynesville and Miss Janie Tucker of Marion; and a son, Harold, of Winston-Salem.

VANDERBURG CHURCH, on the Shepherd Charge, Statesville District, is building ranch-type parsonage which will cost \$20,000. The pastor, the Rev. O. C. Loy, expects to move in by June 1. Vanderburg has requested that it be made a station the next Conference session.

THE EDITOR was the guest of First Church, Morehead City, on March 2, speaking at both morning and evening services, on the invitation of W. B. Chal, chairman of the board. On Sunday afternoon he attended the Christian Workers Training School at Ann Street, Beaufort.

RICH SQUARE CHURCH, Rocky Mount District, will conduct a Holy Week revival to be conducted by the Rev. Eugene Pucell, pastor of Ahsokie Church. Services will begin on Palm Sunday evening and will continue through Good Friday, according to an announcement by the Rev. Ralph W. Pritchard, minister.

PLEASANT GROVE CHURCH, Thomasville District, is planning a 12-hour Prayer Vigil on Saturday, April 13. On Sunday, the 14th, a week's revival will begin with Dr. C. H. Rozzelle of High Point College as preacher. This congregation and their pastor, the Rev. C. A. Rhinehart, extend an invitation to the public to worship with them in these Holy Week services.

INVITATIONS were sent out to 150 lay speakers participating in the NC Conference No Silent Pulpit campaign to meet at the Methodist Retirement Homes for buffet supper on March 18. (The editor was invited also, but was unable to be present.) The supper was furnished by Raleigh layman who wished to be anonymous, but whose name could be guessed.

THE REV. ROBERT M. HARDEE has sent a letter to all members of the WNC Chaplain's Association, asking that members of the association contribute \$10 each to the fund for installing a kneeling desk before the roll of honored dead in the Memorial Room at Lake Junaluska Chapel. Contributions should be sent to the Rev. C. Jerome Huneycutt, 205 Grandin Road, Charlotte 8, N. C.

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... EDITORIAL ...

You Can't Hold Back the Dawn"

Christianity's achievements, so often taken for granted in the modern world, are summarized in "You Can't Hold Back the Dawn," an Easter message of hope and courage, by Dr. Clarence W. Hall in the April *Reader's Digest*.

"Christianity," he writes, "is primarily a religion of the dawn—a religion that addresses itself not to the dead past and its failures but to the vibrant future and its potentials."

Do you think this faith has been a failure? he asks. Look at a few achievements:

It has fought and won over slavery.

It has shaken the systems of caste and class, and helped us toward whatever religious, social and political liberty we enjoy today.

It gave sanctuary to education in the dark ages when culture otherwise would have died.

It has gone into every field of human distress. It has brought prison reforms. It has built hospitals, orphanages, asylums.

It has given the laboring man dignity, elevated womanhood, abolished infanticide.

It is everlastingly at war with every power that rides roughshod over human rights.

Dr. Hall takes the title of his message from the conversation of a Christian Arab with whom he talked while waiting restlessly to attend a sunrise Easter service in Bethlehem.

"Never fear, my friend," said the man. "The day will come. You can't hold back the dawn."

Gentlemen, Be Seated

A picture in another church magazine shows a remodeled new church with a very unusual chancel.

We looked at it twice and rubbed our eyes, for we could hardly believe what we saw. There, in front of a nice dossal curtain was an overstuffed settee, seemingly topped by two candles and a cross.

There must be something wrong with the symbolism here, or surely that congregation did not mean to thus enthrone the pastor and suggest that the chief duty of the minister was to sit in lordly majesty, lit by candles!

Of course, our eyes may be playing tricks, but, if we saw what we thought we saw, we can't help thinking that it would have been much better to place the pastor in a less conspicuous spot where the congregation need not be given the idea that he was a direct descendant of King Tut, enthroned in splendor.

And, anyway, there's too much sitting down in church already.

It's Your Move

Checkers is a game which requires concentration and the ability to see ahead, to forsee your opponent's next move and, if possible, take advantage of it. For most of us, life is not merely a game of checkers—it is a mad scramble for existence, with no forethought or planning for the future. The one similarity between life and checkers is that, in both cases, it's often "your move."

The best of checker players often gets into a position where

he has to plan for the final move. So it is with life. Will our span of existence end in nothingness? The skeptic says it may, but the Christian says that he knows where he is going and he will stake his future on the outcome of that last move. But in life, as well as in checkers, the final move is but the result of the first few movements; start wrong and you'll end up wrong unless a miracle occurs.

The game of checkers is not for the impatient man, and we once saw a match that lasted an entire day. The game was played in the village barber shop, where all the loafers in the town congregated daily to watch the game between Uncle Press and Bill Winkler. They moved so slowly that finally most of the spectators got tired and went home.

Uncle Press would scratch his head and sigh, and then put out a tentative finger toward the board, only to take it back again and rub his whiskered chin. When he would finally move, the watchers would heave a sigh of relief.

It was long after suppertime when the game was finally over. With a lightning pounce, Bill Winkler captured his opponent's last king and Uncle Press had to acknowledge defeat.

The old man leaned back in his chair and yawned. "Well, Bill," he said, "if I'd a knowed you'd a done what you *did*, I never would a did what I *done*."

Which sums it up pretty well—for checkers, and for life.

Let the Cat Turn Around

Bishop Nolan B. Harmon, in a sermon at the Evangelistic Rally in High Point recently, told a story of the time when someone criticized the unconventional evangelist, Sam Jones, for being too rough on people. "You rub the cat the wrong way," said the man. To which Sam replied, "Well, let the cat turn around."

A preacher or an editor who never rubs somebody the wrong way will never generate any static electricity—nor create any sparks.

After all, the thing we need most is to help people turn around and start in the other direction. But if we don't know the way, we needn't bother to give directions.

Guest Editorial

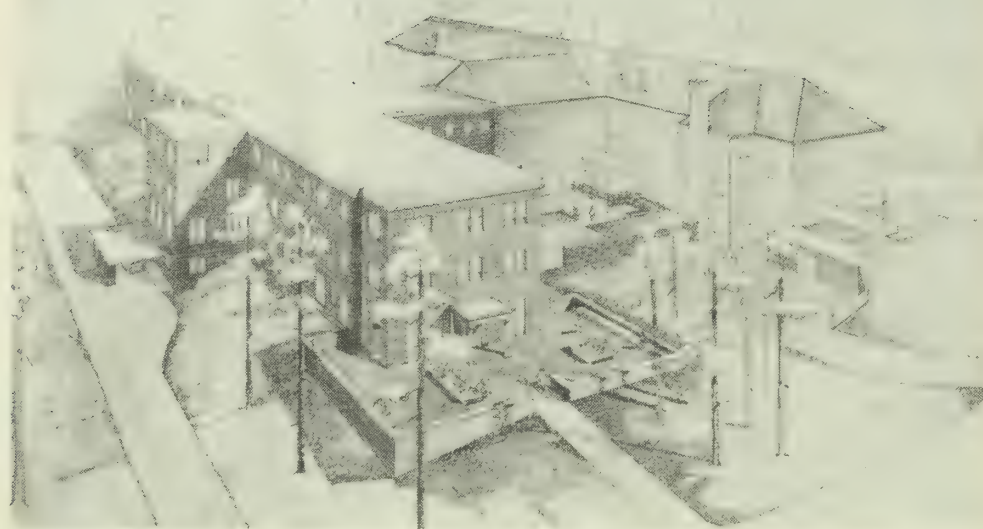
LEADING TO A QUESTION

One of the greatest revivals of religion known in Manchester and its neighbourhood took place during the two years' ministry of John Furz, one of the early Methodist preachers. His autobiography tells of a woman living about ten miles from the city who borrowed a neighbour's shoes to walk there "to find the Lord."

"She came to Manchester on a Sunday," says Furz, "but knew not where to go. Seeing a gentleman walking in the marketplace, she went to him and asked, 'Where is it that people go to find the Lord?' He said, 'Among the Methodists, as far as I know.' She asked, 'Where are they?' He answered, 'Come and I will show you.' He brought her to the passage that leads to the preaching-house, and said, 'Go in there.' Thomas Woolfinden came to her, and asked what she wanted. She said, 'Is this the place where people find the Lord?'"

And there, "about the middle of the sermon, she cried out, 'Glory be to God, I have found the Lord,' which she repeated over and over, being filled with joy unspeakable." And now after repeating that story, I have only this to ask: is it probable that a visitor to your town, asking the question of that woman, would be sent to the Methodists? If not, why not?

—Methodist Recorder



A \$500,000 expansion program to start in late summer is being planned by the North Carolina Conference Methodist Retirement Home at Durham. The addition will be a companion building to the present one, the two units to be connected in the middle, the whole plant then forming an "H." The new unit will increase the Home's capacity from 40 to 125 members. It is now filled to capacity and Supt. J. F. Coble reports an average of three new applications each week. The above drawing shows the present and proposed units, the proposed building being at the right.

Methodist Retirement Homes to Expand

By DALLAS MALLISON

A \$500,000 expansion program which will double its capacity and provide a million-dollar-plus plant at the Methodist Retirement Homes, Inc., in Durham has been approved by the Board of Trustees of the Home, it is announced by the Rev. J. F. Coble, superintendent.

Coble said that the architect's plans for the additional unit have been accepted and it is expected that the contracts will be let in July or August following the annual session of the North Carolina Conference of the Methodist Church which sponsors and supports the Home.

"The new unit will be a fireproof, three-story building which will provide living quarters for 85 members and other facilities," he said. It will include a 30-bed hospital with a full-time staff. When it is completed the plant will form an "H."

The Home was opened on September 1, 1955, with 13 members. It is now filled to capacity with 40 members. Every section of eastern and central Carolina is represented in this membership. All nine districts in the conference are represented.

"Our board is launching out on an ambitious program as a venture in faith," the superintendent said, "but we are confident that the people in our conference area are ready and will stand behind us in this endeavor."

Long a dream of many ministers and laymen throughout eastern and central Carolina, the Home is owned and maintained by the North Carolina Conference of the Methodist Church. Located on a 36-acre site adjacent to Duke University campus, it has ample room for future development.

Of the 40 members now at the Home, 34 are women and six are men. Their average age is nearly 79, the oldest being 90 in May and the youngest being 65 which is the minimum age. As the Home grows older this maximum is sure to greatly increase,

and in time there will be many 90-year-old persons at the Home.

The 34 women present an interesting lineup. Seven are widows of ministers, one is a minister's wife, eight are spinsters, and the remaining 18 are widows of men who were not ministers. Three of the women are daughters of Methodist ministers. One woman is the widow of the late Walter Patten, former president of Louisburg College.

There is one couple living at the Home. This is the Rev. and Mrs. Olmstead K. Hopkins who spent over thirty years as missionaries in Cuba. For the past 13 years they have made their home in Durham and are members of Trinity Church there.

The six men also present an interesting picture. Beside Brother Hopkins, a second minister is the Rev. N. B. Strickland of Lumberton. Brother Strickland served for many years as a member of the N. C. Conference. Brother Hopkins is a member of the Georgia Conference.

The men include Joseph Stinespring, father of Dr. William Stinespring, who is professor of Old Testament at Duke Divinity School. He was formerly a prominent merchant in Virginia.

Another man who spent many years in eastern Carolina as a food broker and wholesale grocery merchant is Brother T. C. Etheridge. He was prominent in the political life of his section and knew not only leading eastern N. C. business figures intimately but was a confidante of several Third District congressmen.

Coming to the home from Gibson and Hamlet is Brother J. B. McKeithan, formerly a mortician of the southeastern section from which he came. He was a member of the Gibson Methodist Church when he came to Durham to live at the home. The sixth man is Brother George G. Wilson of Henderson. He never married and he

spent a lifetime as a postal employee in his town.

The women include two lifetime farmhouse mothers at the Methodist Children's Home in Raleigh. They are Mrs. Catherine Bradsher and Miss Kitty Foster.

There are several handicapped and blind persons at the Home. Two ladies are totally blind. One is Miss Gertrude Fisher, who spent nearly fifty years as a music teacher at the State School for the Blind in Raleigh. She is a member of Edenton Street Church. The other is Miss Vallie Mae West, a graduate of Woman's College at Greensboro and the State Blind School. She spent many years as secretary to Dr. Roma Cheek who the latter was executive secretary of the N. C. State Commission for the Blind in Raleigh.

Two ladies have become expert in the use of walkers. One is Mrs. Mozella Perry of Durham. She is the daughter of the late Rev. George Perry of Chatham County. Mrs. Allen devoted a lifetime to making dresses and hundreds of women in the section had their bridal gowns made by her. The other is Mrs. Anna Rives of Bethel who after her druggist husband passed away, operated her own florist business.

Three of the lady members devoted a lifetime to the teaching profession. Miss Hallie Fuller of Oxford taught over twenty years in the public schools of her section. She is a graduate of the 1900 class at Louisburg College.

Another of the ex-teachers is Miss Irene Ellis of Cary who spent over fifty years in the teaching profession, 40 of which were in the Cary High School. This was the first public high school to be established in the State. The third teacher is Miss Gertrude Fisher, the blind teacher of music at the State School for the Blind in Raleigh.

Mrs. Lucie Royall of Cary, who is the oldest member, will be 90 in May. She is the widow of the late Rev. V. A. Royall. For nearly fifty years "Miss Lucie" was known and beloved by the citizens of Cary as their postmistress.

Mrs. C. A. Jones, 65, is the "baby" of the family at the Home. She comes immediately from Fuquay Springs in Wake County and is the widow of the late Rev. C. A. Jones of the N. C. Conference. Her son-in-law is the Rev. J. C. Chaffin, is now stationed at Dukes Chapel near Durham.

There are two sisters at the Home. The sister of Miss Gertrude Fisher—the blind teacher from the State Blind School—is Mrs. Mollie Fisher King, widow of the late D. J. King who was a truck farmer at Roseboro. There were ten children in the family, of which only three daughters are living. The third living sister is a Mrs. H. who is the mother of ten children.

Miss Kitty Foster, one of the farmhouse mothers at the Children's Home, spent several years in Bridgeport, Conn., where she became a close personal friend of the famed blind singer, Fannie Crosby. She also served as a hat model for some time.

Every one of the 40 members of the Home has an interesting story to tell. Telling this generation with the past one, two, their lives reveal much of life as used to be in old Carolina.

God's Highway Patrolman

By WEBB GARRISON

Many poets have sung about the highway along which pilgrims trudge toward the City without Foundations. More than one wit has quipped that this, more than any other freeway, needs the zealous services of a friendly, helpful police officer.

Officer Paul H. Alexander, of the California Highway Patrol, took the idea seriously. After seventeen years on the highways, in 1953 he exchanged his uniform for a robe and stepped out of his patrol car into the pulpit of the community Methodist Church in Imperial Beach.

"It was quite an adjustment for all the family," confesses Olive Alexander. "But after just three years as a minister's wife, I can't think of anyone with whom I'd even consider changing places."

"Since we answered God's call, ours have been full lives. Never before have either of us known such real joy and satisfaction as we've had from serving God among the wonderful people to whom he has sent us."

Some veteran church workers would have thrown up their hands in dismay at the problems faced in Imperial Beach. Located in San Diego County, it is the southernmost beach in the state. Like any resort town, it has big seasonal variations of population. Nearby Naval installations are so prominent in life of the region that most constituents of the church spend only a few months in residence.

Fifty persons appeared to hear Paul Alexander the day he preached his first sermon. "It was a thrilling, but a humbling experience," he recalls. "Many times since then, as I have stepped into the pulpit, I have been struck by the enormity of the calling." With even more zeal than he had in helping keep highways safe, the new minister dug into the task of guiding men and women in their religious quest. Membership of his flock has grown from 90 to 235. In a community of young families, the church serves a large number of non-Methodist children. So church school attendance averages about 140% of the church membership.

Problems in staffing the various programs of the church are obvious. "In a sense," says Pastor Alexander, "We face some of the same difficulties that confront military families themselves. There are many moves, long separations, and a rather unsettled way of life."

Still, the ex-patrolman feels he is specially privileged to serve a congregation made up of military families. He remembers his own hitch in the Navy, twenty years ago. Though the sting of it has long been forgotten, he can't quite erase the memory of the way folk in some of the "iceberg" churches gave the cold shoulder to service personnel.

So Mr. Alexander has found a special thrill in working with young men in uniform, their wives and children. Many of them enter into the life of the church

almost as soon as they move to the community. Others have been won to the claims of Christ and the church in spite of having no established interest in religion upon assignment to San Diego.

Lack of formal training and education proved something of a handicap to Paul Alexander when he first began service in his new role. But he has studied by correspondence and has attended two sessions of a special summer school for Approved Supply Pastors. Now held annually in regional training centers, these schools are open to pastors who enter the ministry without adequate academic background.

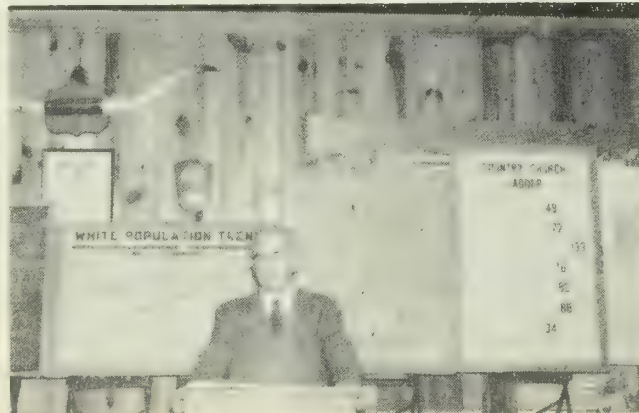
"Brother Alexander's record actually says something to Methodists in every section of the nation," says Dr. J. Richard Spann, who administers the program of in-service training for the General Board of Education. "Here is an eager and dedicated man who wanted to offer his talents to God through The Methodist Church—but was keenly aware of his limitations. He has greatly increased his own capacity to serve through his work in the course of study."

"Few congregations will ever have veteran patrolmen as their spiritual shepherds," concedes the Nashville educator. "But every congregation served by an Accepted Supply pastor will profit from helping him attend the summer school that serves his region. In a sense, every Methodist pastor is one of God's patrolmen. Let's do everything we can to help them do a better job in their districts of life's highway!"

Meeting at Rocky Mount recently, the joint session of the Long-range Planning Committee, the Commission on Local Church Emphasis, and the Commission on Town and Country Work heard Bishop Paul N. Garber discuss the problems and opportunities in the North Carolina Conference.

The above picture shows (left) Mr. Roy L. Turnage, Jr., one of the speakers, and Bishop Garber (right) looking at the chart, "Country Church Ladder."

The chart is a seven grade ladder, showing the number of country churches on each scaled rung. The middle rung shows the number of churches which are stagnant; the rungs above middle show, in three grades, the number growing; the rungs below middle show, in three



grades, the number declining. The chart is based on the booklet, "Country Church Ladder," by the Rev. Aaron G. Tyson, of Kittrell, N. C.

Mr. Roy L. Turnage, Jr. of Ayden, N. C., is director of Field Work for the Commission on Town and Country Work, and is devoting his full time to assisting in the work of turning declining country churches into growing churches.

Below is pictured the Rev. Key W. Taylor of South Mills, chairman of the Commission on Town and Country Work, as he spoke at the meeting, giving an analysis of the rural church problem in the North Carolina Conference and suggesting pathways to progress in this field.

National Leader Visits Charlotte District

Dr. Oscar Simpson, executive secretary of the Central Promotional Office of the Methodist Church in Chicago, spent the Week of Dedication in the Charlotte District of the Western North Carolina Conference. He came to observe the program of the Week of Dedication in local churches, and to see first hand what was happening in the conference that has been either first or second of all the conferences in Methodism in the Week of Dedication offering each year of the last quadrennium. In his visits to the churches in the Charlotte District Dr. Simpson took pictures to use in next year's Week of Dedication publicity.

On Monday of the Week of Dedication Dr. Simpson visited Dilworth Methodist Church, where the Rev. Ernesto Vasseur, a Crusade Scholar of Emory University, spoke. Mr. Vasseur was formerly pastor to the Spanish-speaking congregation in the beautiful University Church in Havana, which was built with Week of Dedication Funds.

On Wednesday Dr. Simpson visited the Grace Methodist Church, of which the Rev. Robert Crawley is pastor. On Thursday he visited the Myers Park Methodist Church, Dr. C. C. Herbert, Jr., pastor.

Friday was spent at the Benton Heights Church, in which a charge-wide Week of Dedication Rally was held. This culminated a full week's program in the three churches of the Benton Heights Charge of which the Rev. Lee Blackwelder is pastor.

On Sunday morning Dr. Simpson visited the Wesley Heights Church in Charlotte, where the Rev. Jerome Huneycutt is pastor.

Highland Church, Raleigh, Breaks Ground for First Unit



Left to right: S. Ralph Hardison, trustee; Thomas A. Collins, exec. sec., N. C. Board of Missions; the Rev. J. W. Page, vice-pres., N. C. Conf. Board of Missions; the Rev. Brooks Patten, pastor; the Rev. R. Grady Dawson, district superintendent; Bishop Paul N. Garber; the Rev. W. A. Cade, Chm., Site Committee, Raleigh Board of Missions and Church Extension; Dr. Thurston J. Mann, chm., the Official Board, Highland Methodist Church.

Seen above are some of the participants at the groundbreaking for the first unit of Highland Church, located on Ridge Road, Raleigh, recently, when Bishop Paul N. Garber and the Rev. R. Grady Dawson, district superintendent, turned the first shovel of dirt for the construction.

The Rev. J. W. Page and the Rev. Thomas A. Collins represented the North Carolina Conference Board of Missions and Church Extension. Dr. W. A. Cade broke ground for the Raleigh Board of Missions. For Highland Church, the pastor, the Rev. Brooks Patten, Dr. Thurston J. Mann, Dr. W. W. Austin, Mr. S. Ralph Hardison, and Mr. L. G. Weaver represented the official board and congregation. The chairmen of the committees on the building program broke ground for their groups. The Rev. James W. Ray, secretary of the Raleigh Ministerial Association, brought the good wishes of the association.

The service marked two-and-a-half years since the congregation was organized on July 21, 1954. The church now has a membership of 240, with 360 enrolled in the church school. It is fully organized in all departments, with an active Methodist

Youth Fellowship, a Woman's Society of Christian Service, and Methodist Men's Club.

The first unit of the building program comprises the fellowship hall, with kitchen, and five classrooms. Harold E. Wagoner, one of the nation's foremost church architects, designed the building plan. The next phase of construction will include the Administrative wing and chapel. The main educational buildings and sanctuary will come later. The building includes 8,700 square feet of space, at an approximate cost of \$100,000.

The young congregation will continue to meet in the Frances Lacy Elementary School on Ridge Road until their building will be completed in November.

Two Hundred Attend Training School at Ann Street, Beaufort

More than 200 persons were registered at the opening session of the Christian

Workers School held in Ann Street Church Beaufort, March 24-26. The school was under the direction of the Rev. Ralph Flemming, Jr., of Newport, who was assisted by the chairman, the Rev. J. L. Young, pastor of Ann Street Church; treasurer, the Rev. H. H. Cash of Marshallburg; the Rev. Claude Barrett, Jr., secretary, and Lance Smith and James Webb, who had charge of the publicity.

Courses were taught by Mrs. T. M. Maxwell, Mrs. James A. Almond, Mrs. H. Odom, and the Rev. E. R. Shuller. Mr. Shuller is the director of church school work in the New Bern District.

Officials of the school report that this was the largest attendance ever recorded for such a school in this area. Pastor Young, welcoming the delegates, expressed the wish that the school had been held at a later date, when they might have enjoyed meeting in the new education building which is expected to be ready for occupancy by June 1. This building, one of the most modern in the state, will have three stories and provision for an efficient program of Christian education.

Rural Fellowship Retreat Held at Shiloh

Bishop Nolan B. Harmon was the principal speaker at the annual WNC Conference Methodist Rural Fellowship Retreat on Monday and Tuesday, March 25, 26, at Shiloh Church near Lexington. The retreat was under the direction of the Rev. W. Sweet, president and pastor of Milford Hills Church, Salisbury.

The retreat closed Tuesday afternoon following the luncheon session when devotions were led by the Rev. W. T. Ratchford of Swannanoa, vice-president. Other officers besides Sweet and Ratchford are: the Rev. R. F. Hillard of Candler, secretary-treasurer, and the Rev. A. L. Chamblee, Jr., of Winston-Salem, membership secretary. The pastor of the host church is the Rev. Clegg Avett.

Young Scotch Theologian to Join Duke Faculty

The Rev. Hugh Anderson, a distinguished young Scotch theologian, will come to Duke University this fall as associate professor of biblical theology, Dean James Cannon of the Divinity School announced recently.

Dr. Anderson comes to Duke from Glasgow, Scotland, where he is at present minister of the Trinity Church, and where he serves as Bruce Lecturer in Trinity College of Glasgow University.

The 37-year-old minister received the M.A. degree from Glasgow with honors in classics and in semitic languages. He received the B.D. degree there with distinction in New Testament languages and literature. His Ph.D. degree came from Glasgow also, and during his career in that university he received 10 prized awards and fellowships in the faculty of arts and in the faculty of Divinity.



SCENE OF GOLDSBORO DISTRICT CONFERENCE

The new Salem Church, near Goldsboro, scene of the annual conference of the Goldsboro District this year is an excellent example of what rural folks can do to make the sanctuary beautiful, worshipful, and adequate. The whole charge has made outstanding progress under the young pastor, the Rev. L. T. Wilson, who was described by one veteran minister at the meeting as "the most promising young minister I know."

High Point College Increases Salaries

Increased salaries and higher qualifications for faculty members were the main subjects for business at the mid-year meeting of the High Point College board of trustees held recently.

F. Logan Porter, chairman of the faculty committee of the board, presented recommendations devised by his committee which were unanimously adopted. These will place the minimum salaries of High Point College faculty at a figure well beyond the national average. At the same time increased educational requirements for the instructional staff were adopted.

Effective on June 1, 1957, the salary scale for all categories will be fixed as follows: Professors will receive \$5,500-\$6,500; associate professors, \$4,900-\$5,900; assistant professors, \$4,300-\$5,300; and instructors, \$3,700-\$4,700.

The minimum salary in each of the above categories is \$1,000 above the minimum now being paid by High Point College. Henceforth, the average salary at High Point College will be higher than the average paid at private colleges of comparable size throughout the United States.

The new requirements adopted will require all departments to be headed by recipients of the doctorate degree earned in their field. All new faculty appointments and advancements in rank will conform to the following educational standards. Professors and associate professors must hold the Ph.D. degree or have wide reputation as a scholar, writer, or teacher. Assistant professors must hold the master's degree in addition to another full year of graduate work and instructors must hold the master's degree.

High Point Church Builds Cuban Education Plant

The Friendly Bible Class of Main Street Methodist Church in High Point has raised \$3,500 to build an educational building for the Cap de Vila Church on the Santiago de Las Vegas Charge in the suburbs of Havana, Cuba. This building will be used for the church school and a private day school for the community. The public schools are inadequate for the task of educating the children and youth.

This church in the Cap de Vila community is the Harry Denman Church, named in honor of Dr. Harry Denman, executive secretary of the General Board of Evangelism, who, with Bishop John Branscomb, has directed the Cuba Evangelistic Crusade for the past seven years.

"The Harry Denman Church," says Dr. I. G. Allen, pastor of the Main Street Church, "is a good strong organization with a good Sunday school. It is in great need of an educational building."

The Friendly Bible Class, a class of young men, under the leadership of the teacher, the Rev. N. M. Harrison, has led his program of raising money for this project in the Main Street Church. Mr. Harrison took a group of the young men to Havana for a weekend and let them see the needs for mission work. This fired the

imagination, desire and enthusiasm of the group to do something special for missions. Dr. Allen visited many mission opportunities while on the Cuba Evangelistic Crusade last month and chose this work in view of the wonderful contribution the educational building can make seven days a week in this growing suburb of Havana.

A total of \$3,500 has been raised toward this project and the class will continue work on it. One thousand and five hundred of this was realized from a concert by Miss Dot Lewis, a concert pianist, which the class sponsored in the High Point College auditorium last January 10.

The Rev. Carl D. Shafer is pastor of the Santiago de Las Vegas Charge, as well as the University Methodist Church in Havana.

—H. M. McSwain

Training School at Jackson Enrolls 64 from 20 Churches

The Northampton Subdistrict of the Rocky Mount District has just completed a most successful Christian Workers Training School, held March 17-19 at Jackson Methodist Church. The program was balanced to provide classes for all interests. Two courses, "Teaching Children" and "Teaching Intermediates," were ably directed by the team of Barrett and Barrett—the Rev. and Mrs. Troy Barrett of Zebulon. For general workers and church officers, the course on the "Work of the Local Church" was under the capable leadership of the Rev. Kermit R. Wheeler, Calvary Church, Durham. A general course in Bible study, entitled the "Life of Paul," was led by the writer, who is pastor of Rich Square, and who also served as dean of the school. Plans for entertainment were made by the host pastor and his wife, the Rev. and Mrs. D. D. Traynham of Jackson. The Rev. Carl Wright of Conway was literature secretary; Mr. John Litchfield of Jackson, treasurer; and the Rev. Robert Gibson of Seaboard, publicity chairman.

Twenty churches participated in the program, sending a total of 64 enrollees. Twenty-eight credit cards were awarded. The school was conducted under the direction of the NC Conference Board of Education, the Rev. C. P. Morris, director.

—RALPH W. PRITCHARD

Brevard Church to Have Laboratory School

Members of the congregation of the Brevard Church are making advance plans for entering their new building, and because of the additional room expected, more church school teachers will be needed and new methods learned. In preparation for this the Commission on Education is sponsoring a local church Laboratory School for teachers, prospective teachers and interested parents. This school will be held April 8-12, with sessions in the new Brevard-Davidson River Presbyterian Church.

The following teachers will be in charge: Nursery, Miss Virginia Jarrett, Jarrett, Virginia; Kindergarten, Mrs. W. P. Dixon, Canton, N. C.; Primary, Mrs. G. M. Lookabill, Asheville, N. C.; Junior, Mrs. S. D. Newell, Sumter, S. C.

The Rev. Douglas Corriher is the pastor, and the Rev. C. E. Roy of Brevard College is the chairman of the Commission on Christian Education.

WNC Board Holds Missions Coaching Conference

A Coaching Conference for instructors on the work of the Commission on Missions in the Local Church was held in Statesville, March 18, 19, under the sponsorship of the WNC Conference Board of Missions. Those participating in the Coaching Conference will become accredited to teach in the Leadership Training Schools in the Conference, set up in the subdistricts for the fall and winter by the Conference Board of Education.

Dr. Edwin Tewksbury of the Joint Section of Missionary Education from Nashville served as leader of the conference. The Rev. Claude Singleton, director of Student Work of the Board of Missions in New York, was resource person and conducted the opening devotions.

Those participating were the Revs. Clegg Avett, W. B. Bobbitt, Jr., Marvin Boggs, G. W. Bumgarner, Robert Early, Jerome Huneycutt, Kenneth Johnson, Herbert Kuehn, Horace R. McSwain, Herman Nicholson, Don Payne, and Mrs. Howard J. Doyle.



Seen above is the John A. Russell Building of Centenary Church, New Bern, named in honor of the pastor.

State Methodist Student Movement News

MISS HELEN TRADER, *Editor*
J. ROBERT REGAN, JR., *State Director*

Who's Who at Raleigh Wesley Foundation

It takes all kinds of people to make our Wesley click, but it takes wheels to make it roll. I will try to do my best to introduce you to the members of our Executive Committee. I will start with the president, Tilghman Poole. Tilghman is a senior in Pre-Med, member of Phi Kappa Phi, an "A" student, and a real ladies man. Next comes our own BMOC who serves Wesley in the capacity of vice-president. It would be impossible to list all the duties and honors this man holds. He is treasurer of the State MSM, chairman of the Steering Committee of the Lake Junaluska Conference, member of Alpha Zeta honorary Fraternity, and the Farm House Fraternity. Our treasurer this year is Jack Fortin. Jack is a very industrious worker and spends much time in keeping our accounts. Yes, we do have a young lady on our Steering Committee; she is our secretary, Mamie Alice Shutt. She is a senior at Meridith College and has always been very active in Wesley Foundation work, and hails from Roanoke Rapids, N. C.

The present new Christian Education Annex under construction at Fairmont Methodist Church in Raleigh, is to provide expanded space for the Wesley Foundation. A lounge and kitchenette 17 ft. by 45 ft., along with two offices are being included on the main floor, for the exclusive use of the Wesley Foundation. In addition the student group will have access to the social hall in the basement for their Sunday program and other special occasions. This room is 75 ft. by 42 ft. and will seat approximately 300 persons at banquet tables. This will provide much needed and more adequate facilities for the student program.

(As is seen by the photograph on this page that was taken in February, the building is coming right along despite unfavorable weather conditions, and it is hoped that it will be ready for use by the opening of school in September 1957.

In connection with our building fund, Wesley Foundation sponsored a Christmas card sale. We did the most of our selling on two Friday nights. Leaders in the selling category were Tilghman Poole, Betty Elliot, Bob Edwards, Gordon Ponder, and Tommy James. When all of the profits were tallied, we had over one hundred dollars to give to the building. We have planned to have a Saturday car wash starting sometime this spring. We hope this project will prove as successful as our Christmas card selling campaign.

Neal McGlamery, a member of the Western North Carolina Conference, has been serving as director of the Wesley Foundation in Raleigh since Oct. 1, 1955. Mr. McGlamery graduated from Berry College, Mt. Berry, Ga., and did his seminary work at Duke Divinity School. He served two



charges in the WNC Conference before coming to Raleigh. These were Stanfield in Stanley County and the Brevard Circuit in Transylvania and Henderson counties. While in Brevard, he was associated with Brevard College and did some teaching.

Among other projects of the Wesley Foundation at State is an active deputation program. Beside the regular deputations to state hospital, there have been many opportunities for work with high school groups. At the last subdistrict meeting in Raleigh, the Wesley group spoke on the Methodist Student Movement, telling high school seniors about student activities in college. They explained the work of the Wesley Foundation on state campuses and church related colleges. Many inter-group deputations have been a part of the program also. A university gathering was held at Chapel Hill and a visit by the W.C. group are among these.

If you are ever in the vicinity of Fairmont Church in Raleigh, drop in and meet "Brother Neal" and see the Wesley Foundation in action.

East Carolina Program Includes Varied Activities

The temporary "home away from home," for East Carolina Students is buzzing with activity. They were recently visited by Miss Elizabeth Tittsworth, of Scarritt College, Nashville, Tenn. She has charge of recruitment for Scarritt and held conferences with many of the group members.

Special Lenten Vespers are being held every Wednesday at the student center. The theme, "The Meaning of the Meth-

odist Church to Us," is being presented and led by students. Also vesper programs during March and April are being given special emphasis. Some of the topics include "History of the Methodist Church," "Doctrines of the Methodist Church," "Sacraments of Baptism," and the "Ritual of the Methodist Church." Leading these vesper services are Dr. John Bennett, director of Religious Education, the Rev. W. M. Howard, pastor of Jarvis Memorial Methodist Church, and the Rev. Malloy Ower, pastor of St. James Methodist Church.

The invitation to visit the East Carolina Group is extended to anyone in the area. Why don't you drop in and visit with Mamie and the Wesley group there.

Coverage of the State Methodist Movement Conference will be given in detail in the next issue of MSM news in the NORTH CAROLINA CHRISTIAN ADVOCATE. It was held March 22-24 at College Place Methodist Church in Greensboro, with the Wesley Foundation there serving with hosts. Our hats are off to the ladies in the various churches in Greensboro for the wonderful job they did in helping house and feed the group.

Congratulations to the New Officers

It is hard for those who have been active in student work to suddenly realize that they are no longer a student, and even more shocking to realize that they have been surely and firmly pushed into that famous club the "Has-Beens." However change and time is inevitable, and so to students who will lead the MSM in North Carolina next year go the best wishes and prayers from this year's council. May your experience be as rich and rewarding as ours have been this year.

N.C.S.C.C. Conference

The North Carolina Student Christian Council is sponsoring its annual state-wide Ecumenical Conference at Camp Moonelon on April 6-7. Camp Moonelon is located at Elon College just outside of Burlington. The theme of the conference is "Christian Unity Challenges Your Campus." The platform speaker will be the Rev. John Bryan Chaplain and Professor of Religion at Bennett College. The conference will start at 4:30 p.m. on Saturday the 6th and will end at 1:00 p.m. Sunday the 7th. The conference will cost \$4.00 which include meals, room, and registration.





Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

The Seventeenth Annual Meeting

St. Paul Methodist Church, Goldsboro, was jam-packed for the sessions of the 71th Annual Meeting of the N. C. Conference Woman's Society of Christian Service, March 19-21. The 448 women registered for the meeting represented the largest number ever attending a similar gathering in this conference. This fact, and the great company of women who arrived for the service of spiritual preparation and commitment on the evening preceding the opening session, gives encouraging evidence of increased interest and a longing for spiritual growth.

The service of spiritual preparation and commitment, under the direction of Mrs. J. C. Burwell, conference secretary of spiritual life, was led by Mrs. E. L. Hillman of Siler City. "We never come to know Jesus first until we know him in our daily living—even in the lowly, humble tasks," Mrs. Hillman said in her inspirational message. "In giving ourselves to him we must be conscious that it must be a daily commitment of our minds, our hearts, and our hands." The service closed with an altar service.

Other Spiritual Emphases

The significance of the conference theme, "Renew a Right Spirit Within Me," and the conference hymn, "Spirit of God, Descend Upon My Heart," was visibly felt throughout the sessions.

The Rev. Leon Couch, pastor of the host church, gave the communion meditation and administered the Sacrament of Holy Communion at the opening session on Tuesday morning. Sacrificial offerings totaling \$2,214.56 were placed on the altar for the Holston Girls' School in Taejon, Korea.

The three meditations, given by Mrs. Hillman, were on the topics, "The Loving Spirit," "The Disturbing Spirit," and "The Transforming Spirit," were further stimulants to the spiritual tempo of the entire meeting. Also contributing to the spiritual enrichment of the three day sessions was the special music by the choir of the St. Paul Methodist Church; the A Capella Choir of the Goldsboro High School and the solos by Mrs. William Warren, Goldsboro; Mrs. L. M. Hall, Red Springs; and Miss Myrl Maness, student at East Carolina College, Greenville. The benedictions at each session's close were verses of the conference hymn, sung by the congregation.

Other Guest Speakers

Miss Dorothy McConnell, New York, editor of *World Outlook*, addressed the conference at three of its sessions. Miss McConnell used as her topics, "Renew a Right Spirit Within Me"; "Lands of Decision"; and "The Pattern of Things to Come." Emphasizing that the new spirit must come to

our missionaries today, tempered with that of the pioneer missionaries, Miss McConnell gave vital information concerning the work both in foreign lands and in home fields, and challenged the women to a more dedicated service.

Speaking at the Tuesday afternoon and Wednesday evening sessions, Mrs. Anna B. Chaffin described the various types of work of the Woman's Division of Christian Service in Korea and cited the vital need for more missionaries there and else-



Dear members of the Wesleyan Service Guild of the North Carolina Conference:

I wish to express through this means that we are delighted that your annual conference will meet with us at Hay Street Church on April 6 and 7th. You will find Fayetteville a very hospitable community and a very friendly atmosphere in which to hold your conference. All of us at Hay Street are looking forward to your coming and we extend to you a most cordial welcome to our church. We have been blessed with conference groups which have met with us on many other occasions and we know that your conference will enrich our lives and that you will leave behind a spiritual blessing for the church and community. We hope that we can serve you and meet all your requests for entertainment.

With best regards to you always,

Sincerely yours,

GRAHAM S. EUBANK



where. Mrs. Chaffin of Washington, D. C., was a missionary in Korea for 43 years.

"The tide has come to Methodists in the field of Christian higher education," Bishop Paul N. Garber declared in his address to the conference on Wednesday afternoon. "My prayer is that North Carolina Methodism in this generation may do its job so well that future generations will be greatly benefited."

The President's Message

Mrs. Pierce Johnson, Weldon, in her first message to the conference as its presiding officer, sounded a clarion call to every member of the Woman's Society of Christian Service and Wesleyan Service Guild for "A more perfect commitment in her own life; for greater concern for the work of the local church; for interest and support of our educational institutions; for recruitment in the missionary ranks; for a more sympathetic understanding and appreciation of people differing from us, and for courage to move forward in Christ's name."

Reports

The dignity and reverence of the Master Report, prepared by Mrs. Henry Maddrey, conference secretary of promotion, and Mrs. H. A. Davis, conference treasurer, was enhanced by the choir robes worn by them and the other conference officers as they gave the reports of their respective lines of work. Mrs. Maddrey reported 34,912 members in 722 local societies; 1,614 new members during the first three quarters of the current conference year, and five districts 100 per cent organized. These are: Burlington, Durham, Elizabeth City, Fayetteville, and Rocky Mount. "Ours is the largest woman's organization in the world," Mrs. Maddrey said, "but we need every Methodist woman."

The four conference workers, Miss Mamie Chandler, Miss Ethelynde Ballance, Miss Alta Nye, and Miss Charlotte Stevenson, also reported on their work during the conference.

The Pledge Service

Immediately following the report of all other officers, the conference treasurer, Mrs. H. A. Davis, reported a total of \$142,562.18 given by the women of the conference during the first three quarters of 1956-57—an increase of \$11,863.74 over the same period 1955-56. During the pledge service the nine district presidents or their representatives and the conference secretary of Wesleyan Service Guild placed on the altar pledges to the Woman's Division of \$135,200. This is an increase of \$7,200 over the pledge for 1956-57.

Honors Awarded

The Rocky Mount District was the recipient of the Lillie Moore Everett Study Jewel, awarded each year to the district having the larger number of local societies conducting study classes. The conference journal, to be issued after June 1, will be dedicated to Mrs. C. D. Barclift, former conference recording secretary. Certificates of Memorial Memberships were presented to Mrs. S. A. Dunn, and Miss Mary Gardner, memorializing their late mothers, Mrs. W. W. Kitchin and Mrs. Mattie Ellis Gardner. The presentations were made by Mrs. H. A. Davis.

Special memberships included a Life Patron to Mrs. N. L. Mixon, president of the Elizabeth City District; and several adult and baby life memberships honoring the chairmen of the local committees. The adult memberships were awarded to Mrs. H. B. Armentrout and Mrs. Leon Couch. The five baby life memberships were given to Christopher Baxton, William Demaron, Lloyd Bennett Thompson, Wesley Mathew, Pike, Margaret Elizabeth Seegars, and Catherine Giddens Bennett. Fifty dollars has also been donated by the conference to the Methodist Student Center at ECC, honoring Mrs. M. B. Andrews and Mrs. Robert Johnson.

Other Features

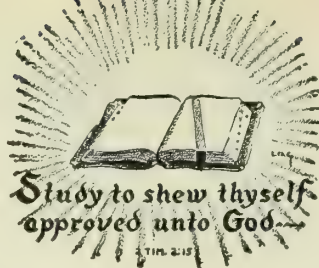
At the closing session Mrs. H. C. Turlington, Dunn, was elected as a delegate to the 1958 assembly of the WSCS, to be held in St. Louis, Mo. Mrs. Pierce Johnson announced a gift of some shares of

(Continued on page 16)

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Serving Adults in the N. C. Conference

REV. HAROLD D. MINOR, *Director of Adult Work*

OBSERVE NATIONAL FAMILY WEEK, MAY 5-12

Here are twenty-one suggestions for observing National Family Week in your church. Use those that appeal to you and meet the needs of your community and its families:

(1) A series of family nights; (2) A series of leadership training classes; (3) Sunday Evening Fellowship; (4) Children's Day program; (5) Visitation of all families; (6) Home dedication night; (7) Parent-teacher meetings; (8) Family-at-home night; (9) A church library; (10) The use of pamphlets; (11) Audio-visual resources; (12) Interdenominational forum; (13) Encouraging worship; (14) Family church service; (15) Using the weekly bulletin; (16) Weekend family camp; (17) Family picnic; (18) Newspaper publicity; (19) Family life workshop; (20) Special youth activities; (21) Community-wide programs.

Some suggestions for the Family Life Committee:

1. Consider the problems faced by local families. How can your church help meet these problems with stronger family life?

2. Determine the purpose of observing National Family Week in your church. What shall be emphasized—in general and specifically?

3. Set up a calendar of activities in line with needs and purposes.

4. Delegate responsibility for various phases of the observance. Who will head up program, publicity, resource materials, etc.?

5. Check on responsible persons to see that details are being carried out at least two weeks before observance begins.

6. For further suggestions, see "Plans for National Family Week," sent to all pastors in March Mid-Month Mailing.

As a part of the Conference program of Family Life Education, Institutes on Christian Family Living will be held on Sunday, May 5, in St. James Church, Greenville, at 2:30-9:00 p.m.; and First Church, Elizabeth City, at 3:00-9:00 p.m. These institutes are open to all adults, without fee. The first institute of this year was held Sunday, March 31, at First Church, Rocky Mount.

FAMILY LIFE WORKSHOP

All professional people interested in enriching family living are invited to the Fourth Annual Family Life Workshop at Myers Park Baptist Church, Charlotte, April 23-24. Registration blank and program available from this office.

SPEAKER FOR YOUNG ADULT WORKSHOP

Camp Don-Lee, June 7-9

The Rev. Robert S. Clemmons, Department of Christian Education of Adults, General Board of Education, Nashville, Tennessee, will be the speaker and resource leader for this year's Young Adult Workshop. Mr. Clemmons has special responsibility for young adult work and fellowship teams, and is a recognized authority in working with small groups. He brings a contagious enthusiasm and a wide experience including college teaching at Kent State University in Ohio.

Registration blanks have been sent to all pastors, directors of Christian education, superintendents of adult divisions, and presidents of Young Adult Fellowships. Capacity of Camp Don-Lee is 100 young adults, so early registration is well-advised.

DURHAM DISTRICT OLDER ADULT WORKSHOP

Methodist Retirement Home, May 3, 1957

Older adults, ministers, and teachers from churches of the Durham District will meet at the Methodist Retirement Home Friday, May 3, 9:00-3:30. Features of the session will be an address by Dr. Verne Caviness of Raleigh; a movie, "The Steps of Age"; discussion groups on subjects of interest; a display of books, pamphlets, and crafts; an excellent meal at \$1.00; a tour of the Home; and a closing worship period led by Dr. C. D. Barclift, Durham District Superintendent.

OLDER ADULT ASSEMBLY

Louisburg College, May 29-June 1

Registration blanks for the *Louisburg Older Adult Assembly* have been sent to pastors, directors of Christian education, and adult division superintendents. Send a person from your church who will take initiative in organizing work with older adults. Cost, only \$11.00.

SOUTHEASTERN JURISDICTION ADULT CONVOCATION

Lake Junaluska, August 2-5

The Bishop's Company, a professional drama group sponsored by Bishop Gerald Kennedy of Los Angeles, will present four plays as a part of the inspiration of the Convocation; included are "The Boy with a Cart," "The Devil and Daniel Webster," "A Family Portrait," and "St. Joan."

Outstanding Methodist leaders have been secured to address the Convocation. Dr.

Harold A. Bosley will speak twice, and Dr. Leon Adkins and Bishop John Branscomb once each; Dr. Elton Trueblood, Quaker author and teacher, will speak twice.

Delegates will have opportunity to discuss responsibilities of local church positions, under guidance of experienced leaders. One of the most important opportunities will be the *Discussion Groups* on the theme—"My Church—a Redemptive Fellowshipship."

In preparation for these groups, local classes of adults are asked to discuss this theme, using a prepared Guide. Four copies of this Discussion Guide have been sent to each pastor and director of Christian education, and one copy to each superintendent of the Adult Division. Almost every adult class thus can have access to a Convocation Discussion Guide.

Questions to be discussed are as follows:

1. How would you rate the attitudes of members of your class toward the following persons:
 - a. Newcomers in the community?
 - b. Members of other classes?
 - c. Persons outside the church?
.... warmly Christian friendly
.... indifferent cool
2. In your opinion what does God expect your class to do in your church?
3. How would you rate the participation of members in your class?
.... merely listening; expressing their own opinions; thinking as Christians; any other observations
4. What helps and what hinders persons in the class from becoming better Christians?
5. Has your class actually helped to redeem any persons during the last year? Tell us about it:
6. What have you done to recruit new members? Suggest techniques or procedures.
7. What have you done to redeem the world outside the church? Suggest projects, activities, accomplishments.

Results of the local class discussion are to be sent to the Conference Director of Adult Work. They will be compiled and used as resources materials for the discussion groups at the Convocation.

If you want to attend the Convocation and have no registration blank, drop me a postcard, and it will be on the way. (Discussion Guide, Program, and Registration Blank are all-in-one). Registration fee is \$6.00. Board and room, and travel, are in addition.

BIBLE CONFERENCE TO BE HELD

Dr. Clyde Manschreck of Duke will be the lecturer at the Snow Hill Subdistrict Bible Conference, April 28-30 at Mt. Hermon Church on Maury-Mt. Hermon Charge. Sessions will be 7:30-9:30 each night.

Lectures will be on "Our Bible—How We Got It"; "Our Bible—What It Means"; "Our Bible—How to Use It." In addition to the lecture series, there will be opportunity for questions, filmstrip, panel discussion, etc. All adults of the subdistrict are invited.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

JIM LONG, President
Chi Psi Lodge, U. N. C., Chapel Hill, N. C.
JEAN EDWARDS, Publicity Superintendent
612 South Taylor Street
Rocky Mount, N. C.
HERMAN S. WINBERRY, Conference Director
of Youth Work
Box 6667, College Sta., Durham, N. C.



LEADERS AT RECREATION LABORATORY

Jarvis Memorial Methodist Church, Greenville, N. C.
First row, left to right: Miss Nan Wood, Wallace; Miss Virginia Gregory, Raleigh; Miss Margaret Beattie, Duke University; Miss Sally McCotter, Alliance. Second row: Dr. Taylor Dodson, Louisville; Mr. Kirk McNeill, Pfeiffer College; the Rev. Troy Barrett, Zebulon; Mr. John Meares, Raleigh; Mr. David Peters, Southport. Back row: Mr. Sammy Ray, University of North Carolina; the Rev. Larry Eisenberg, Nashville, Tenn.; the Rev. Harold Minor, Adult Department, N. C. Conference Board of Education.

CHURCH RECREATION WORKSHOP

Larry Eisenberg of Nashville, Tennessee, was leader of a Recreation Laboratory at Jarvis Memorial Methodist Church in Greenville, February 22-24, 1957. Sixty young people and forty adults were enrolled in the project, sponsored by the Youth and Adult Divisions of the Board of Education of the Methodist Church, North Carolina Conference; the North Carolina Recreation Commission; and the Church Section, North Carolina Recreation Society.

Four areas of recreation were considered: Folk Games (using World of Fun records); Fellowship Singing; Informal Drama; Party Planning. Emphasis was placed on *practice* in leading these four types of recreational experience. A total of twelve hours was spent in learning, then practicing leadership in small groups. Each group consisted of sixteen persons, with a youth and an adult "starter" in every group.

A party on the closing night included a mixer, a musical game, an active game, a quiet game, a stunt, a square dance, fellowship singing and worship period. Each activity was planned and led by members of one of the small groups.

The Lab closed with an evaluation session and worship with the congregation of Jarvis Memorial Church, led by the Rev. W. M. Howard, minister.

INTERNATIONAL CHRISTIAN YOUTH EXCHANGE

Here is something new in our MYF program—a chance for Methodist churches to sponsor the bringing of a teen-ager from western Europe to spend a year in a Meth-

odist home, attend the public school, and otherwise be at home in an American community. This is an excellent opportunity to help do your part in furthering international relations and Christian brotherhood through your local church or subdistrict. The requirements for such a venture in Christian Outreach would be a sponsoring group in the church that will find a host home, contribute \$300 to the expenses of the program, and help plan helpful reception and orientation. This program also includes an opportunity for a few selected American Protestant youth to spend a full high school year in a European home, church, and community. The cost of this would be \$775. A direct home-to-home, two-way exchange is encouraged. Could your MYF group help to sponsor and encourage such an exchange. This is the first year such an opportunity has been afforded us as a church group. For more information, write the Youth Department, Box 871, Nashville 2, Tenn.

Methodist Youth Fund

Goal for Conference

Year, 1956-1957

\$15,000.00

Others Live Because You Give

MYF'S AROUND THE CONFERENCE

What's My Line?

On Sunday night, February 24, Martha Sommerfield was in charge of our program on the theme "That Men May Live." This was presented as a "What's My Line?" program and as different members representing great men and women who have contributed to the world discoveries in Medical Science that have helped us to live, answered questions we asked we tried to identify them and the thing they were famous for. This was a most interesting program.

—quoted from Intermediate MYF Newspaper of University Methodist Church, Chapel Hill, N. C.

Bob Young Speaks

Bob Young, president of the student body at the University of North Carolina, made a talk to the Chathamboro Subdistrict on "Witnessing for Christ in our Daily Life."

Durham Subdistrict—Osburn

Last month's feature in the Durham Subdistrict was Dr. Robert T. Osbourn,

professor in the Department of Religion at Duke University, who was the speaker for the program, "Sense and Sensibility About Race." Bill Hamilton, Christian Citizenship Program Area Chairman for the subdistrict, was in charge of the program with the Lakewood MYF as host. A special part of the program was a presentation of the Official MYF Publications, POWER and CONCERN, with Frances Tilley, subdistrict representative, in charge.

Siler City

The First Church in Siler City recently was host for the Christian Workers' School with Miss Clarice Bowman, outstanding faculty member of High Point College and well known worker and author for youth, directing the youth class. Members of the Siler City Subdistrict in attendance gained much in the field of program planning for more effective MYF programs and worship services.

SENIOR HIGH WORK CAMPS

There will be two Senior High Work Camps this year that a select few from the North Carolina Conference might attend. One will be held at the Wesley Community House Camp in Indiana, June 20 through July 18. The other will be with the Navajo Methodist Mission School in New Mexico, June 25 through July 23, 1957.

These work camps will be experience in voluntary Christian service. The members of the groups will work, without remuneration, on projects of improvement of the facilities of the institution involved.

The camps will be experiences in Christian group living. Each group will make plans democratically, will work co-operatively on projects involving physical labor, some household duties, play, worship, and discuss together various issues related to Christian living. The major emphasis will be on the projects which involve physical work.

The work camps are sponsored jointly by the Youth Department of the General Board of Education and the Woman's Division of Christian Service of the Board of Missions of the Methodist Church.

For further information write Youth Department, Box 6667, College Station, Durham, N. C.

ELECTIONS

Local and Subdistrict

March: Nominating Committee appointed by president.

April: Election of officers.

May: Installation of officers.

Send list of subdistrict officers to your District Director of Youth Work, please.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

Borden Cottage

This week we invite you in for a visit at the Borden Cottage, the home of sixteen little shavers 6 through 8 years, two older house boys, and their house mother, Mrs. Virginia (Miss Ginny) Willard. Several of these kiddies are still in the kindergarten class, others in first and second grades, and one little fellow in a special class for retarded children.

Miss Ginny says, "I'm sure this must be the most interesting 'family' on the campus, and certainly there's never a dull moment at our house." From the moment they climb out of their double-decker beds in the morning until they are tucked in again at night, they are bundles of perpetual motion and high spirits.

Even though they are BOYS, they are taught to make their beds, pick up and hang up their clothes, and otherwise keep their rooms in quite good order. Little extra privileges are granted to the best "house-keepers," and to others who perform their light duties in the best manner.

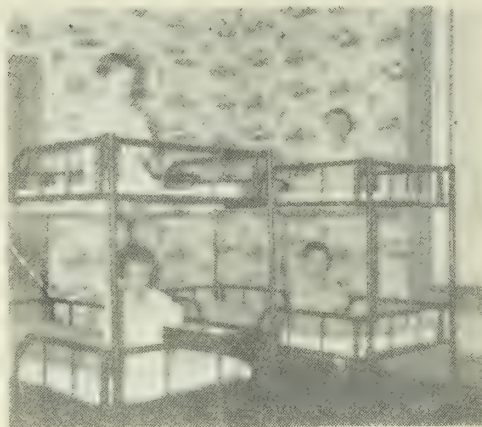
Their principal fun lies in playing Cow-boys and Injuns and baseball outside when the weather is good, and more quiet games and watching T.V. in the playroom on bad days. As spring comes on the pockets are beginning to bulge with marbles, and the great game will soon be under way.

Bed-time is really the sweetest time of the day at Borden Cottage, when the little pajama-clad fellows gather around Miss Ginny to hear the Bible Story. Then, seated in their beds, with hands folded and eyes closed (as in our picture) they talk with the Heavenly Father in sweet sincerity, and each child is outspoken in his "Thank you, dear God" for the things that mean most to him. Then follows the age-old prayer in unison, "Now I lay me down to sleep," each one gets his good-night hug and kiss from his house mother, and away they go to slumber-land.

Miss Ginny tells us stories by the dozen about the cute and interesting things the youngsters say and do, and we've selected a few that we felt you would enjoy.

Recently a town group gave a party at the Cottage. The little fellows had been coached as to good manners and conduct, but there was some doubt as to how one particular boy would follow through on this. As it happened, he was especially well-behaved, and when complimented afterward, his eyes shone as he said, "Did I really behave, Miss Ginny? It's the first time I ever did it in my life, but I believe I'll do it again."

Tommy is not quite eight years old, but is rather retarded, and has some speech difficulty. He is a lonely little boy, in need of family ties which he does not have. One day he came running to Miss Ginny with this "news:" "I poke to Mr. Nick 'bout



tree time 'bout gettin' me a weal daddy." "And what did he say, Tommy?" "Him say him see what him tan do 'bout it." (How we wish we could grant wishes such as this!)

Our "Tex" has two outstanding difficulties — meddlesome tattling, and coming home late when school is out. His house mother had been working with him on these problems, but felt discouraged as to the results. One afternoon he came in promptly from school, in unusually good spirits. When complimented on this improvement, he replied, "Well, you see, I was tendin' to Tex, and kept my nosey out of the other kids' business, an' that's why I got home on time."

Then there's another story about Tex that we think is fine. There had been a party at the Cottage, and when some of the extra refreshments were being divided among the children, Tex didn't hear his little brother's name called, so he rushed up to Miss Ginny and said, "Don't forget to give Johnny some." She gently suggested that he not butt in this way—that she would see that Johnny was taken care of. Tex replied, "Well, you see, we ain't had no kinfolks to love us, an' Johnny's all I got. an' I was just lookin' after him." (Miss Ginny says, "A lump sotra came up in my throat about that time.")

We've enjoyed having you at Borden today. Hope you will come again.

Citizenship Honor Group

We are proud to announce that the following children were entitled to membership in our Citizenship Honor Group for the six-week school period recently ended.

Fourth Grade: Linda Boulter, Peggy Humphrey, Betty Landis, Phyllis Mock, J. T. Bunting, Bennie Smith. Fifth Grade: Ann Ferguson, Lillian Pruitt, Ruth Ann Salmon, Carol Ainsley, Mickey Boulter, Frankie Edwards. Sixth Grade: Nellie Sue Dilley, Joyce Ferguson, Nina Sue Moore, Carolyn Walston, Archie Smith, Freddie Taylor. Seventh Grade: Sandra Hardison,

Sue Hill, Pat Moore, Sonja Page, Janice Roebuck, Billy Gilbert.

These youngsters were delightfully entertained by the Fidelis Class of Edenton Street Methodist Church at a covered dish supper on the evening of March 12th.

Operation Fenceposts

Calling all "Sidewalk Superintendents!" These fine spring days offer an interesting diversion for all sideline coaches, for work has now begun on the installation of the new fence which will border almost our entire campus. The long St. Mary's Street stretch is well under way, and it won't be long before the sturdy fence will protect our boys and girls while at play from making a sudden dash into the usually heavy traffic to retrieve a ball or other toy.

Most of the old fencing and posts have already been removed, and a good start made in the digging of new post holes. The next step is the placing of the new posts, with the aid of a little cement. Since the work is really just begun, we can guarantee many hours of pastime for all interested and "paid up" members of the "Sidewalk Superintendents."

It is nice to know that our boys and girls are going to be protected by a sturdy and nice-looking fence along all areas where they are most exposed to traffic. For the welfare of our young people, including their good health and safety, is the primary purpose of our Home.

Uncle Herb

Some of the finest bachelors and spinsters in the world are those who have the largest families of children—homeless youngsters whom they have taken to their hearts and loved and cherished with an affection greater than they had ever known before.

Such a one is our good friend, Mr. Hert Charles, known here as "Uncle Herb," who lives in Detroit, Michigan. Some years ago he became interested in our Home through the relatives of two girls who were with us at that time. Shortly afterward he came down to North Carolina to see the girls and the Home, and fell in love with our youngsters. He has visited the Home several times since then, and what a wonderful time he and the children have together! Seems like every pocket is bulging with candy, and sometimes he brings with him dolls and other toys that delight the boys and girls.

Each Christmas he sends us a sizeable cash gift, and also a cash collection from the "boys" who work in his factory in Detroit. Also during the year he sends boxes of dresses, shirts, and sweaters for the children, song and story books for the cottages, and dolls and candy treats. Mr. Charles says, "I love to help those sweet little children who need our support to draw them closer to Jesus."

We know a lovely spinster who for many years has headed a home for underprivileged girls, who loves to say, "This is God's way of giving me children to love." It is this spirit of love and concern for "the least of these" that fills the heart of our Uncle Herb, and we appreciate him as one of the finest friends we have.

"Hosannah!"—"Crucify!"

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 21:1-11; 27:20-26

The fickleness of the mob is well-known to the historian. In too many cases the hero of today is the martyr of tomorrow. Likewise, men who have been the objects of the crowd's hatred in one age, have statues built to them in another.

In our discussion of this lesson we are interested in showing how Jesus, living, as he did in history, was the victim of this same tendency of human beings to change and shift in their loyalties. The question must be raised, too, concerning the practice of the Christian life in our time. How faithful and consistent are we? If we had been living in the time of Jesus would we have acted as the crowd who welcomed him one day and "stood beholding" while he was being crucified a few days later? Do we not, as a matter of fact, show many of the same tendencies today?

Palestine was under the rule of Rome during the time Jesus lived. It was on the eastern rim of the Empire and thus merited careful watching lest it should prove disloyal, and help open the gates to enemies of Rome. The country was seething with unrest. The authorities were suspicious of everything that could possibly be regarded as incipient revolt. This helps us understand why these Romans (on the whole, good colonial administrators) were so quick to line up with those who sought to label Jesus as a political revolutionist. If they had taken the trouble to learn a little Hebrew history as a necessary part of their administrative policy, they would have understood that Jesus was no revolutionist. His choice of the donkey as the beast upon which he rode into the city was, in itself, a symbol of his peaceful intentions (cf. Isaiah 62:11 and Zechariah 9:9-11). Certainly we must rank as one of the greatest ironies of human history the fact that such a person as Jesus was killed because of the charge of political rebellion. According to John's account of the trial and crucifixion, Jesus expressly repudiated any charge of this sort by his statement: "My Kingship is not of this world; if my Kingship were of this world, my servants would fight" (cf. John 18:36).

Pilate, in his dealing with Jesus, yielded to the spirit of the crowd. Students of psychology have suggested that the crowd tends to level everybody down to the standard of the lowest. If there were people in the crowd before Pilate's palace who felt shame at what was happening they were subdued into silence by the overwhelming sentiment of the mob. In such fashion as this do we betray our ideals. In this way we, who are supposed to stand up for Jesus, keep silent and allow the lower standards of our society to prevail. Not that we actively work for the evil cause, oh no! We just stand by and do nothing. The condition of the world as it is may be due more to what good men fail to do than what evil men actually do. Who was it that said "While saints engage in contemplation burly sinners rule the world?" There is desperate

need that each man of good will throw the total weight of his influence on the side of the good. Not just his silent agreement with what is right, but his active effort in its behalf. St. Paul wrote of our duty to "redeem the time." Was such an exhortation ever more needed than now? The time is short. It may be later than we think!



REVIVALS

Dr. C. Lloyd Daugherty was guest minister at First Church, Henderson, during the week of March 24-31.

Trinity Church, Sanford, had their spring revival March 21-30. The Rev. George McGill, minister of Friendship Church, Hamlet, was guest preacher.

Memorial Church, Thomasville, held its evangelistic services the week of March 31-April 5. Dr. Mark Depp of Winston-Salem was guest speaker.

Centenary Church, Winston-Salem had as its guest speaker for the week of March 24-29, Dr. D. D. Holt of Nashville, Tennessee.

Midway Church, Kannapolis, will hold its spring revival services beginning April 14 with the Rev. James A. Allen as the preacher.

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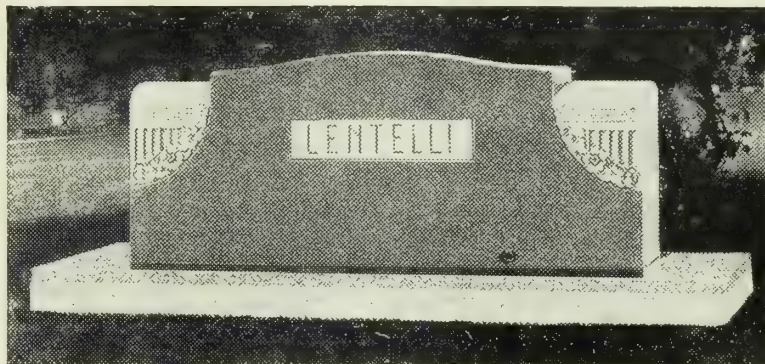
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"That this may be a sign among you, that when your children ask their fathers in time to come, saying

What Mean Ye By These Stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

So, as our loved ones pass from our immediate presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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ELIZABETH WHISNER, Editor

A Boy Was There

By R. P. MARSHALL

The mountainside was covered with people. As far as one could see were the eager listeners who, forgetful of the need for food, had rushed out of their homes to follow the Prophet of Galilee. Now they were tired and hungry, and the cry of wailing children came to the ears of the Master. Turning to His disciples, He said, "Where can we buy food for these people to eat?" One can imagine the consternation on the face of Phillip as he replied, "Ten dollars worth of bread would not be enough for them, even if they had only a little each!"

And then, Simon Peter's brother Andrew, who never seemed to do anything spectacular, but was always around when needed, put in a word. He had been looking around among the people nearby, and had a bit of information that might help.

"There's a boy here who's got five little barley loaves and a couple of fish," he said, "but what's the good of that for such a crowd?"

You know what happened then—how Jesus gave the word for the people to sit down; and then, taking the five loaves and two fish, performed an act of divine multiplication, and fed the entire multitude from out of the little boy's knapsack.

We might spend much time in debating the problems which arise out of this miracle, but it will be much more profitable to look only at the simple fact, as stated by Andrew, "There is a boy here . . ."

Yes, there was a boy there, and it was very natural that there should be. Where there's a crowd there's always certain to be a boy somewhere. Whether it's a circus or a revival, you'll always find him, peering through a crack in the wall, climbing a tree for a vantage point, or sliding under a tent flap. I'm sure that boys haven't changed too much since Jesus' time. They're always sure to be around. Thank God for that!

It is to the everlasting credit of Andrew that he recognized the possibilities in the situation. The others saw only a hungry crowd of five thousand. Andrew saw them, and he saw more than that—he saw in that crowd a little lad who, like a good Scout, had come prepared for an emergency. Maybe the credit belonged to his mother, who may have had to hang onto his coat-tail while she packed the bag of food, but he gets the credit for bringing it, at least.

Just think of what might have happened if the boy had not been there that day. Jesus could have fed the five thousand without him, I suppose; but think what that boy would have missed!

Every Sunday is a time for us to meet Jesus in His church, and when we miss a service we have missed the opportunity to

serve Him. When the Lord's supper is celebrated in our church we should remember that again Jesus is feeding His people, and as the minister passes the bread and grape juice, he is acting for Jesus. And here, as always, Jesus has need of boys and girls.

What can a boy do for Jesus today? Well, what did that little boy do on the summer day in Galilee? He simply gave Him what he had. Jesus used the loaves and fishes to feed five thousand people. He can use our lives to save the world.



THE ANSWER

Said the Robin to the Sparrow,
"I should really like to know
Why these anxious human beings
Rush around and worry so."

Said the Sparrow to the Robin,
"I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

—Author Unknown



GIVING UP SOMETHING FOR LENT

For the Christian the period for forty days before Easter, known as Lent, is a time for drawing especially close to God and the Lord Jesus, and preparing our hearts for the commemoration of Jesus' death and glorious resurrection from the grave.

In order to do this we need to spend more time in communion with Him, and do without some things that would interfere with this fellowship. We need to get rid of some things in our lives that would keep His Holy Spirit from coming into our hearts.

There are folk who believe it is enough just to give up during Lent something they like real well, such as candy, or meat, or perhaps going to the movies. But when we think of preparing our hearts for Easter, we believe there are other things that we need to give up before the Holy Spirit can come in and make Easter a beautiful experience for us.

What about that ugly temper that makes you and others unhappy, and often hurts the hearts of your loved ones? How about leaving off those cross looks and angry words between now and Easter. And know-

ing that the pure Holy Spirit cannot abide in a mind and heart that are filled with ugly thoughts, suppose you just clear these away and do without them during the next several weeks, and think only clean and lovely thoughts. Then there is that selfish streak that makes you want to have your own way, regardless of the feelings and wishes of others. You can do without this until Easter, can't you? And if by chance you have a habit of tellings things that are not exactly true, or perhaps taking something now and then that doesn't belong to you, maybe this is the thing you should give up during Lent.

Now deep down in your hearts you are wondering why we are suggesting that you give up these things "until Easter." It's because we are so sure that, with them out of the way even for that short time, the spirit of the Lord Jesus will come into your hearts and make you so clean and happy each day, and give you such a joyous Easter, that you will not want to go back to the old habits at all. Then the Holy Spirit can stay in your hearts and keep you happy all the year.

Let's all pray that we may keep Lent this way.

—E. W.



God's handwriting of beauty is everywhere—in the spring sunshine, in the glow of the sunset, in the star-filled night sky, in the petals of the rose, in the changing colors of the leaves, in the song of a bird, in the smiling face of a child. Yes, He is writing love messages everywhere, and you can find them if you look for them.



BIBLE QUIZ

1. What was the food of John the Baptist in the wilderness?
2. Who was David's best friend?
3. Where in the Bible is the famous description of the power of the tongue?
4. What book of the Bible tells about the rebuilding of the wall of Jerusalem?
5. What was the duty of the Levites?

Answers to Last Week's Quiz

1. Matthew—Matthew 9:9
2. David—Book of Psalms
3. Solomon—Book of Proverbs
4. Isaiah—Book of Isaiah
5. St. Paul

(Be sure to read the Bible references)



You cannot convince another that what you taste and enjoy is good if he refuses to taste and enjoy it.—"Ezra."

LETTERS TO THE EDITOR



GOODBYE TO A FAITHFUL READER

Dear Mr. Park:
I am so sorry not to be able to renew my subscription to the *Advocate*. It has been in our family for about a hundred years, and I hate to miss it. But I am the only survivor of my family. I was 92 last October and just can't see to read the paper. With best wishes and God bless you.

Miss Nina White
Manson, N. C.

Editor's Note: Perhaps some neighbor would like to read the paper to Miss White. Why not?

IT WASN'T A CRUCIFIX

to the Editor:
... Why is a photo of a Roman Catholic church used on the cover (of the *Advocate*)? Isn't the Protestant cross always empty. I do not like this.

(Name withheld)

Editor's Note: I have been expecting this question. It wasn't an RC church, and it wasn't a crucifix. If you will look closely, you will see that it is a part of a stained-glass window which has been framed by the stone-work reredos. The crucifix is often used in Episcopal and Lutheran churches (which are Protestant) but seldom seen in Methodist buildings, where the preferred symbol is the empty cross, reminding us of the resurrection.

BISHOPS, PLEASE NOTE

to the Editor:
I would like to commend you on your work with the *Christian Advocate*. I always read the editors page first.

I have just finished reading Bishop Harmon's article. I think it is good to have articles in our paper by the Bishop, even if they aren't so long. They would help to keep us better informed about what our church is reaching for and they could help boost us and give us greater motivation to do our task. I wish we could have more articles by our Bishop.

Sincerely,
Donald Davis, Pastor
West Yarkin Methodist Charge

OPPORTUNITIES

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BOOK REVIEWS



TO MY SON, by Dale Evans Rogers (Fleming H. Revell Co., Price \$2.00).

"To My Son" is a book made up entirely of letters Dale wrote to her beloved son Tom. These letters tell of the lives and experiences of mother and son and how faith came to her and also how it is running as a "spiritual transfusion" into the lives of her children.

Every parent should read this book and see how Dale Evans and Roy Rogers have opened their hearts to a family of seven children. Many call this their "Juvenile United Nations."

Dale puts it this way: "Oh that parents everywhere would awaken to the potential joy of fulfillment in the lives of their children!" —N. H. M.

EXPOSITORY PREACHING FOR TODAY, by Andrew W. Blackwood. (Abingdon Press. Price \$3.00).

This book written at the request of local pastors and seminary professors who wanted a practical guide book on expository preaching, will meet a tremendous need. To this task Dr. Blackwood has brought the fruits of many years' experience in the pastorate and as professor of homiletics. His method is admirably suited to the needs of preachers and seminary students who recognize the excellence of expository preaching, but have hesitated to enter this field because they felt inadequate for such an exacting task.

Such masters of exposition as F. W. Robertson and Alexander Maclaren yield their "ways" of preparation to the reader. The exciting goals of expository preaching run the gamut from a rediscovery of the Bible through growth in practical Bible usage and applied biblical ethics to a deep and satisfying Christian experience!

Guidance is given in the selection of passages for exposition. The importance of allowing plenty of time for preparation as the means of insuring a proper appeal to the imagination is shown. Only as the preacher seeks the guidance of the Spirit in such prolonged and careful preparation can the needs of the people be met. —Van T. Crawford

DON'T KID YOURSELF! Roy L. Smith, Abingdon Press, 1957. 126 pages.

The Roy L. Smith machine is still turning out its facile product. To steal an idea from a recent reviewer of an S. J. Perelman book, one might suspect that there was actually no person by the name of Roy L. Smith but a complicated modern machine which turns out this material for the Abingdon Press. But many of us have actually seen Dr. Smith in the flesh, and the little book seems to bear close resemblance to his sermons which have been such a delight to us. Only the nasal whine of his voice is missing.

In this instance he has taken a series of slang expressions and used them as springboards for his discourses. (Aren't these what Dr. James Cleland would call "primers"?). Anyway, they seem to be less "spiritual truths from slang expressions," as the publisher claims, and more like invitations to go exploring into the background and implications of that most interesting area of the American language which embraces modern slang.

The little sermons are loaded with illustrations which are easy to read and a joy to nibble on if one does not insist on too much logic or scholarly thought. Perhaps the scholar should stick to Barth, Brunner, Niebuhr, and Tillich. Every man to his liking.

But remember, "Don't kid yourself!" —L. A. Scott

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IN PASSING

People Are People

Two pastors met one day on the way to the post office. One was in charge of the church on the hill and the other ministered to an equally important congregation downtown. The pastor of the hill church was known for his diplomacy in dealing with people, and the younger preacher often came to him for advice. Now as they met, Brother Jones could see that his friend was worried.

"What's the matter, Bill?" he asked. "Your face is as long as the moral law this morning."

"I'm sunk," replied the younger man, but he brightened up a bit at being given the opportunity to tell his troubles.

"Well, sink down on this park bench, and tell me all about it," said Jones, as they walked over to the courthouse square. Sitting down in the warm spring sunshine, Bill started in on his tale of woe. "You know," he said, "I've been very conscientious about visiting my people, especially the sick. I was just doing a little bragging to the D.S. the other day about my record. And then this morning I got a call from one of my good friends in the church. I know she's a good friend because she always calls me up on Monday morning to tell me all the bad things she has heard about me."

Jones nodded. "I have some friends like that, too," he said.

"Well, the upshot of it is that I am in the doghouse with one of the ladies who suffers from all the ills that her imagination can concoct. I go to see her every month, at least, and she always has a new set of symptoms. My informant says that she told her that the preacher hadn't been to see her and she had been in bed a week. Well, how would I know she was sick, if nobody told me—which they didn't."

He paused and wiped his brow. "I'm getting tired of being blamed for things that are not my fault. I made the best record in the district this year on the number of calls. But it seems like the more you do, the less credit you get, for if you get the reputation for being a good 'visitor' and then miss one, that one is mad as hops because you neglected her and called on the rest."

"Yes," said Jones, "Folks are peculiar that way. I know of one preacher who never visits anybody and his people don't complain. I don't see how he gets away with it, but he does. I suppose it's because everybody knows what to expect, and they all get the same treatment. I guess a pastor just has to do the best he can, trying to serve the Lord and the people, and getting blamed for all sorts of things that he can't help."

Bill was feeling better for having aired his gripe, but then his face clouded up again. "I've got another peeve this morning," he said. "Several months ago, I wrote a letter to a church official up at head-

quarters, and he never answered it. I resent that kind of a thing."

"Don't we all?" murmured Jones. "Looks like he would have answered his mail, if he got it."

"Oh he got it all right, but he turned it over to someone to answer. I resent that! I guess he thinks I'm not important enough to get his personal attention."

"Maybe he couldn't answer it," said Jones. "Are you sure it was in his department? Did you mark your letter 'personal'?"

Bill thought a moment and then said grumpily, "No, I didn't. I didn't think it was that important."

"Aha," said Jones. "Knowing a little about offices in an organization, I suggest that he never even saw the letter. It just got routed to the person who handled that sort of thing."

As the other man didn't reply, Jones said nothing for a minute. Reaching down to the ground, he plucked a blade of grass and held it between his thumbs, close to his mouth. It looked like he was going to make a whistle, but he glanced sideways at his friend and then lowered his hands.

"Let's see," he said, "What were we talking about? Oh yes. You said you couldn't understand what made people so unreasonable. Well, maybe it's because they are people—just like us preachers."

Bill looked up quickly, then lowered his eyes before the amused glance of his friend. "I guess you're right," he admitted. "People are just people—like me."

And Brother Jones said nothing at all. He just put his hands up to his mouth and blew a plaintive tune.



Woman's Page

(Continued from page 9)

stock in the Cates Pickle Co., willed to the conference by the late Mrs. H. J. Faison, for many years vice-president of the former conference Woman's Missionary Society.

Also at the closing session the body voted to send a telegram to representatives I. T. Valentine of Nash County and Tom Dill of Edgecombe County endorsing their proposed bill in the state General Assembly to prohibit the sale of obscene literature in N. C.

The interests of the Methodist Home for Children in Raleigh, and the United Church Women's organization were discussed at the luncheon meeting at the

Hotel Goldsboro on Wednesday, by Mrs. Gurney P. Hood, Raleigh, and Mrs. B. Frank Hall, Wrightsville Beach, respectively. The dinner meeting Wednesday featured talks by Dr. J. D. Messick, president East Carolina College, Greenville, and Miss Mamie Chandler, director of the Methodist Student Center at ECC. Mrs. Stanley Potter, conference secretary of student work, presided.

Among the social features of the meeting were the informal coffee hours in the social room of the church's educational building following the Tuesday and Wednesday afternoon sessions.

Immediately following adjournment of the Wednesday evening session, the women viewed a movie depicting the work of the Woman's Division in Korea. The movie was shown in the social room of the educational building under the direction of Mrs. Chaffin.

The program committee for the 1955 Annual Meeting, to be held at the Hargett Street Methodist Church, Fayetteville, next March, includes: Mrs. Stanley Potter, Sanford; Mrs. C. H. Boyd, New Bern; Mrs. Henry Maddrey, Severn. The conference president, Mrs. Pierce Johnson; the vice president, Mrs. H. C. Turlington; and the recording secretary, Mrs. H. W. Doubtless, Aberdeen, are ex officio members of the committee.



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SPRING PLOUGHING

Before the planting must come ploughing;
before Resurrection must come Calvary.
As the plough turns over the sod in
preparation for the growing season, so must
there be a time when our souls are torn
from their ties to the earth in prepara-
tion for a fuller consecration to the tasks
that lie ahead.

Passion Sunday comes as a reminder that
our Lord had to suffer. The two weeks
before Easter should be a time of soul-
ploughing, a time of ploughing deep into
the wintry sod of our neglected spiritual
life, a time when the painful process of
purification for sin must be endured by all
Christians if they are to be ready for a new
era of responsibility and fellowship with
the Risen Christ.



—H. Armstrong Roberts Photo

People, Places and Happenings

DR. ODD HAGEN, Bishop of the Methodist Church with headquarters in Stockholm, Sweden, was the guest speaker at College Place Church, Greensboro, March 24.

THE REV. J. CLAY MADISON, Morganton, recently exchanged pulpits for a Sunday evening service with the Rev. Tom H. Swofford, pastor of First Church, Forest City, N. C.

THE REV. PAUL W. TOWNSEND, superintendent of the Salisbury District, will be the guest preacher at Broad Street Church, Mooresville, beginning April 14, and continuing through the evening service on April 19.

THE REV. JESSE H. LANNING of Plymouth and the Rev. P. Gibbs of Hickory Grove will represent the NC and WNC Conferences at the Southeastern Jurisdiction Workshop on Family Life at Lake Junaluska, July 11-14.

THE REV. E. PAUL HAMILTON of Maple Springs Church, Winston-Salem, was elected chairman of the Conference of Secretaries of the Southeastern Jurisdiction at its recent meeting in Atlanta. Mr. Hamilton is statistician of the WNC Conference. Attending the meeting were the Rev. Charles D. White, Mount Holly, secretary of the WNC Conference, and Fred D. Russell, treasurer of the WNC Conference.

ZEBULON CHURCH will celebrate its 50th anniversary, April 7-12. The week-long celebration will begin with the worship service at 11 o'clock on the 7th when the Rev. B. F. Boone, Fairmont, will be the

guest preacher. Following the service dinner will be spread for all in attendance. The Rev. E. C. Durham of Raleigh, will preach at the evening service and during the following week the preachers for the evening services will be the Revs. W. L. Loy, Raleigh; J. W. Bradley, Raleigh; F. S. Love, Macon; C. E. Vale, Rose Hill; Paul Carruth, Tabor City. All of the preachers during the week are former pastors of Zebulon Church. The Rev. Troy J. Barrett is the present pastor.



Dr. J. C. Madison addresses Evangelistic Rally at First Church, High Point.

THE REV. HERMAN F. DUNCAN of Lenoir will be the preacher in a series of evangelistic services at First Church, Granite Falls, assisting the pastor, the Rev. Robert M. Hardee.

THE THOMASVILLE DISTRICT CONFERENCE met, April 4, at Central Church, Denton, under the leadership of Dr. M. Teague Hipps, superintendent. A full report will be presented in a later issue.

THE REV. CECIL L. HECKARD of First Church, Marion, district secretary of Evangelism conducted a revival at Main Street Church, Reidsville, April 7-11, assisting the Rev. James C. Stokes.

IN THE APRIL *World Outlook* is a feature article on the work of Charlotte Methodist women in helping build the new Bethlehem Center, which is sponsored by the Woman's Society of Christian Service of the Methodist Church.

THE EDITOR will be the guest speaker at the union service on Roanoke Island, Sunday, April 28. This service is a part of the three-day "Pirate's Jamboree" which includes the dedication of the new William B. Umstead bridge from Roanoke Harbor to Mann's Harbor on Thursday, the celebration on Hatteras Island on Friday, and on Dare Beach, Saturday.

REVIVALS

Dr. Charles P. Bowles, pastor of V. Market Street Church, Greensboro, will conduct Revival Services at Grace Church, Charlotte, March 24-29.

Shoals Circuit calls this their Revival month. Fairview Church has just finished their revival services. In April they plan to have two more at Whitaker's Chapel, Pilotview. They hope to have one at Shiloh Church.

Commonwealth Church, Charlotte, will have their revival March 24-29 with Dr. A. J. Brantley doing the preaching.

Brevard Church, Brevard, had their revival services, beginning March 14, with Dr. A. J. Walton of Duke Divinity School as evangelist.

THE WEEK OF DEDICATION OFFERING at Mt. Zion Church, Cornelius, amounted to \$144. The treasurer of the building reported that the amount paid since October was \$7,500, leaving an approximate debt of \$30,250.

DR. CHARLES LAYMON, who will conduct a Bible Conference in Central Church, Shelby, Sunday through Thursday, April 7-11, is editor of Adult Publications of the General Board of Education.

HOLY WEEK preachers at Bethel Church, Waynesville, include the Rev. James Fowles, Lake Junaluska, the Rev. T. R. Houts, Highlands, and the Rev. L. B. DuBose, the local Presbyterian Church, who will assist the pastor, L. B. Hayes.

The Rev. W. M. Howard of Jarvis Memorial Church, Greenville, was the preacher for a recent evangelistic meeting at James Church, Newport, assisting the Rev. Ralph L. Flemming, Jr.

The Editor is preaching each night during this week at Carraway Memorial Church, Greensboro.

NOTICE to Correspondents

All letters regarding subscriptions, advertising, etc., should be addressed to N. C. Christian Advocate, Box 508, Greensboro, N. C.

News notes, articles for publication, and letters to the editor should be addressed to The Editor, N. C. Christian Advocate, Box 508, Greensboro, N. C. Only those articles and poems bearing return postage can be returned. While every effort will be made to insure the safety of such materials we cannot be responsible for unsolicited manuscripts, and we cannot promise to print everything that is received.

Letters not addressed to the editor are handled by the circulation department and may be delayed in coming to his attention. Mark letters "Personal" only when they relate to confidential matters.

Please do not send news notes or messages to the editor on the same sheet with matters intended for the business and circulation departments. To save postage it is all right to enclose two or more messages in one envelope, if they are on separate sheets.

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EDITORIAL

A Prayer

Lord, if in Thy great condescension Thou dost treat me as a friend, if Thou dost show me even a little of Thy purpose in this life of mine, help me to give back to Thee the perfect trust that should be between friends. Make me willing not to know where I am going, if Thou choose to withhold the knowledge from me. Make me so sure of Thee, so happy in Thy friendship, that I shall be content to be sure of naught beside. Amen.



Has the Child No Rights?

The nation waits to see what course will be taken by the Governor of Florida in the case of the Jewish foster-parents of a six-year-old Roman Catholic girl who are accused of kidnapping the child in an effort to thwart the Massachusetts court decision which would take her from their care. Governor Leroy Collins must decide whether or not to allow the extradition of the couple, whose only crime seems to have been that they love their foster-daughter too much to give her up.

This case is only one of many where the welfare of the child is seemingly forgotten in the legal hassle over "religious rights." Massachusetts has a law which allows a child to be taken from foster-parents of a religion differing from that of its parents. This law has the full support of the Roman Catholic hierarchy, for official Catholicism insists on its right to control the children of Roman Catholic parents, but the law is unjust and iniquitous and should be repealed.

What of the rights of the child? Has she no claim upon the law? Has she no right to love and affection? No one can say that she is not being reared properly, or that she has suffered in any way because of the fact that her foster-parents are Jews.

We have an idea that Governor Collins will not allow the state of Massachusetts to extradite the couple on charges of kidnapping. For one thing, he will hesitate to alienate the votes of his Jewish constituents; for another, he will perhaps have good sense enough to see that the child has rights which, in this case, at least, supersede those of the law.

We remember the time when a young Methodist preacher and his wife took into their home a little Jewish child, whose parents could not care for her. Did any Jewish agency protest? Instead of protesting, friends of the couple expressed delight at the action.

It is a false and dangerous doctrine that the religion of a child can be controlled by any church. The foster-parents of this child have expressed willingness to see that the little girl is sent to a Catholic church and raised in the Catholic faith. What more could anyone ask?

Chicago Viewers Can See "Martin Luther"

After much squabbling and un-religious acrimony, the ban on the movie, "Martin Luther" has been removed in Chicago. Monsignor Edward N. Burke, chancellor of the Roman Catholic Archdiocese of Chicago, denies that the archdiocese was in any way responsible for the canceling of the film which was

to have been shown on WGN-TV last December. He says that he will not protest the decision of any TV station to show the film.

This statement comes as the result of widespread agitation by Protestants against what they felt was an attempt to employ censorship in religious matters. The action of Msgr. Burke clears the air in more ways than one.

There is a principle involved here which is greater than any objection on the part of the Roman Catholics. It is true that the picture may not be good propaganda for their church. It presents a view of the Reformation which, while freely admitted by their scholars, has been kept from rank and file. It does not distort the facts, and it is not an attack on the modern Roman Church.

But here is another case where the action of some R.C. leaders is contrary to the spirit of the church, as a whole. The Roman Catholic people in America are not in sympathy with any movement to "take over the government." But some of their leaders can be fairly accused of acting as if that were their policy. It is not necessary that Protestants submit to religious censorship in order to be brotherly, and when such cases as this one arise, it is interesting to note that some individual Catholics, priests and laymen, are always found on the side of freedom.

Some years ago the writer was engaged in writing a history of the Reformation. Seeking to be completely fair, he turned to Roman Catholic historians for their version of the matter. To his surprise, he found that no serious R.C. scholar attempts to minimize the abuses of the pre-reformation church, and many of them present a picture of conditions which is fully as shocking as that portrayed by Protestant writers. "Martin Luther" has been banned by Catholic authorities, but Catholic scholars seem to find little ground for serious disagreement with its treatment of the central theme.

And, just to keep the record straight, during many years of association with Catholic priests and people, we have found among them a spirit of faith and Christian love which transcends barriers of creed and puts to shame the authoritarian pronouncements of a few of their leaders.

A New Venture in Publishing

Abingdon Press, the trade name for our own Methodist Publishing House, has just inaugurated a new venture in religious book publishing, with the first group of Apex books. These are paper-bound reprints of famous books which have sold for as much as \$4.50 in the cloth-bound edition, but which now are available at from one dollar to one dollar and fifty cents.

Here is the answer to the book budget problem, and the opportunity to procure some of the greatest books of the last twenty years at a price anyone can afford.

Among the list is Halford Luccock's best-seller, *In the Minister's Workshop*, priced at \$1.25; *How Came the Bible*, by that great Bible scholar and translator, Edgar J. Goodspeed, \$1; *A Protestant Manifesto* by Winfred E. Garrison, \$1.25; *The Kingdom of God*, by John Bright, \$1.23; *An Introduction to New Testament Thought*, by Frederick C. Grant, \$1.50; *The Higher Happiness*, by Ralph W. Sockman, \$1; and the famous *Prayer*, by George A. Buttrick, \$1.50.

We have been asking for such a chance as this for years; now we have it, and for the small sum of \$8.75 the cream of the crop of religious books can be purchased and read. These books may be secured through The Methodist Publishing House, Methodist Building, Richmond, Va.

Young Methodist Church Fills Need in Suburban Fayetteville

By DALLAS MALLISON

The members of Christ Methodist Church in suburban Fayetteville recognize that God has given them a great opportunity in a new and growing community. They strongly feel that their new church is filling a definite and vital need in its own area. They believe that God has blessed them wonderfully in being able to meet the challenges of the present and the future.

Christ Church is a typical example of the renewed vision in Evangelism and Church Extension in our two North Carolina conferences. It was born out of a cherished dream of two consecrated and enlightened lay people, Mr. and Mrs. J. O. Tally, Sr., of Fayetteville, who foresaw the need for a new church in the Raeford Road area.

With a truly cosmopolitan character, Christ Church is welding into one harmonious body persons of diverse and varied religious and secular backgrounds. Coming from all parts of this country, these individuals and families find themselves thrown together in the same locality. As of old, they find themselves come together to build a new link in God's eternal Kingdom—and they thrill at what they are bringing into being.

"We have found a warmth and friendship in our church we have never experienced before," observed a middle-aged Army sergeant who joined Christ Church after coming here from Alaska. The wife had been a Baptist, the husband never a church member before.

A young couple from Miami, Florida, are finding a joyous fellowship in Christ Church. He is in the Social Security service, and she was a former model and is of Spanish descent.

"We love small churches and we have always wanted to help build God's Kingdom," observes a young couple with three small children from Kansas. The father is located at Pope Field here.

A young Tar Heel couple (he from Brevard and she from Albemarle) bring to

the church diverse talents. She is choir director, and he the teacher of the young adult class. He works with the city recreation department. They have a young son.

A middle-aged local couple came as charter members from the parent church, Hay Street. He owns a restaurant here and delights in greeting the arrivals at both Sunday school and worship services.

A prominent local lawyer, Mr. J. O. Tally, Sr., with his good wife have contributed greatly of their money, time, prayers, and wisdom to the infant church. They gave the \$25,000 lot on which the present building is located, lent their old home as the first meeting-place, and have made substantial gifts to building the new unit.

Christ Church has been sponsored by the older Hay Street Church under the able leadership of its pastor, the Rev. G. S. Eubanks. Not only has Hay Street contributed materially but it has also given of its wisdom and leadership.

Christ Church—which observed its second anniversary on Sunday, February 10, with the message of the day being brought by Bishop W. W. Peele of Laurinburg—had its beginning in the Raeford Road Mission



This scene shows the first unit of the plant at Christ Methodist Church at Fayetteville which observed its second birthday on February 10 in special services led by Bishop W. W. Peele. Shown also is part of the original Tally home used for services until the new unit was recently completed.

which started in October 1953. Regular morning worship services began in August 1954, and the Rev. R. S. Barefield was assigned to the new mission point later that fall. The church was formally organized on February 13, 1955, with 45 charter members.

During the pastorate of Mr. Barefield the present unit was completed. About \$15,000 of the approximate \$60,000 cost of the first unit was paid for through \$10 Club funds. This structure included seven classrooms, a sanctuary-Fellowship Hall, kitchen, pastor's study and restrooms. It is a two-story brick building.

Plans for the near future include a red brick, colonial-type sanctuary, and in the future the plans call for office space for six persons, another educational unit, a chapel, and a youth hut.

Christ Church now has a membership of over 160 members and a Sunday school enrollment over 180; 45 members have joined during this conference year; and it ranks first in new members among all churches in the Fayetteville District. It is among the top ten in the net gain of new members received in the conference during the first six months of this conference year. Since last July it has had a 40% net gain in membership.

Full of vision, industry, and enthusiasm is the present 28-year-old pastor, the Rev. Ralph E. Fowlkes who came to his post last July from the Hope Mills Church located about eight miles southwest of Fayetteville. A native of Bluefield, West Virginia, he received his college education at Marshall College in Huntington, W. Va., and at the Duke Divinity School. He began his work with the N. C. Conference at First Methodist Church in Rocky Mount by "filling in" with Bishop Ralph S. Cushman following the death of the pastor, Dr. T. M. Grant.

The minister has an able and enthusiastic partner in his wife, the former Miss Edith Ann Mangum of Rocky Mount. She is a graduate of East Carolina College and did social work with a regional home for neglected and emotionally-disturbed children near Chicago. She is very active in promoting the Woman's Society of Christian



REV. RALPH E. FOWLKES



This view shows the four Tallys. From left to right, they are: In center, Mr. and Mrs. Tally, prominent Fayetteville citizens and consecrated and enlightened Methodist lay people; on the left, J. O. Tally, Jr., now a law partner with his father in Fayetteville; on the right, D. K. Tally, now at Duke University working on his Ph.D.

Service. They have one son, Stephen, who is 18 months old.

The chairman of the church board is E. F. Barbour; the church school superintendent is Daniel Brown; president of the Woman's Society of Christian Service is Mrs. T. D. Taylor; president of the Men's Club is J. N. Fletcher; president of the Fishermen's Club is Ralph Rogers; president of the Youth Fellowship is Miss Barbara Candler; organist is Mrs. Louise Barefoot; and the choir director is Mrs. Robert Buckner.

Looking ahead to the future with firm faith and a new vision, Christ Methodist Church has two goals:

(1) That Christ Church may "grow in wisdom, stature, and in favor with God and man."

(2) That young or old, rich or poor may find indeed that Christ Church is Christ's Church."

The Gastonia District Conference

By J. J. POWELL

The Gastonia District Conference was held March 26 in the beautiful new First Methodist Church in Gastonia with District Superintendent James G. Huggin, Jr., presiding. More than five hundred persons were in attendance.

The devotional service was conducted by the Rev. J. A. Fitzgerald, pastor at Lawndale.

The conference was highlighted by inspiration and spiritual emphases, even through the business and reports. Dr. Huggin presented the representatives of conference interests. Dr. H. G. Allen presented the Conference Brotherhood with an appeal for an increase in the number of lay members. Miss Frankie Carven of the Children's Home in Winston-Salem brought greetings from the work there and gave a report of the progress made. The program of Methodist missions was presented by the Rev. G. W. Bumgarner and the Rev. Horace McSwain. The program and emphasis of higher education was presented by Dr. Dennis Cook, president of High Point College.

The local church emphasis was presented by three ministers in the district: the Rev. F. A. Hill of the Belwood Circuit, the Rev. J. H. Coleman of Lafayette Street Church in Shelby, and Dr. W. O. Weldon of First Church in Gastonia.

The laymen's program was under the able direction of the District Lay Leader Grady Stott.

Mrs. Ray Lowder, district president of the Woman's Society of Christian Service, presented the woman's work and reported that all churches in the district have organized. There is one society already where a church is to be organized later, which makes this district more than a hundred per cent organized. Mrs. J. W. Payne spoke briefly about the outreach of the Woman's Society of Christian Service.

The Rev. C. W. Kirby spoke for the youngest of the Western North Carolina Conference institutions, the Methodist Home, and appealed for liberal support for the Home on Mother's Day.



Mrs. M. F. Cline is pictured here as she spades out the first shovel of earth in groundbreaking ceremonies held for a new educational building to be constructed at Chapel Hill Methodist Church, at Wayside, Statesville. Mrs. Cline is a member of the building and finance committee. Other committee members are, left to right: Marvin McCoy, E. G. Raymer, committee chairman, Wayne Pope and Rev. R. W. Blanchard. The five-classroom structure is to cost \$11,000 with church members donating the labor. Members of the building committee not present for the picture, Mr. T. V. McCoy and J. C. McCoy.—(Amburn Photo).

Dr. Joe Hiatt could not be present to represent the Golden Cross and the Hugh Chatham Memorial Hospital; so the Rev. J. W. Braxton very ably made a report on that phase of the work.

A delicious meal was served by the host church at noon.

The afternoon session was begun with a report by Dr. W. O. Weldon for the Board of Education, placing emphasis on the various special offerings for the causes of Christian education.

The district superintendent announced that the funeral for the daughter of the Rev. and Mrs. B. E. Bass would be conducted that afternoon at three o'clock. Also the illness of the Rev. A. A. Kyles and the Rev. A. F. Gordon were announced by the superintendent.

The Rev. J. B. McLarty reported for the Committee on Findings. Nearly six hundred have been received thus far this conference year. Twenty revivals have been held and forty-two are to be held before Conference. The finances of the district are in excellent condition with many items paid in full by a large number of the churches. The church

school enrollment now is 21,275. There is now a combined total of 3,482 subscribers to the NORTH CAROLINA CHRISTIAN ADVOCATE and *Together*.

The district treasurer's report given by John R. Rankin showed the district in good financial condition.

The Rev. W. R. Kelly reported for the District Committee on Ministerial Qualifications. There were none to be licensed to preach. All local preachers' characters were passed and licenses were renewed. Two were recommended to the Annual Conference for Admission on Trial: Harry Glenn Long, Jr. and William Homer Pheagin, Jr.

The Rev. Z. G. Norton presented the report for the Committee on Courtesies, Introduction, and Resolutions, and the Conference which had begun at 9:30 a.m. was adjourned at 2:30 p.m., with the delegates returning home after a day of great inspiration.

◇ ◇ ◇

Our country, right or wrong! When right, to be kept right; when wrong, to be put right!—*Carl Schurz*.



Taking part in groundbreaking ceremonies at Salem Methodist Church on the Leasburg Charge March 10 for a \$40,000 new educational wing and renovations, with members of the congregation looking on were, left to right: District Superintendent A. P. Brantley of the Burlington District; Dr. A. J. Walton, Duke Divinity School; the Rev. Rufus Stark, pastor; Mrs. E. P. Warren, chairman of the building committee; Lewis A. Bradsher, oldest member of the church; N. H. Hester, charge lay leader; and J. E. Winslow, chairman of the official board.

L. A. Bradsher turned the first shovel-full of dirt, and the Rev. Dr. A. J. Walton, director of Field Work for the Duke Divinity School, was the speaker at the worship service preceding the groundbreaking ceremony.

Salem Church was first organized as a part of the Piedmont Mission, sometime prior to 1863, and a building was erected near the present site. The building now in use was built about 1895, when the Rev. R. R. Broom was pastor. This was remodeled some twenty years ago, during the pastorate of the Rev. D. D. Traynham.

Salisbury District Conference Hears Virginia Layman

By DALLAS MALLISON

"The greatest need of our times," declared A. G. Jefferson, nationally-known Methodist laymen of Lynchburg, Va., "is for devoted and consecrated laymen and laywomen who will give their first love and loyalty to Jesus Christ and His church."

Mr. Jefferson was delivering the main inspirational address to the 400 or more delegates who were attending the annual meeting of the Salisbury District of the WNC Conference which met Saturday, March 16, at Trinity Church, Kannapolis. Dr. Paul W. Townsend, district superintendent, presided in his usual affable and efficient manner.

The Salisbury District, one of the most compact in the WNC Conference, comprises three counties in their entirety—Rowan, Cabarrus, and Stanly. There are 87 churches and 57 pastoral charges in the district. A total of nearly 26,000 Methodists live in this area.

The Rev. Mark Tuttle, pastor of the host church, extended a welcome to the delegates in behalf of Trinity Church.

The opening devotion was given by the Rev. Russell L. Young, Sr., pastor of Centenary Methodist Church, Greensboro, "As big as is the Methodist Church," he declared, "it is still composed of persons. It is as true as ever that the relationship between man and God is a personal one."

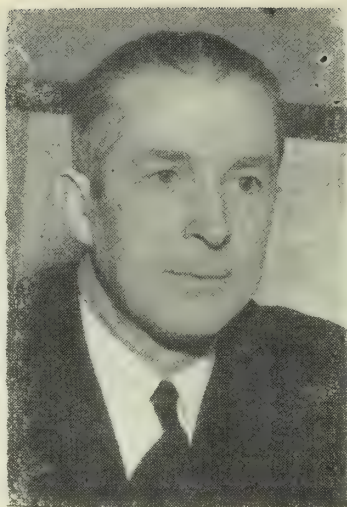
"The great ship of the Methodist Church," he asserted, "is in troubled waters, but we must continue to keep it going upstream."

The main address on "Christian Higher Education" was made by Dr. Nelson Moore, director of public relations at Pfeiffer College. He said that his institution has a record enrollment of over 700 students this year. The college, he said, had made rapid strides recently in the field of music education under the new instructor. The college chorus has recently been singled out for honors by the Voice of America for international broadcasting.

Music played a prominent role in this conference—more so than usual, according to the experience of this writer who has been attending district conferences in both eastern and western Carolina. Most pleasing and impressive was the performance of the Pfeiffer College chorus which gave a variety of numbers. Dr. Townsend also led the audience in frequent songs interspersed between various talks and reports.

Interesting and significant was the announcement that Methodist young people in Cabarrus County are establishing a scholarship to provide for the attendance of some foreign students in Methodist colleges in this State. This would seem to be a new and pioneer project which offers great possibilities.

The report on hospitals and homes highlighted the proposal that all three institutions maintained by the Western N. C. Conference—the Children's Home at Winston-Salem, the Retirement Home at Charlotte, and the Hugh Chatham Memorial Hospital at Elkin—be placed on the same basis or level of support by the Conference.



REV. PAUL W. TOWNSEND
Supt., Salisbury District

This proposal was offered for study and no action was asked.

An emotional high of the Conference was reached when the beloved Dr. Joe S. Hiatt, director of the Hugh Chatham Memorial Hospital, made his report. Eloquent, impressive, and persuasive, he was both humorous and sublime.

The highlight of the church extension and mission report was that of the Salisbury District Mission Society, now entering its third year. The organization of three new churches was reported, these being the Milford Hills Church in Salisbury, the Center Church in Concord, and the Royal Oaks Church in Kannapolis. The latter is now the youngest church in the district. Dr. Townsend indicated the continuing need for the organization of additional new churches. A very attractive brochure on the society's work was distributed.

A 100 per cent acceptance of World Service requests was announced. The number of members from the district in the Ten Dollar Club is now over 650, it was said.

Dr. Horace McSwain, secretary of the WNC Conference Board of Missions and Church Extension, reported a great increase in the support of missionary enterprises, but stressed the fact that the per-capita support was still very low.

The report of the Woman's Society of Christian Service shows that the district is now 100 per cent organized and that progress is being achieved on all fronts. The granting of local preachers' licenses to four young men highlighted the report of the licensing committee. The new Christian Vocations committee indicated that it is buckling down to a well-planned program. The NORTH CAROLINA CHRISTIAN ADVOCATE report showed a record number of subscriptions in the district area.

Many other reports were made, all of which were described as "good" and "excellent" by Dr. Townsend. In general he found that the work of the Salisbury District in its many phases was going forward on all fronts. He expressed great satisfaction for the work being done and the co-operation being shown by all the agencies, churches, and pastors in his area.

W.S.C.S. Leaders Look at World Tensions

By WILLIAM W. REID

Three hundred Methodist women—a cross-section of the leadership of the Woman's Division of Christian Service in every part of the U.S.A.—spent four days (March 3 to 7) in a "Conference on Missions" at Buck Hill Falls, Penna., considering "Missions in the World Today." The group that met under the presidency of Mrs. J. Fount Tillman and other national officers of the W.D.C.S. included the conference secretaries of missionary education from all jurisdictions; the jurisdictional vice-presidents and the jurisdictional secretaries of missionary education, of missionary service—home and foreign, of missionary personnel, of Christian social relations, of the Wesleyan Service Guild; representative youth and students; some 40 missionaries, deaconesses and nationals; and the W.D.C.S. staff.

There were platform presentations of topics which led to discussion and some implementation in smaller groups. President Henry Pitney Van Dusen, of Union Theological Seminary, spoke on "The World in Which We Live"; Dr. W. Vernon Middleton, of the Division of National Missions, and the Rev. Tracey K. Jones, Jr., Division of World Missions, on "Missions in the World Today," and Bishop W. Earl Ledden on "Our Mission—Evangelism." Dr. James K. Mathews led the Conference in a study of Mark's Gospel each morning; and Dr. Nels Ferre, of Vanderbilt Divinity School, spoke on the theological foundations of the missionary enterprise each evening. Contributions to the program were made also by President Willa Player of Bennett College, North Carolina, President Hamako Hirose of Hiroshima Woman's College, Japan, Dr. Roswell P. Barnes of the National Council of Churches, Dr. Gloria Wysner, of the International Missionary Council, and others. The closing message was by Mrs. Tillman.

It was probably unique that this Conference closed without group "findings." But each woman who heard the messages, and considered them in the small afternoon groups, is expected to apply her own "conclusions and discoveries" to the situations and needs in her own conference, district, and church. Indeed, this Conference has set the program, the questions—and some of the answers—that the 300 women will carry into their local societies and larger meetings for the remainder of this quadrennium. This was a conference to lay before the women of Methodism the basic problems of the world—and to seek their solutions by Christian action at the "grass-roots" of the Church.

Among the major concerns—the "tensions"—that were presented by speakers and for which specific actions were sought and suggested are: the failure of normal Christians (churches, church members, Americans) to live according to their professions; the growth of materialism; the tensions created by the H-bomb, by armament, by war threat; the resurgence of Islam, Buddhism and Shintoism—and their invasion of the U.S.A.; the rise of communism as an aggressive religion.

Family Life Workshops Sponsored by N. C. Council

A state-wide workshop on the Church Family Life will be held Tuesday and Wednesday, April 23 and 24, at Myers Park Baptist Church, Charlotte. Co-sponsored by the Committee on Family Life of the North Carolina Council of Churches, the Charlotte-Mecklenburg Christian Ministers Association, the workshop is designed to help ministers, directors of Christian Education, counselors, and others concerned with Family Life problems, to strengthen ties between the Church, home, and other character building agencies. Among the leaders taking part on the program are Judge Willard J. Gatling, Mecklenburg County Juvenile Court; Dr. Tom M. Mottette, Department of Sociology, UNC, Chapel Hill; Dr. P. G. Donner, Charlotte Theological Seminary; Dr. W. Kenneth Goodson, First Methodist Church, Charlotte; Dr. George W. Douglas, Family Life Co-ordinator, Charlotte City Schools; the Rev. Emory W. Latham, Myers Park Baptist Church, Charlotte; and Mrs. Ethel Nash, Chapel Hill, well known marriage counselor and president of the North Carolina Family Life Council. The Rev. J. H. Lanning, Plymouth, chairman of the Family Life Committee of the Council. A number of ministers will take part on various panels. The workshop opens at 9:00 a.m., the closing of the 23rd and closes at 1:00 p.m. following afternoon. Registrations (\$1) and applications for free overnight lodging should be sent in advance to the Rev. John W. King, First Presbyterian Church, Charlotte, North Carolina.

Hatteras Church Opened March 31

Sunday, March 31st, marked the official opening of the new sanctuary of the Hatteras Methodist Church. The Rev. Dan E. Meadows, a former pastor, delivered the opening sermon at the morning worship. Former pastors were invited to attend this memorable day and share in the worship fellowship. The earliest records of the church at Hatteras have not been preserved, but records exist showing that it was organized as early as 1828. The new modern building is the third to be built at the present site. The first was built in 1877 on land given by John W. Rollinson and wife, Achsah. This early church stood until 1909, when it was dismantled to make room for a new and larger sanctuary. In 1925 this building was dismantled, with classrooms being added at that time. This building stood until construction of the present building was begun in February of 1955. In April of 1953, under the leadership of the Rev. W. B. Gregory, plans for the present sanctuary were made. By early 1955 sufficient funds were on hand to begin construction of the education unit of the present structure and in October of the same year it was completed and ready for use. Dedication services for this unit were held on March 27, 1956.

On April 10, 1956, work was begun on the new sanctuary, completion was marked by the special services on March 31. The finishing of this unit provides the Hatteras congregation with a noteworthy brick structure, valued at approximately \$75,000, consisting of thirteen classrooms, bathrooms and the sanctuary with a seating capacity of 280 people.

The Hatteras Church is in the Elizabeth City District, the Rev. C. Freeman Heath, district superintendent, and has as its present pastor, the Rev. L. R. Sparrow. Membership in the Hatteras Church is 360 with 214 enrolled in the Sunday School, of which Roy Gray is superintendent. The church also has an active Methodist Youth Fellowship, of which Miss Jo Ann Midgett is president; and a W.S.C.S. of which Mrs. Virginia Austin is president.

Local Church Emphasis Not New Says Bishop Garber

Meeting in Trinity Church, Durham, recently, the Commission on Local Church Emphasis heard Bishop Paul N. Garber outline the work of the commission. Bishop Garber explained that this commission is not set up to do something new or different but that "This emphasis is attempting to make more effective that which is already being done."

The first emphasis, that of self-examination, said the bishop, must be related to definite goals to make each church more effective. Bishop Garber then discussed with the members a report of the work in the Richmond Area, and called for a strengthening of the work of the churches in all phases, without weakening what was being done in the areas of greatest accomplishment.

The district superintendents gave reports describing the self-examination which is being done by the various charges using the prepared "kits." They agreed that this phase of the emphasis should be completed before Annual Conference.

The Rev. Graham S. Eubank, chairman, announced that Bishop Roy Short had agreed to speak on the program of Local Church Emphasis at the coming Annual Conference.

(Material for this report furnished the *ADVOCATE* by the Rev. Paul Carruth, secretary.)

Youth Magazine Wants New Writers

Power, the national Methodist Youth magazine, has issued an invitation to its friends, particularly youth in high school, college, the armed services and employment, to submit short meditations to its pages.

The articles should be no more than 250 words and should contain a Scripture reading and prayer thought; personal experiences and ideas. The writer should give author and title of book, hymn or poem for quotations.

Manuscripts should be sent to *Power*, P. O. Box 871, Nashville 2, Tenn., by May 1.

Duke Convocation and Pastors' School, June 4-7

Dr. W. A. Kale, dean, has mailed the announcements of the annual Duke Convocation and Pastors' School to all pastors in the two conferences. The school will meet June 4-7 at the University.

Speakers this year include: Bishop Gerald Kennedy of the Los Angeles Area, widely known lecturer and preacher and author, who will give the Gray lectures. Bishop Nolan B. Harmon of the Charlotte Area will be in charge of the morning worship; Dr. Eugene L. Smith of the Board of Missions, New York, will lecture on "The Christian Mission and the Making of History." Dr. W. McFerrin Stowe, pastor of St. Luke's Methodist Church, Oklahoma City, will lecture on Parish Administration.

The daily sermons will be delivered by Dr. David A. MacLennan, senior minister of Brick Presbyterian Church, Rochester, N. Y.

Afternoon seminars will be conducted by Dr. Russell Dicks, Mrs. W. R. Reed, Miss Clarice Bowman, and Dr. MacLennan.

Other leaders in the convocation and school include: Dr. James Cannon, dean of the Divinity School and chairman of the Convocation; Dr. J. Richard Spann of Nashville, Tenn.; Dr. W. A. Kale, director of the Pastors' School; Dr. John J. Rudin II of the Divinity School; and Dr. Wilson O. Weldon, Gastonia, chairman of the Pastors' School.



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A Unique Community

By RICHARD L. OWNBEY*

The Methodist Home for the Aged, now within the corporate limits of Charlotte, N. C., is a highly organized community where elderly Christian people are offered an opportunity for comfortable, wholesome living. It is a very attractive place, with the main building housing a majority of the members, and a group of apartments and cottages near by. It is indeed a unique situation where a variety of community activities are carried on, many of them by members of the Home.

The government of this community is lodged in a Board of Managers, about fifty men and women, with Mr. S. T. Atkinson, prominent business man and church man of Charlotte, as chairman. The superintendent is the Rev. C. W. Kirby who, in addition to his executive duties, is also pastor of the community. He is in close touch with all the members, and is concerned with the welfare and happiness of each one. There is a Home Council with its executive committee, and many members who participate in the Home activities by assuming responsibility for certain essential services. There is always a hostess at the reception desk, and other members ready to conduct touring visitors through the Home. The life of this community is integrated with the larger life of Charlotte, many members attending church there and other gatherings regularly.

A competent staff operates the Home under the direction of the superintendent. The business manager is Mr. Willard S. Farrow, who for several months before Mr. Kirby's coming, served as acting superintendent. Miss Carolyn Eargle is cashier; Miss Mary Blackburn is bookkeeper; Miss Frances Kelly is office secretary; and Mrs. Jean Keistler is part-time stenographer.

Mrs. G. G. Adams, assisted by Mrs. Claude H. Moser, is program director, having charge not only of daily religious devotions in Ivey Memorial Chapel, but also of other cultural and social events. Mrs. Adams is among the first women to be licensed as a Methodist minister in North Carolina under the provisions of the General Conference of last year.

Mrs. Olivia Brockmann is dietitian, with Miss Vernie Goodman as her assistant. Mrs. F. O. Dryman is executive housekeeper, and has a corps of efficient helpers.

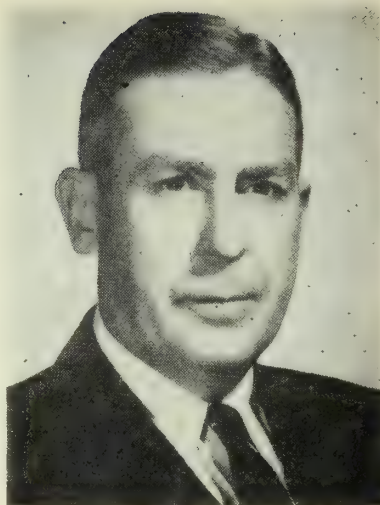
Mrs. Sue Sadler, R.N., is Nursing Supervisor, with Miss Julia Schronce, R.N., as her assistant, along with a fine group of helpers. Mrs. Sadler is in charge of the Infirmary, where sick members are looked after day and night. Two staff physicians visit the Infirmary each week, and are always on call when needed.

Mr. J. P. Roberts and Mr. Robert Reed are in charge of maintenance and grounds.

Miss Ella English, as a highly skilled Occupational Therapist, heads up the Arts and Crafts Department where a large per cent of the Home's membership pursue their many hobbies and interests.

A beauty shop is operated part-time,

*Dr. R. L. Ownbey is a retired member of the WNC Conference.



REV. ROBERT S. CLEMMONS

Department of Christian Education of Adults, General Board of Education, Nashville, Tennessee, will be the speaker and resource leader for this year's Young Adult Workshop at Camp Don-Lee June 7-9.

under the skillful direction of a licensed beautician, Mrs. Virginia Southworth.

In addition to officials above mentioned, there are about forty helpers in various departments of the Home.

An atmosphere of cordiality and refinement is evident, created by the attitudes of the staff in general, the members who are content and happy, and by the spirit of the helpers in the different departments. These all have a justifiable pride in the maintenance of this atmosphere in the Home.

The basic purpose of the management is to provide a comfortable life of well-being without expensive luxury, and that purpose is remarkably well achieved. There are at present 177 members in the Home, and of these some 7 members—under the increasing pressures of inflation in recent years—have exhausted their financial resources, receiving only the small amount granted monthly by the State and Federal Government to elderly people without income. This means that they must be provided for by those who support the Home by their gifts, and it is a fine privilege for North Carolina Methodists and other friends thus to maintain a good life for people like these.

Elderly people are especially liable to illness, and they are well served in the

competently staffed Infirmary here. But Infirmary is now outgrown, and there is need for a new building of one-story, separate from the main building, where large numbers of ill people may be cared for. Such an Infirmary would release a large number of rooms in the main building and thus increase the total capacity of the Home. It should be noted that the mortality rate in the Home is much below the normal expectancy, fewer deaths having occurred than were indicated by standard tables of mortality rates. With expert care of the sick available here day and night, the incidence of fatal illness is most surprisingly low.

The writer of this article and his wife have been members of the Home for more than a year, and what is here written comes out of the observation and experience which we have enjoyed in this good community designed for the comfort and security of elderly folk whose life expectancy is normally limited to a few short years.

High Point Editor Comments College Trustees

The miracle in education that is High Point College was vividly re-told at a recent meeting of trustees when six trustees' unswerving service since 1934 was recounted. When H. Frank Hunsucker, G. H. Kearns, F. Logan Porter, Sr., of High Point, Dr. J. E. Pritchard and L. F. Rosen, Asheville, and the Rev. J. Clyde Auman, Winston-Salem came on the board 23 years ago, the college owed \$335,000, teachers weren't being paid and the outlook was little short of desperate. In the years intervening they had seen, and been party to the emergence of the institution to the forefront of church-related colleges of the country, debt free with a greatly enlarged property fully paid for and an endowment approaching a million dollars enabling it to do better by teachers. It is a miracle, and none happier than were those men at the manifold progress topped off by the new salary and retirement program which distinguishes the school as outstanding not only in the state but also in the nation. Their faith and labor had been justified.

—High Point Enterprise

Once mislaid it takes a lot of looking to find a lost reputation.

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CORNERSTONE LAYING AT FIRST METHODIST CHURCH, VALDESE

Bishop Nolan B. Harmon, resident bishop of the Charlotte Area, preached the first sermon in the new \$185,000 Church in Valdese, Sunday, March 10, at eleven o'clock. This service was exactly twelve months from the day ground was broken to begin the new structure. At the conclusion of the service in the sanctuary, Bishop Harmon led the congregation in cornerstone ceremonies outside the church.

Seen above, left to right: the Rev. J. G. Winkler, district superintendent of the Marion District, the Rev. Charles G. Beaman, Jr., pastor; Bishop Nolan B. Harmon, resident bishop of The Methodist Church; Roy D. Boggs, chairman of the Building Committee; John Bumgarner, representative of Bumgarner Construction Company.

New Missionaries Needed for 3-Year Terms

By May 1, the Methodist Board of Missions, New York, hopes to find 85 young men and women who will give two or three years as missionaries in the United States, its territories and overseas.

Of 110 persons sought for special-term missionary service since last fall, only 25 have been obtained and May 1 has been set as the deadline for application for the 1957 program. Persons interested in either the home or overseas special-term program may write: Office of Missionary Personnel, 150 Fifth Ave., New York 11, N. Y.

This is the tenth year that young men and women have been sought for three years of missionary service overseas. In 1957, the Methodist Church needs 30 young men for work in 20 countries of Africa, Asia and Latin America.

For home mission service—two years in continental U. S. or three years in Puerto Rico, Alaska and Hawaii, the need is 40 young women and 10 young men.

Job classifications for home and overseas missionaries include teaching, Christian education, rural work, agriculture teaching, secretarial work, dietetics, medical technology and social case and group work.

The board specifies that applicants must be college graduates, age 21-28, unmarried. They must have displayed an ability to work effectively with others and have good health, above average scholastic records and practical achievement.

Six weeks of specialized training will be given both groups this summer at Scarritt College for Christian Workers, Nashville, Tenn.

LEADERS MEET TO STUDY TODAY'S SOCIAL ISSUES

In an action-crammed four-day conference Mar. 19-22 in Chicago more than 100 chairmen of annual conference boards of social and economic relations and other leaders sought direction for doing a better job at their assigned tasks. Sponsored by

the General Board of Social and Economic Relations, the conference provided a sort of refresher course on the foundations of Christian ethics and offered practical suggestions on making more effective the church's witness in industrial relations, political life, race relations and social welfare.

COMMISSION TO REVISE BOOK OF WORSHIP

Guided by answers to a questionnaire sent to representative pastors, and by the

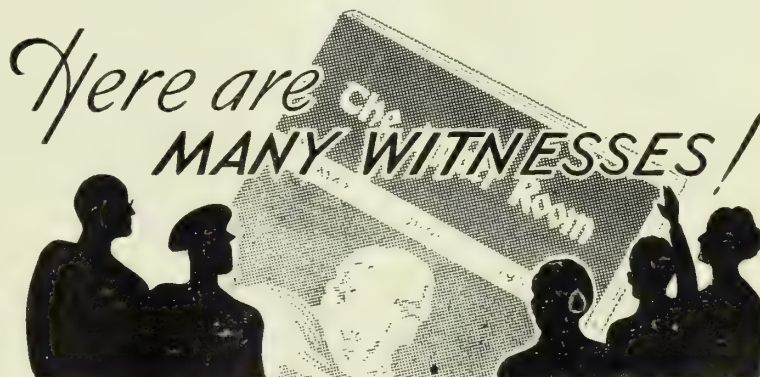
opinions of visiting seminary professors, the Commission on Worship has voted to do a thorough revision of the Methodist Book of Worship. Meeting in Perkins School of Theology, Southern Methodist University, in Dallas Mar. 19-20, the commission appointed sub-committees to proceed immediately on various phases of the project, which was authorized by the 1956 General Conference. The commission feels, however, that a new hymnal could not be produced before 1965 or later. Bishop Edwin E. Voigt of Aberdeen, S. D., presided at the meeting.

Clinic in Preaching to Be Held at Duke, July 1-13

Thirty ministers of any Protestant denomination will have the opportunity to attend, a clinic in preaching to be held at Duke University, July 1-13. The members of the group will be housed in the University dormitories, where they will pay for their room and board but there will be no tuition fee.

A series of five lectures will be delivered each week. The first series will be given by the Rev. Professor John L. Castell of Union Seminary on "Worship and the Sermon." The second series will be delivered by Duke Professor William Brownlee on "The Value of the Dead Sea Scrolls for Preaching."

Applications should be submitted not later than May 1, and a registration fee of \$5 should accompany the application. Inquiries may be addressed to the Rev. James T. Cleland, Dean of the Chapel, Duke University, Durham, N. C.



The annual Lay Witness Number of The Upper Room (May-June) consists of daily devotions written entirely by laymen — business men, workmen, farmers, nurses, housewives — everyday people from all walks of life.

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Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor, Weaverville, N. C.



North Wilkesboro District

Mrs. James H. Council of Boone is the newest president of the newest district in the Woman's Society of Christian Service of the Western North Carolina Conference.

Mrs. Council is taking the place of Mrs. Lawrence Critcher of Moravian Falls, recently resigned.

The North Wilkesboro Conference had its Executive Committee meeting on March 9th at the home of Mrs. Edd Gardner in North Wilkesboro to make plans for the annual district meeting to be held soon.

News From Marlene Harmon

"Unless something very unexpected happens, I should arrive in New York June 29th," writes Marlene Harmon to Mrs. Curtis Koontz in Lexington.

"I am continuing to have a wonderful experience here in Africa. The work becomes more challenging as time goes on, but our time is never adequate for the many tasks. This year, as last year, my main duties have been in the girls' hostel. At present there are 42 girls in the hostel. They constantly keep me on my toes, yet I am never surprised when the unexpected happens.

"Seeing the many needs and opportunities in a city such as Elizabethville, one naturally feels the call for service. Thus I pray that I will be able to return after a year of study in the States and a year of French in Belgium.

"While I am in North Carolina, I want to tell the Elizabethville story to as many churches as possible."

Miss Harmon will enter Hartford Foundation in September for her year of study. She has been in Africa for almost three years.

Missionary Bouquet

At the recent meeting of the Woman's Society of Christian Service of the Southeastern Jurisdiction held in Knoxville, Tenn., the Florida delegation presented a beautiful missionary bouquet to Mrs. David Cathcart of Lakeland, Fla., a member of their delegation who had just been elected to the presidency of the Southeastern Jurisdiction.

The bouquet was an old-fashioned nosegay, made of new dollar bills rolled in a small roll and wrapped in cellophane. These cylindrical "flowers" were gathered as a bunch of flowers, with puffs of cellophane, and the whole mounted on a lace paper doily, with white satin bows and short streamers on the bottom.

It looked like a real nosegay—at a distance—but the Florida women said, "This is a nosegay to be used in any missionary project you may desire."

All of the delegates were thrilled at this type of "orchid."



MRS. J. H. COUNCIL

Board of Directors for New Home

Mrs. Rupert Crowell of Asheville was elected chairman of the Board of Directors of the new Home for Retired Deaconesses and Missionaries at 29 Spears Ave. in Asheville.

Mrs. Thomas E. Frutchey was chosen as vice-chairman, Mrs. E. Ray Young of Abernathy Church as secretary and Mrs. E. D. Chandler as treasurer.

The board is composed of a chosen representative of every Methodist Church in the city of Asheville, along with the Conference officers residing within the Asheville District. These members will act under the jurisdiction of the Woman's Division of Christian Service.

Three committees were named at a recent meeting, a building and grounds committee, a constitution and by-laws committee and a furnishings committee.

Each group has been working faithfully and the home is being made ready for its occupants. The board members made a tour of the home in February and the first official meeting of the group was held at the home in March.

The women of the Western North Carolina Conference will be hearing much more about the home, for supplies of all kinds will be needed—and that is where the women come in!

Wesleyan Service Guild Co-Ordinator

In each church where there is a Wesleyan Service Guild, there is supposed to be a special person called a co-ordinator. She is elected by the Guild, to serve as liaison officer between the Guild and the Woman's Society. She must be a member of the Woman's Society, and contributes her mission pledge through the channel of the society. She is a member of the Executive Committee.

There is to be a workshop for co-ordina-

tors at the Annual Meeting of the Woman's Society of Christian Service to be held at Lake Junaluska on June 5th.

The Guild-O-Gram is suggesting that the co-ordinator be sent as an official delegate, so that she may learn of the workings of both the Woman's Society and the Guild.

Day Apart Service—Woosley Chapel

A Day Apart Service for the women of the Winston-Salem District was held in Woosley Chapel at the Children's Home in Winston-Salem on March 1st, with Mrs. A. L. Smith, district secretary of spiritual life, in charge.

The program was in four sections, an introduction, "Our Church, the Past, Present and Future," then a section on, "Our Heritage," "Our Local Church" and "The Church of the Future."

Speakers in the first section were Mrs. Smith and the Rev. Ross Francisco, pastor at the Children's Home. Mrs. A. B. Macon of Mt. Airy spoke on, "The Church of the Past," Mrs. Herman Anderson of Charlotte on, "The Present, Our Local Church," and Mrs. C. C. Weaver of Winston-Salem on, "The Church of the Future."

The music for the day was especially beautiful. Mrs. Alton Jackson and Mrs. Zeb Smith sang prayer solos and also a duet, "The Church I Call Mine."

Two hundred women attended the service—the first Day Apart Service for the Winston-Salem District.

Careful planning by the committees BEFORE the meeting was very helpful. The program committee included Mrs. A. L. Smith, Mrs. Don Drummond and Mrs. Eva Jackson. The music committee was composed of Mrs. Eva Jackson, Mrs. Zeb Smith and Miss Virginia Lowrance. The coffee committee had two members, Mrs. Charles Cable and Mrs. George Yingling.

Mrs. J. C. Clodfelter was registrar for the day . . . And the service is to be continued, for the women voted to make it an annual day in the Winston-Salem District.

Status of Women—Some

Do's and Don'ts

DO say STATE-US.

DON'T say Stat-us.

DO say Woman's Society of Christian Service.

DON'T say W.S.C.S. or Women's Society of Christian Service.

DO say Executive Committee.

DON'T say Executive Board.

DO say Secretary of Promotion.

DON'T say Promotion Secretary.

DO say Jurisdiction when it refers only to women.

DO say Jurisdictional when it includes both men and women.

DO classify the information on the service activity cards.

DON'T expect the pastor or committees to look through all those cards when they need a suitable woman for a particular office.

DO have a committee on status—composed of from 3 to 5.

DON'T try to do all this work as one person.

DO remember that you are a member of the Program Committee.

(Continued on page 14)

CHURCH SCHOOL INFORMATION BULLETIN

Western North Carolina Conference

Church School Officers Elected by Fourth Quarterly Conference Take Office July 1

By vote of the cabinet, church school superintendents, superintendents of age group divisions, commission chairmen, and other general church school officers elected by the fourth quarterly conference are to take office by July 1 at beginning of new conference year. District superintendents will interpret their action when elections are held.

No Change in Promotion Day or Installation of Church School Teachers

There will be no change in time or procedure for Promotion Day which will be observed the last of September as in the past. Church school teachers and class officers will be elected and installed for service the first of October as in previous years.

Reporting Church School Membership for Annual Conference Journal

In many situations church school membership will be different in May, when the pastor reports for Annual Conference, from what it has been in September in previous years. In order to present a true picture of church school membership and to keep our conference records in balance at this point, careful attention should be given to the statistical reports from every class and department of the church school. Final tabulations should be checked with the report of the previous year to see if we gain or lose membership as a result of a spring conference. Let us put forth every possible effort to make these changes and still get a true picture of the membership recorded in the journal.

District Conferences on Christian Education

Six of the district conferences on Christian education are being held in April as indicated below. A full account of persons to attend and texts to be secured may be found on page 9 of the Advocate issue for February, a reprint of which was also mailed recently.

Broad Street, Statesville, Tuesday, April 23, 7:30 p.m.
First, North Wilkesboro, Thursday, April 25, 7:30 p.m.
First, Morganton, Friday, April 26, 7:30 p.m.
First, Franklin, Sunday, April 28, 3:00 p.m.
First, Waynesville, Monday, April 29, 7:30 p.m.
Central, Asheville, Tuesday, April 30, 7:30 p.m.

Dates and places have been cleared with the district superintendents and host pastors. We hope to make these significant occasions for Christian education as indicated on the Advocate page and as conducted in previous years.

Architectural Consultant for New or Remodeled Church School Facilities

Under the auspices of the Salisbury office, three meetings will be held for ministers or committees needing counsel on building or remodeling church school facilities. These discussions will not deal with the church sanctuary—they are designed for church school building only. Glenn S. Chard, Nashville, has had extensive experience in both public school and church school work and will give wise counsel in keeping with new trends needed in facilities today. The executive secretary and Glenn Chard will be in the places listed below for counsel and help for any interested person or committee. It is suggested that members of district church location committees would profit by attendance:

Tuesday, May 21, 2:00 to 5:00 p.m., Central Methodist, Asheville
Wednesday, May 22, 9:30 a.m. to 12:30 p.m., First Church, Hickory
Thursday, May 23, 9:30 a.m. to 12:30 p.m., First Church, Lexington
For further information write Carl H. King, Box 828, Salisbury.

Responsibility for Summer Activities

By vote of the cabinet it was also suggested that each pastor, whether he anticipates a move at conference or not, take responsibility for planning the vacation church school, selection of delegates to camps and assemblies, preparation for youth activities week, youth rally at conference and other program activities which naturally come in the summer season and which may be interrupted by a June Conference. The intent of this action is to request that these activities be planned, in so far as possible, before going to Conference at Junaluska, June 14-17, regardless of a possible change in appointment.

Directors of Christian Education Available for Positions

Two letters have been received this week from persons available for Christian education in local churches. A girl who will graduate from Scarritt in June is interested in contacts now. A young man who will be graduating from the Duke Divinity School is also available for a similar position. Any church or minister interested will be put into contact with these persons on request to the executive secretary.

Church School Day Offering

Returns from church school day offerings received to date amount to \$3,011.99. Our goal for the year is \$13,000.00. With \$3,011.99 received to date, we now need \$9,988.01 to reach our goal for this year. Total contributions by districts are as follows as of March 30: Asheville \$119.16; Charlotte \$248.48; Gastonia \$636.27; Greensboro \$325.87; Marion \$255.15; North Wilkesboro \$—0—; Salisbury \$384.13; Statesville \$178.25; Thomasville \$233.39; Waynesville \$71.13 and Winston-Salem \$560.16.

This offering is our main source of finance for our training school program. All schools are held between Conference and Easter which means just as many schools are scheduled and as much money is spent in a conference year of eight months as would be involved in a conference year of twelve months. Unless our goal of \$13,000.00 is reached the same as in previous years our budget and finance will be out of balance. All contributions should be sent to Mrs. R. R. Richardson, Box 828, Salisbury, and must be remitted in the next sixty days in order to be in the report for this conference year.

Registration Forms for Young Adults, Camp Tekoa, Senior Workshops and Older Youth

Registration forms for the Young Adult Assembly at Brevard, June 7-9, have been mailed to pastors. There is no limit to the number that may attend from a local church. Secure the registration blanks from your minister and send registrations to Powell Wilkins, Box 1584, Statesville, N. C.

Forms for Camp Tekoa, for Senior Workshops at Junaluska and Older Youth Weekend, Camp Tekoa, will reach all ministers or directors of Christian education immediately after Easter. Each registration form carries full information about how to register. Be sure to note that Miss Clara Watkins, 635 N. White Street, Valdese, is registrar for Camp Tekoa. There are four registration forms (tan and green) for boys only and four for girls only (beige and green). Since both our rooming facilities and program procedures are designed for an equal number of boys and girls, we cannot accept more than four girls from any charge even though the four boys are not available from that charge. We are not accepting extra names for a waiting list this year. Vacancies will be filled with requests from charges without representation. Ministers' children will be accepted over and above the charge quota and an extra registration form will be sent on request from the pastor. Mrs. Elwood Hayworth, Box 828, will continue as registrar for the Senior Workshops at Junaluska and for Older Youth Weekend.

Send All Church School Day Offerings to Mrs. R. R. Richardson, Box 828, NOW

Lenten Services Held by Children's Home Church; Two Trustees Retire

The Children's Home Church During Lent

March 17: The Youth and Intermediate Fellowships, along with their counselors and several members of the staff, saw the first two in a series of five film strips adapted from the full length film, "They Beheld His Glory." These two film strips, "The Last Supper" and "Gethsemane," were shown after the minister had explained the significance of the Lenten season.

March 24: The introductory part of our evening program was presided over by Jean Burrell, and Judith Shores gave the scripture and prayer. The third film strip, entitled "Arrest and Trial of Jesus," gave us all a vivid account of this part of the drama of Easter.

March 31: George Padgett served as our leader for the evening service and Hilda Smith read the scripture and gave the prayer. One of the most effective film strips in the series, "The Crucifixion," made a deep impression on all of us.

Our senior choir was guest of First Methodist Church, Charlotte. We missed our senior choir but we were happy with the wonderful job our junior high choir did in rendering the anthem, "The Green Cathedral." Then, too, we appreciated Mrs. Everett Gibson accompanying the junior choir at the piano, and Mr. Robert Read, of Cincinnati, Ohio, who did such a splendid job as guest organist.

April 7: The MYF were guests of the Mt. Pleasant Methodist Church, the Rev. Russell Young, pastor. The Mt. Pleasant MYF not only afforded us food and fellowship, but also gave an excellent worship program. Our senior choir and our minister participated in the evening worship service at 7:30 o'clock.

April 14: Thirty-three boys and girls will have completed a six weeks' course of study on "Becoming a Church Member" and will be received into the fellowship of the children's Home Church. The senior choir will sing the traditional anthem, "The Palms," which always adds great to the worship service. The youth groups will see the final film strip of the Easter series entitled, "The Resurrection."

May this season not only make us to remember the drama of Easter as it affected our Lord, but may His Spirit be resurrected in each of our hearts and minds. Let us not only dress ourselves in new and lovely garments of clothing, but may we also do as St. Paul said: "Put on our Lord and Savior Jesus Christ."—Ross Francisco, minister.

Intermediate Youth Fellowship

Since we have now secured the necessary sponsors for the Intermediate Youth Fellowship, on a recent Sunday evening we organized this group. Many of these young folk, from twelve to fourteen years of age, expressed their delight at having their own organization, although they had been privileged to attend the Senior Fellowship

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor



NANCY CAROL CLINE

in the absence of the Intermediate evening division.

In addition to the pastor, the Rev. Ross Francisco, the sponsors are Mrs. O. E. Croy and Miss Ollie Sherrill.

The meeting was opened with a meditation on the spiritual significance of Lent. Mrs. Croy told of the pleasure she had in the past in working with a similar group as a sponsor. Since the election of officers was to take place in the near future, the boys and girls were asked to be thinking about the most suitable candidates after having been given some of the requirements of each office. When volunteers were called for to have a round-table discussion of the work and privileges of the Intermediate Fellowship, it was a pleasure to see that twice as many responded as were actually needed.

We feel that this enthusiastic group will accomplish much for the fellowship, the kingdom and themselves during the coming year. Edith Beam, of the senior fellowship, volunteered to act as pianist until one could be appointed.—Miss Ollie Sherrill, counselor.

Nancy Carol Cline

Nancy Carol Cline is the girl whose picture appears on this page this week. She was twelve years old on her last birthday and is in the seventh grade in school. She and an older sister and two older brothers came to the Children's Home August 8, 1949. On her birthday ten days later,

August 18, 1949, the Ever Ready Class at Hickory Grove, Charlotte, became her sponsors. This group has continued to claim Nancy during all the time she has lived at the Children's Home. Although they secured her picture several years ago, Mr. Earl W. Jordan, correspondent for the class, recently expressed the desire of the class to have another picture of Nancy. We are very happy to present this picture this week.

Board Meeting

The annual meeting of our Board of Trustees was held on our campus on Thursday, March 21. This meeting was well attended by the board members and in great many instances wives of the board members were present. The group inspected the recently completed buildings and expressed a genuine interest not only in the buildings but also in the programs being conducted in these buildings. The business session was held in the Brown Building and lunch was served by Mrs. Lambeth in the superintendent's home.

The board received with much regret the announcement that because of the age limit two members whose terms were expiring could not again be appointed to the board. These two gentlemen are Mr. James C. Hanes, who had served since 1933, and Dr. J. S. Hiatt, who has been a member of the board since 1935. Dr. Hiatt recounted that he had not missed a roll call since becoming a member. We certainly could not find two more loyal or effective board members than these two. They have served in a devoted and able way the children who have come to the Home. They have rendered a service that will leave the imprint of their Christian personalities indelibly stamped on the life of this Home. These men are to be succeeded by Mr. Gordon Hanes of Winston-Salem, and the Rev. John T. Carper of North Wilkesboro. It is comforting when we think of losing these fine men to know that their replacements are men of the caliber of Mr. Hanes and Mr. Carper.

Homecoming

We are all looking forward to Easter Monday, when we will have the members of our alumni group returning to our campus. This day is one of the "Red Letter" days in our calendar year. It gives those of us here quite a thrill to see these fine young people returning to our campus after having gone out and having made a place for themselves in the several communities of our state and in many other states. The day starts early for us. Shortly after breakfast they begin to arrive. It is fun to see them greet each other for the first time, in many instances, since the last Easter Monday. This year a get-together hour comes first at the gymnasium. This is to be followed by a business meeting in the school auditorium. The group will go from the school auditorium to the church for a devotional period. Following the devotional period, they will have lunch in the central dining room. After lunch a big moment of the day comes with the playing of a baseball game between the alumni group and the Home varsity team.

He Lives—Therefore, Make Disciples

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

Scripture: Matthew 28:1-10; 16-20

This lesson marks the last in the unit on "Life's Final Triumph." The scriptural background is found in the familiar passages from Matthew's gospel concerning the Resurrection and the Great Commission. Either of these themes offers more suggestions to our minds than can possibly be followed up in one lesson. Perhaps we can, however, highlight a few of the central points of the two great passages.

First, the Resurrection really created the Christian Church. Before Easter, the movement of which Jesus was leader was rapidly collapsing. Peter had returned to the business he was in before he started being a follower of Jesus. Doubtless the others could have done the same within a very short time. The story of the Nazarene would have been what Rome considered just one more case of an unsuccessful revolutionist—that is, if there had been no resurrection experience. There probably is no one living who understands completely all that the resurrection was. But no one who studies Christian history can fail to see the difference it made in those early years—or at any time during the centuries, for that matter. Someone has said the gospel is not good advice, but good news. Certainly this is amply shown in the story of the Resurrection. The news that Jesus was still a living power among his early followers electrified those who heard it and made them ready to go out as flaming evangelists for the new faith. They had something to tell. More than that, they had something to live for.

The "Great Commission" is the name we have given to the commandment in Matthew 28:19: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." Some scholars have argued a late date for this passage, since it contains the Trinitarian formula. But the Interpreter's Bible makes the point that this doesn't make the passage less true: "It is more true, as the full flower is the best truth about a rose bush." The aim of the early apostles was to make God known as Creator, Redeemer and as a Continuing Presence. "In the name of the Father"—we frequently hear this used as a concluding sentence of a prayer. Less often, but not less impressive, is the use of the phrase at the beginning of a solemn ritual in the church or elsewhere. What does it mean? The name really means the person. In law it stands for the person. A check made out to your name is your money. In New Testament times (and earlier) there was great significance attached to names, as all Bible students know. But even outside Hebrew-Christian history there was much power attached to swearing in the name of a god. So "baptizing them in the name of the Father, Son and Holy Spirit" meant that henceforth they were to have a new name. The name "Christian" was to be more important to them than their own names. Paul said "For me to live is Christ." He had identified himself with Christ to the extent

that he scarcely knew where his own personality left off and the being of Christ began.

Finally, we are urged to teach. This is one thing we all do, whether we are conscious of it or not. Whether for good or ill, we make our witness by the lives we live. But the Great Commission says more—"teaching them to obey the Commands of Christ." In the beginning of this discus-

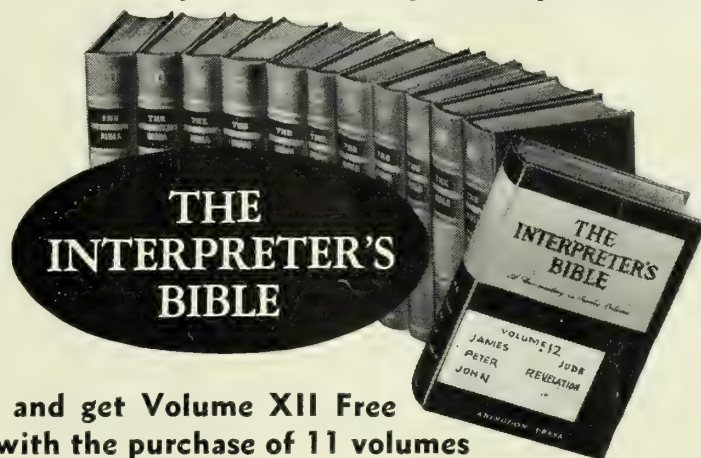
sion we said there would have been no church without a Resurrection. We can say also there can be no effective church without effective teaching. It has been true through the centuries and it is true today. When will the church awaken to this tremendous fact?

♦ ♦ ♦

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CHILDREN'S PAGE

ELIZABETH WHISNER, Editor

A Surprise for Mother

By ANNIE WINBURNE

"That would be lots of fun," said Jerry. He would have been very unhappy if his favorite aunt, Mother's young sister, had not been visiting him and Mother and Daddy. For what can a little boy do when his mother is sick in bed?

Aunt Evelyn, however, always thought of something.

"What about a nice long walk?" she suggested. "Let's fix a little lunch and go out where the little bridge crosses over the stream out in the woods. I think we might find something interesting."

Mother was so much better that she did not mind being alone for a while. She thought it a splendid idea.

Packing a lunch of sandwiches, potato chips and an apple apiece, Jerry and Aunt Evelyn were soon on their way.

My, it was such a pretty day. The spring sun was shining and the air was crisp and fresh. They were soon outside of town.

"Aunt Evelyn," said Jerry, "you can really walk. Don't you love to do it?"

Aunt Evelyn smiled. "There's nothing I like much better," she said.

Finally they came to the bridge over the little stream. It was a small wooden structure, so they sat down and let their feet hang over the side above the water.

Having gathered up little stones on the way, they tossed them in the water, aiming at the leaves which were lazily floating down stream. It was hard to tell which was the better marksman.

Opening the lunch basket, they ate their lunch. They had not realized how very hungry they were.

"Perhaps we had better start home. Let's think of something to surprise Mother," suggested Aunt Evelyn.

"Let's do," said Jerry, "and let's both think and then decide what we will do."

Suddenly Jerry spied a bunch of beautiful wild flowers.

"I believe I'll pull one," he said.

"Just be careful and don't pull up the roots, so other flowers will bloom," said Aunt Evelyn.

Walking along they discovered more flowers, and then more and more. Such beautiful colors—pinks, reds, yellows, and lovely Queen Anne's Lace in its dainty white lacy pattern.

Soon Jerry had a hand full of flowers. Then he had an idea.

"Why not take these to Mother?" he said.

"I cannot think of a better thing to do," said Aunt Evelyn. "In fact, that was what I had in mind when we started on our outing."

"Won't mother be happy to have them in that pretty blue vase by her bed?" said Jerry.

Mother's eyes shone when Jerry took the flowers to her bed.

"Now I can have a part in your lovely outing," said Mother. "My little boy does not forget to share."

THE ROSES YOU SENT

My loving child, you've been so sweet
To send me that retreat
Of beautiful red roses
That smell so very sweet.

I've set them in the window,
And looked at them each day;
And I ask the Lord to keep you,
And guide you all the way.

—NINA SUE MOORE, Age 12
Methodist Home for Children
Raleigh, N. C.

FAIRY CROSSES

There is a hill in the Blue Ridge Mountains of Virginia where, until fairly recent years, were found small brown stone crosses—some lying on the ground, and others discovered by searchers beneath the surface. These stones were in the shape of the St. Andrews, Maltese, and Roman crosses, perfectly formed. Many were gathered for commercial purposes, and after polishing, were sold as mementoes.

There is a lovely legend about these crosses, which tells that centuries ago this mountain country was inhabited by Fairies, who lived happily with their Queen Titania. They danced in the sunlight, and in the moonlight around pools of crystal-clear water. There was never a care in the lives of these gentle Fairy-folk.

Until one day an Elfin courier flew into their midst and announced sad news—that the Blessed Saviour had been scourged and rejected by sinful men, and had been nailed to a cross to die; and that He had given His life to save everyone from sin and unhappiness.

The Fairies listened sadly, and their lovely eyes filled with tears. As they bowed their heads, their tears fell upon the ground, and these drops of grief, mingling with the brown earth, took the form of crosses, which hardened into stone.

'Tis only a legend—for no one really knows the origin of the little crosses. But it touches our hearts to believe that the wee Fairy-folk, who have held a warm place in the hearts of children through the years, loved the Blessed Saviour, and shed tears of grief over His death.

And if we may add a bit to the legend,

it would be this. After three days the Elf courier returned with the glad news that the Saviour had risen from the grave and was alive forevermore. The Fairies dried their tears, and there was great rejoicing. One again there was dancing and singing in the sunlight, and around the clear pools in the moonlight. The crosses were so forgotten, and were buried beneath a lovely carpet of grass and flowers.—E. W.



It has been a real pleasure to publish the stories and verse sent in to us by the boys and girls, and by adult writers, in recent months, and we look forward to receiving more of your contributions. Mail them to Miss Elizabeth Whisner, c/o Methodist Home for Children, Raleigh, N. C.



A MOMENT WITH GOD

Dear Lord, You gave your life for me
On Calvary long ago;
And now I give my life to Thee,
Because I love Thee so. AMEN.



BIBLE QUIZ

1. Who was the disciple who betrayed Jesus to those who came to capture Him?
2. Who was the disciple who denied Jesus three times shortly before his death?
3. Who was the murderer whom the angry mob demanded to be released instead of Jesus?
4. Who was the ruler who delivered Jesus to be crucified?
5. Who was the disciple whom Jesus asked to take care of Mary, his mother?

Answers to Last Week's Quiz

1. Locusts and Wild Honey—Mark 16
2. Jonathan—I Samuel 18:1.
3. James, 3rd Chapter
4. Book of Nehemiah
5. To take care of the Temple—Numbers 8:23-26.

Woman's Page

(Continued from page 10)

DON'T let the year pass without having at least one program on Status of Women.

DO get your reports off on time. This is the only method we have of knowing what has been done.

DO insist on a local secretary of Status of Women in EVERY society. This is such an important office.

DO acquaint the women with this information concerning the set-up of the Woman's Society of Christian Service:

(1) The Division; (2) the Jurisdiction; (3) the Conference; (4) the District; (5) the Local Society—where all action is!

In the Southeastern Jurisdiction there are 17 conferences and ours is the Western North Carolina. In the Western North Carolina Conference there are 11 districts and each will know her own district.

—MRS. DAN K. MOORE, Sylva

LETTERS TO THE EDITOR



NO NEW ROAD

Dear Editor:

There is no new road to the kingdom of heaven. The way the holy prophets and the good men and women of other days found Jesus Christ as their Savior is the same way He will be found in these latter days of our boasted culture and progress.

Some have substituted "decision days" for old-fashioned revivals. For my part, I would not give one good meeting of old-time Methodists under a brush arbor, where sinners are called to repentance and penitent souls are led to Christ, for all the so-called decision days. The men that the Methodist Church needs today are men who hold decision day like that of Elijah on Carmel or that of Peter at Pentecost. Give me the old gospel, and the old gospel after it has passed through the blood of souls, and that passage we call experience—from men who have been there—and not from those who have never taken a step on the way of being there!

In 1927 in the North Carolina Conference we were moved from Nashville to the Laurel Hill Circuit. The Lord took a hand in that move and gave us the greatest year and the largest number on profession of faith that was reported—over one-hundred souls—

with G. N. Dulin, the principal of the school, who is now a member of the Western N. C. Conference. Why, on my first charge—South Baxley—we more than doubled the membership in three short years; and out of that charge came Silas Johnson, who became the president of Wesleyan College, Macon, Ga., and W. C. Bryant, of Brunswick, is another one of our preachers—our "joy and crown!" Besides, we built "Midway" Church on our first charge; and St. Mark, Columbus, 1909—13; and Branson Memorial, Durham, 1922-23; and three parsonages; with hundreds of additions, baptism of babies; burial of the dead; marriage of the living—with all the work of the ministry; but we had time to hold revivals in and out of our charges. I should like to know why the preacher is sent on a mission for if he can't bring the people to Christ? What's happened to Methodism? May God save His Church! And the only thing that will save it is a spiritual awakening, continent in extent, for which we pray.

Rockingham, N. C.

H. C. EWING

In Memoriam

Five cents a word. Please count your words and send remittance when sending your copy.

MRS. WILLIS STALLINGS

We, the members of the Woman's Society of Christian Service of Rocky Ridge Methodist Church, wish to pay tribute to the memory of one of our most faithful and beloved members, Mrs. Magdalene Stallings, who passed to her eternal reward on December 8, 1956. Mother Stallings, as she was known by her many friends, was an inspiration to all with whom she came in contact. She was a faithful and loyal member of our church and, like the Master, whom she served so lovingly, "she went about doing good" and ready to serve in any task she was called upon to perform. The Magdalene Stallings Circle of our church was named in her honor.

We shall cherish her memory and always keep in our minds the example she set for us in Christian living.

Therefore be it resolved: **First:** That while we will always miss her and the sweet fellowship we shared, we will find comfort in the assurance that she has entered into a richer, more abundant life. **Second:** That a copy of this tribute be sent to the family and to the North Carolina Christian Advocate, and be recorded in the permanent records of the local Woman's Society of Christian Service.—Mrs. Craig Hagler, Jr., vice-president.

Every man who lives right sets an example for the good of others.

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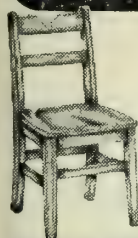
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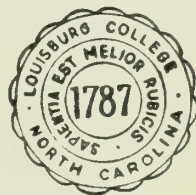
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IN PASSING

It is rare that we are able to revisit a church, but on a recent Thursday night the *ADVOCATE* wagon took the road to Burlington for a return engagement at West Burlington Church, where W. A. Tew is the pastor. This time we were the guests of the Men's Club at their Ladies' Night program. It was a grand occasion and the supper was good, too. Also I got to see the plans for the new chancel, which is to be built as a part of the remodeling program this year.

I regretted the fact that for the second year other engagements made it impossible for me to attend the annual meeting of NC Woman's Society. Next year I'm going to try to leave a week vacant, so I won't get caught.

I've had to miss several district conferences for the same reason—not being able to be in two places at once—but our good friend Dallas Mallison has covered them for me and we have printed more news about these Conferences this year than ever before. You see, Dallas is a professional reporter and much better at the job than the editor. Our thanks to him for a great job for Methodism in North Carolina. He has become a sort of one-man publicity bureau. (He'll report on several WNC conferences during the next few weeks.)

Friday night of the same week saw us at Glenwood Church, Greensboro, where John Hoyle, Jr., is pastor. The Methodist Men were honoring the Boy Scouts that night, and you should have seen those kids. One lad had enough merit badges to make a saddle blanket, and a few medals besides. If any of you Methodist Men have run out of things to do, just turn your hand at the job of sponsoring a troop of Scouts. You can't do a finer thing. But don't just give them some money and stop there; see that they have encouragement and individual attention from the various men in your group.

One of the finest things about this job as a roving editor is the opportunity that it gives to visit the ministers. One night recently I dropped in to see Dr. A. P. Brantley and Mrs. Brantley at Burlington. At the risk of causing a run on the district, I must say that this new district (three years old) has the most convenient and beautiful district parsonage that I have ever seen. It wasn't built for that purpose, but it couldn't have been better designed. The present occupant has several years to go, but the line forms on the right . . .

It's a long way to Morehead City, but it was worth it. Two Sundays ago I went down there to speak for J. F. Herbert and found one of the most colorful and reverently beautiful sanctuaries in the state—and not only that, but the place was full of beautiful people! I mean it, for they always

look beautiful when there are that many of them present to worship God. I have heard Lester Tilley and Leon Couch rave about this lovely church, and now I know what they are talking about.

W. B. Chalk and Bud Dixon took good care of the visitor; the former helped with the service and the latter furnished accommodations at his beautiful new motor court just inside the city. I was delighted to find copies of the *ADVOCATE* prominently displayed in the reception room of the motel, and, what's more important, Bud could prove that he read it.

There are a lot of readers down there in Morehead City, for First Church sends the paper to every family.

You would hardly know that this town had been badly damaged by the hurricanes of two years ago. It is in fine shape now and ready for the summer season.

Two services in First Church and a visit to the Christian Workers' Training School at Beaufort in the afternoon made a full day.

Monday morning found me on my way home, but I stopped at Newport to see the plans for the new sanctuary which Ralph Flemming and his people are hoping to get started soon. It will be a lovely church building when it is finished. Newport is a small coastal town, but it is booming now with the influx of new residents connected with the great Cherry Point Base nearby.

On Monday night we began a series of evangelistic services at Rehobeth Church, just outside of Greensboro, where the growing congregation has just finished a fine building project which gives them one of the finest education plants in the area. Services every night and office work every day kept me busy, and then on Saturday I was off to Asheville and a heavy schedule in the Hominy Valley section, where Pressley Rutledge had arranged for services at three churches that day and a visit with a good friend from Sunbury, Pa. More about that later, for the presses wait for no man.

See you next week—in passing.



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NORTH CAROLINA

Christian Advocate

April 18, 1957

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Easter is a time for singing, a time when the boys and girls put on angelic faces and praise the Lord with cherubic voices. "Christ the Lord is risen today," they sing, and for an hour at least we live again the joyous day when Jesus burst the bonds of death and rose in triumph from the grave.



Harold M. Lambert Photo

People, Places and Events



A FOUR-DAY School of Prayer was conducted by the Rev. Joe Petree of Wesley Chapel, High Point, at Davidson Church, March 31 - April 3. The Rev. J. D. Murray is the pastor.

MR. AND MRS. GRAHAM WHITEHURST BELL announce the marriage of their daughter, Mary Owens, to the Rev. Frank Owen Fitzgerald, Jr., March 30, at Hay Street Church, Fayetteville, N. C.

THE REV. ROBERT G. TUTTLE, minister of First Church, High Point, and frequent contributor to these columns, is the author of a featured article in the April issue of *The New Christian Advocate*, entitled "This is Victory."

DR. MACK B. STOKES conducted a Family Life Workshop at Myers Park Church, Charlotte, the weekend of April 5. Dr. Stokes was born in Korea of Methodist missionary parents, has received his B.D. and Ph.D. degrees. He now is a Professor of Christian Doctrine in the Candler School of Theology of Emory University.

THE ANNUAL HOLY WEEK services sponsored by the Dunn Ministerial Association were held this year in Divine Street Church, Dunn, April 14-19. The minister was the Rev. Harrison McMains of Atlanta. Mr. McMains is the Executive Director of the Christian Council of Atlanta, which is the interdenominational organization of Atlanta Protestant churches.

MELVIN MCINTOSH of Charlotte has been named freshman representative to the University Student Senate at Emory University from the Candler School of Theology. McIntosh is a member of Big Spring Methodist Church in Charlotte. While attending Emory he serves on the staff of the Northside YMCA in Atlanta. He is the son of Mr. and Mrs. M. C. McIntosh, Route Five, Charlotte.

MCBRIDE CHURCH, Camden County, will have Homecoming Sunday, May 19, when Professor H. E. Spence and others will be the speakers. There will be dinner on the grounds and informal afternoon fellowship. Professor Spence is writing a short history of this Church, which is one of the mother churches of Methodism. The history, published in booklet form, will be available at Homecoming. All former members, pastors, and district superintendents are cordially invited to be present.

REVIVALS

Dr. Joyce A. Early of Grace Church, Wilmington, will conduct a revival in First Church, Hamlet, April 22 through April 26.

Dr. Walter C. Ball, superintendent of the Rocky Mount District, was guest preacher for Holy Week services at Page Memorial Church, Aberdeen, assisting the Rev. Carl A. Johnson. Mr. Ball is a former pastor of

this church. On Good Friday a two-hour service will begin at noon, when seven ministers of various denominations will present the Seven Last Words. The services will conclude on Easter morning, when Dr. Ball will preach, and a large class will be received into membership.

The Annual Spring Revival services at Mount Olivet Church, Salisbury District, will begin on Easter Sunday. The Rev. Kenneth D. Crouse, pastor of Morning Star Church, Canton, the guest minister.

The Rev. William Bingham, pastor of Mount Pleasant Church, was guest minister for revival services in Broad Creek Church, April 1-5. He assisted the pastor, the Rev. Claude Barrett.

The Rev. Charles D. White of Mount Holly conducted revival services in Highland Church, Hickory, April 7-12.

The Rev. Herman F. Duncan, Lenoir, is the guest preacher of First Church, Granite Falls, for their revival services April 14-19.

The Annual Pre-Easter Revival of the Reelsboro Church will be held the week of April 15-20. The Rev. Bruce Pate will lead the revival.

West Smithfield Church, Smithfield, had a seven-day revival beginning April 7 and continuing through April 13, with the Rev. J. J. Boone, a retired minister and former pastor of Centenary Church, Smithfield, acting as preacher.

Holy Week revival services began at Midway on Sunday, April 14, with the Rev. James A. Allen, pastor of Harmony Church, doing the preaching.

The Rev. Harold Robinson, minister of Memorial Church, Thomasville, was the preacher for the week of revival held in First Church, Randleman, April 7-12.

The Rev. L. C. Vereen, pastor of Farmville Church, will begin revival services Easter Sunday night at Buckhorn.

The Rev. J. Malloy Owen, pastor of St. James Church, Greenville, who is widely known as "The Circuit Rider" on WNCT Television, was the guest preacher of St. Luke Church, Goldsboro, for their revival services the week of April 7.

Dr. L. R. Akers, Jr., pastor of Calvary Church, Charlotte, conducted the revival services at Hickory Grove Church, Charlotte, the week of April 7.

A revival was held at Watha Church, Burgaw Charge, April 8-14. The Rev. Paul Browning, chairman of Evangelism for the Wilmington District and pastor of the Epworth Charge, Wilmington, was guest preacher.

The Rev. T. A. Collins, Executive Secretary of the Conference Board of Missions

and Church Extension, is guest preacher for the Holy Week Preaching Mission at St. Mark's Church, Raleigh, April 14-21.

NCCC Family Life Workshop to Be in Charlotte

A Family Life Workshop, sponsored by the NC Council of Churches, will be held in Myers Park Baptist Church, Charlotte, April 23-24, under the leadership of the Rev. Jesse H. Lanning, Methodist pastor at Plymouth and chairman of the Family Life Committee of NCCC. Methodists on the program are Dr. Kenneth Goodson of First Church, Charlotte; the Rev. W. R. Brantley of Myers Park Church, Charlotte; the Rev. Rollin Gibbs, Hickory Grove; the Rev. Harold Minor, Durham; the Rev. Sherrill B. Biggers, Kernersville.

Alcoholics Anonymous to Meet in Greensboro

The 1957 Convention of Alcoholics Anonymous will be held in the King Cotton Hotel, Greensboro, May 24-26. A feature of the convention will be the ministers' workshop on May 24, led by "Tommy L" of Richmond, Va., one of the first members of AA to go into the ministry. He will be assisted by "Dutch W," another Methodist minister who came from the ranks of AA after experience as a licensed pilot, mechanical engineer. All ministers are invited to attend the workshop.



A METHODIST SAID IT—

"Out of every ten persons joining the church on profession of faith and received from other denominations, only three are net gain for the church's membership. Of the remaining seven, two are needed to offset members who have died, and five are needed to offset those who have been dropped or have withdrawn."—The Rev. Albert C. Hoover, director of the Statistical Office of The Methodist Church, Chicago.

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. . . EDITORIAL . . .

Good Morning!"

That vibrant narrative of what took place on the first Easter morning, recorded in Matthew 28:9, quotes Jesus' greeting to the two women who had left the empty tomb. Most of the translations are rather prosaic, but Dr. Goodspeed brings it to life when he translates our Lord's words as "*Good Morning!*"

And that is surely what Easter has been proclaiming to the sons and daughters in every generation. The night is past. The bewildered disciples can now see the glorious dawn of a new and powerful good morning.

Many there are who can say only a dim and pessimistic "*Good Night!*" for Golgotha on Friday whispers defeat to man's hopes and aspirations, but Easter dawns with the Risen Christ affirming, "It isn't night; it's a new day!"

There are many who can bring themselves to say only a "*Good Bye!*" Many experiences we may escape, but death is one from which no human being can expect to escape. There is a power that in the end of life seems to hold us and our loved ones in captivity, saying, in the words of Dr. Frederick Heek: "You may be able to play around for a while, but in the end we will get you."

Easter leads the Christian to say more than a "Good Bye." "Because I live, ye shall live also" are words which come to us with a power that energizes our spirits. Death, so Easter declares, is but the quiet blush which lights up the dawning of an eternal day. Rightly does Dr. John Withers remind us of what a grand soul wrote as an epitaph: "This is the inn, where the traveller stopped on his way to Jerusalem." But, be not mistaken, there is an Eternal Jerusalem!

Jesus' joyous greeting of "Good Morning!" bids us modern disciples, trudging along life's busy highways, to be concerned about the needs of each day. We shall care earnestly and vital about our present problems because we believe that God's love extends on and on into the last days far beyond this transient present. With many vexing questions still unanswered, we can safely and confidently move forward because we know the Christ, whom to know is Life Eternal!

"Jesus, my Lord—I know His name,
His name is all I trust;
Nor will He put my soul to shame,
Nor let my hope be lost."

Easter is saying, "It's a Good Morning!"

Guest Editorial by WILSON O. WELDON

Good News From Emmaus

Every evangelistic service—and that should mean every service—ought to be considered as an Upper Room meeting, where the preacher is one of the Disciples, just returned from Emmaus, with the best news that the world has ever heard. It is almost too wonderful to be accepted, and the company sits there in silence, stupefied by the magnificence of the vision which has opened up before them.

They are not left to wander in darkness; they are no longer lost; their Friend and Savior is alive forevermore! But they can't quite take it in.

And then they see Him standing there with his hands out-

stretched, the hands which bear the marks of the nails upon them.

What would you do, if you were there? Why, of course, like Thomas, you would run to meet him and fall upon your knees. Like poor old doubting Thomas, you would weep a bit as you cried out in wonder and amazement "My Lord and my God!"

He Locked The Preacher In

Dr. Oscar Thomas Olson once told of his experience as guest preacher in a great old church in Edinburgh. As he came into the pastor's study he found the verger waiting for him. Clad in a black gown and wearing a look of solemn dignity, the official greeted him and then stooped down and reverently lifted into his arms the great Bible and the service books. Signing the minister to follow him, he led the way down a hall to a door which he opened with much solemnity.

Through the door, they ascended a winding stairway leading to the high pulpit. Lifting the Bible to the pulpit, the verger turned and laid the service books on either side, and then marched back down the stairs.

At the bottom he paused, and with a large and ancient key he locked the preacher in.

"Never before," said Dr. Olson, "did I realize so vividly the task of a minister of God."

There in the high old pulpit, with no chair to sit upon, looking down upon a crowded house that was steeped in a holy hush of anticipation, with the world locked out, he felt himself to be in truth the messenger of God Himself!

The Real Absence

Alice Meynell, the Catholic poet, once said, when asked how she could believe in the doctrine of the "real presence": "Why, I realize the difficulty, but you Protestants seem sometimes to believe what would be far more difficult for me—that is the doctrine of the 'real absence'!"

That cutting retort is often justified by the actions of the average Protestant in his church. Of course, we have no such doctrine, but we act as if we had.

Why should anyone who believes that God is at all concerned with the building dedicated to His service come into that place with a total lack of reverence? Why should we ignore Him in His own house. We never go into our friend's house without greeting him; why should we be less polite to God?

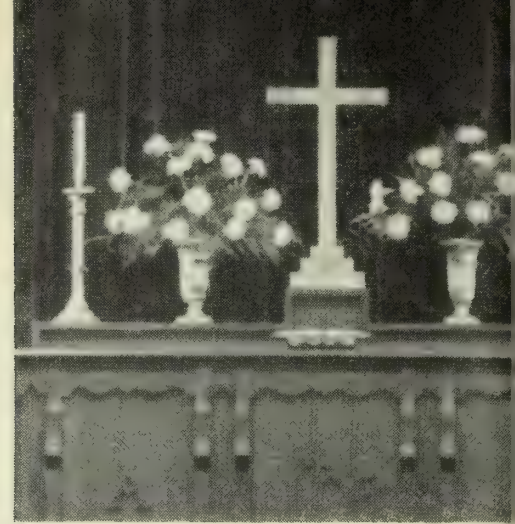
If God is present in that little white church, will we not want to be reverent as we enter in? If He is there in the great city church, will we not speak to Him as we come into our pews?

Old-time Methodism knew better. In Wesley's day, the church was felt to be the very house of God, the gate of heaven. Old-time Methodists bowed in prayer as they took their seats and the minister knelt before he stood up in the pulpit. Modern followers of Wesley would do well to imitate their leader.

The National Council of Churches has advised a congressional committee that its missionary interests were opposed to extending commissary privileges at government post exchanges overseas to missionaries, on the grounds that this might cause grave misunderstanding as to the true nature of the missionary and his task.

The Miracle at Grace Church

By R. P. MARSHALL



Jim Owen was the janitor at Grace Church for more than thirty years. Preachers came and went, but Jim and Miss Amy, the organist, stayed on. I was just out of college when it happened, and I tried to remember how long he had been with us. I couldn't even find out from the older people. It seemed that he had been there always, and we liked to think that he would never go away.

For Jim, you see, was not the ordinary sort of church janitor. He was a saint—a somewhat dusty saint, perhaps, but when I was a little fellow I got the idea that he had some sort of special understanding with the angels when I would find him, as I often did, looking up into the great rose window above the Communion table. I'd slip quietly out of the church so as not to disturb him and his heavenly visitors.

When I was about ten years old I loved to play around the church while Jim cleaned up. One day I thoughtlessly dropped some paper on the floor. Jim didn't scold; he just bent over and picked it up, then carried it over to the nearest waste basket. I got the point of his rebuke and begged his pardon.

"Oh, that's all right, Tommy," he said. "You just didn't think. But I did, because it's my business, and because I love this house."

"It isn't a house," I argued. Having been put in the wrong, I wanted to find some fault in him.

He smiled. "Well, I guess it is."

"Nobody lives in it!"

"Do you think that?" he asked, and his bushy eyebrows rose in astonishment. "Come down here with me, my boy."

Somewhat sulkily, I followed him down to the chancel and stood beside

him at the altar rail. "Now look," said Jim, "at the cross."

I looked, but saw nothing remarkable. Just a plain brass cross upon a carved oak table. I guess I expected something miraculous to happen, but it didn't. All I heard was Jim's low voice speaking to me. I don't recall all he said, but I well remember the feeling I had when he concluded: "The church isn't empty when you and I are here, my boy, and it isn't empty when we're gone. For God is here, Jesus is here, the Holy Spirit is here—and all the holy angels."

Suddenly I was sobbing uncontrollably. Jim took my hand and led me to a seat. "There now, Tommy," he said. "It's all right. You're not afraid of God, are you?"

"I'm not afraid," I whispered. "I just felt queer, that's all. I never really thought of it like you put it. If it is God's house, why don't people act like it? Most kids—and grown-ups, too—don't think like you do. They laugh and talk and visit in church just like it was a theater."

Jim shook his head sadly. "I know, I know," he said. "If they could feel what we have felt, they wouldn't act that way. If there was only some way I could make them feel it! There's no use talking about little things and telling them not to drop trash on the floor and scuff up the seats and tear up the hymnbooks. They know better, but they just don't think, I guess."

Years later I remembered that conversation as I stood in the old church the first day of my Easter vacation from college. I wondered if Jim had ever found a way to make people think about the church as God's house. Walking around to the side door, I called, "Jim are you there?"

Immediately I heard his eager foot-

steps coming up the basement stairs. "That sounds like young Tom," he said, as he rounded the corner.

"That's who it is," I answered, "and I'm mighty glad to see you again."

He grasped my hand in his horny palm and stood off a little to look at me. "My, how you've grown! Another of my boys has gotten ahead of me. Well, I'm glad you came just now. I've got something to show you—something that you'll appreciate. It's just a little thing, but I believe it'll help us solve our problem."

I remembered what that problem was. "I've thought about it a lot," I told him. "Do you think you've got it licked?"

"Well, I don't know," answered Jim, as he scratched his gray head in a characteristic gesture. "I've got a little gadget here that I thought up. It may work. You remember how I got you to look at the cross? Well, I'm going to rig up this little spotlight to the ceiling, and, instead of throwing the light on the preacher or the choir, I'm going to throw it on the cross—a light so bright that it will make that cross stand out like it was made of gold and diamonds. They can't help but look at that, and maybe it'll make them think of Jesus. I'd like to have it ready for the Easter service."

I looked at the cross and tried to imagine what it would be like, bathed in bright light. "I think you've got something there, Jim," I said.

"I'll have it ready Sunday," he said. "You be here to see it."

We talked for quite a while and then I left him among his tools and ladders.

It was along about ten o'clock that Mrs. Wingren, who lives across from the church, noticed that the lights were burning brightly in the sanctuary. She called over there but nobody answered. Then she got to worrying about it and

ing up my father, who was chairman of the board of stewards.

"What's the matter?" I asked, when he had put down the receiver.

"It was Jennie Wingren. She says the light's still on in the church and nobody answers when she rings the phone. It isn't like Jim to leave the lights on and go home. We'd better see about it."

Then I remembered my last sight of my old friend as he stood among the ladders and ladders. Suddenly I knew what must have happened. "Come on, Dad, let's hurry!" I shouted, as I raced down the steps.

The outside door was unlocked. I pushed it open and threw back the swinging doors of the sanctuary. All I could see at first were some ladders reaching up to the ceiling where Jim's spotlight was to go. In that hasty glance I saw that the fixture was in place. The job was done, but the light was not turning.

There on the floor beneath the spotlight lay Jim's crumpled form. His arms were outstretched, his face was turned toward the cross, and a smile was on his lips. Jim Owen had gone to his Father's other House.

The funeral was late Easter afternoon, and the church wouldn't hold the people. I managed to get a seat on the front row, with others of Jim's "boys" of varying ages. The organ started playing and I looked up to where Miss Amy sat at the console. I remembered how Jim had loved to hear her play.

And then I began to realize the sort of music she was playing. It wasn't sad or mournful. Miss Amy was carrying him to the gates of heaven on the wings of triumphant melody. She knew what he would want.

As the music swelled and rolled in billows of sound, I saw her face. The tears were streaming down her cheeks—but she was smiling, too. "All Hail the Power of Jesus' Name!" the organ shouted in triumph, and then the preacher rose to his feet and prayed a simple prayer of thanks to God for having let us have Jim with us through these years.

He read a Scripture lesson and then, coming to one particular verse that seemed to bring before us the picture of our beloved Jim, he italicized the words: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

It was quiet in the church as he began to speak, and the lights were low. We felt somehow that this was a sacred hour and that God was joining with us as we honored Jim.

The pastor didn't talk long. He closed by saying: "You know how he died, but you may not know why. I'll tell you. All his life he had wanted to find some way to teach us the lesson that was so important to him. He tried so hard to get everyone to feel that this building



EASTER DAY

Tune—"Duke St."

*O Day of days when Christ arose
In triumph over all His foes
Victorious over death and grave
In mighty power mankind to save.*

*No more shall sin men's souls enthrall,
Or death with fear their hearts appall,
For evil's chains He now has riven
And opened wide the door of heaven.*

*Yea Christ is risen, is risen indeed!
Ascended up on high to plead,
For us His intercession make,
And all our cause to undertake.*

*In Him all fulness e'er is found,
In Him all love and grace abound,
Are offered free to all who need
And found by all, His call who heed.*

*Rejoice! give thanks! and joyful sing
To Christ our Lord and risen King,
Accept Him in His power to bless
And with your lips His name confess.*

BEN MALCOLM SMITH

North Wilkesboro



to which he devoted such loving care was not just a meeting place for people—it was the House of God. His last act was not a routine matter of the janitor's job. He gave his life in trying to teach us a lesson.

"I don't mean that he knew he was going to die when he went up that ladder. But he did know that, in his condition, it was a dangerous thing to do. If any of us had been here we would have prevented him from going, so he picked the time when no one was around to do the task that he had set for himself.

"What was it? Only a little thing—a little spotlight which he had fashioned in the hope that it might shine down upon the cross that stands there on the altar. He thought that when the people looked upon that glistening cross they could not help seeing the Man who died upon it. He thought they would learn the lesson that he had tried so hard to teach us—that this is the House of God—the very door to heaven!

"Jim never saw his little lamp alight. He never knew whether or not it would have the right effect. Some day we will complete the job he started, and then we'll see what Jim saw by faith—the glory of God reflected in the cross of Jesus Christ.

"I have asked Miss Amy to close the service with the one composition Jim loved above all others."

The soothing strains of Handel's "Largo" seemed to float down from the organ chamber. Gradually the tones became louder, and the strong and steady beat of life itself was in the oft-recurring bass notes. Strings and diapasons joined to intermingle in their hymn of faith triumphant, and the walls of the church seemed to tremble as Miss Amy opened all the stops.

And then it happened. The vibrations from the organ's bass touched the trembling filament of Jim's lamp and a shaft of light shot down from the ceiling and illumined the cross until it seemed to leap from its place and stand quivering in mid-air.

A collective gasp of amazement swept across the congregation. The preacher, too, was startled at first. But he regained his composure, and, with sudden tears clouding his eyes, he lifted his arms for the benediction.

. . .

Jim Owen's light still burns in Grace Church, and each Sunday when the congregation files into the sanctuary there is no talking or whispering among them. Instead, while a shaft of golden glory shines down upon the cross, the people voluntarily kneel in the old-fashioned Methodist way while Miss Amy plays a hymn.

We have a new janitor now, and when he took charge the preacher had a consecration service and installed him in office as if he had been the most important official in the church.

And sometimes I think he is—or he can be, if he is anything like Jim.



Too Many Christians Are Afraid of Death

By JOHN SUTHERLAND BONNELL

On the last day of the year 1889, Robert Browning was buried in Westminster Abbey. The famous cathedral was crowded to the doors with sorrowing people. Although the funeral service of the Church of England was dignified and impressive, one worshipper, Burne-Jones, the renowned artist, became increasingly restive and impatient. He was waiting for a note of triumph to be sounded. Afterwards he said that he kept longing for someone to appear in the chancel and wave a brave banner, or for one of the choristers to mount the triforium and blow a resounding blast on a trumpet. The note of the trumpet, challenging, arresting, defiant, triumphant was what he wanted to hear. And why not? For who among the British poets looked upon death with a more fearless gaze than Robert Browning?

Right at this point is one of the major weaknesses in our Christian witness today. Far too many Christians are afraid of death. They are terrorized and victimized by it. They lay hold upon every possible synonym to avoid mentioning the word death. They meet bereavement not in the triumphant spirit of the Easter faith, but rather as though Jesus had never lived, as though he had never died and risen again. Why have we crowded our cemeteries with broken columns, quenched torches, shattered vases, sealed urns, and weeping willows? These things are not the symbols of a living, victorious faith. They represent a pagan acceptance of the finality of death.

In the latter half of the 19th century, when archeologists began excavating Italian cemeteries at Volterra, Italy, and at the site of ancient Roman towns near Perugia, on many tombstones they found seven letters—N.F.F. N.S. N.C. They were puzzled as to their meaning until on certain tombstones they found the full inscription. These letters stood for an ancient proverb that had grown so familiar that the Romans had ceased to write the words out in full. This is how the Latin inscription read: "Non fui, fui, non sum, non curo." When translated, it reads: "I was not; I was; I am not; I do not care." Think of one generation

Dr. John Sutherland Bonnell is the distinguished minister of the Fifth Avenue Presbyterian Church in New York City. He began his service there in 1935, more than 20 years ago, after a notably ministry in Winnipeg, Canada.



after another burying its dead—husbands and wives, mothers and fathers, brothers and sisters, and little children—in this mood of utter disillusionment and cynicism: "I was not; I was; I am not; I do not care." This is a creed, of course, but it is the creed of the spiritually weary, the disbelieving, the sordidly cynical.

This, too, was the mood of much of the ancient world into which Christ came. It was a world without hope. Night had descended—a long, silent night relieved only by the trampling feet of those who stumbled in the dark. Into that world came Jesus Christ with a divine revelation that was destined to illumine the whole earth. It was a literal fulfillment of Zacharias' remarkable prophecy: "The day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death."

When Jesus preached to the multitude in Galilee or addressed His disciples privately, He spoke as familiarly of the life of the world to come as He might have spoken of neighboring Judea. On the night of the betrayal, with the shadow of the cross darkening every horizon about the disciples, our Lord gave them a farewell message. He said: "Let not your heart be troubled . . . neither let it be afraid." While He was going to be parted from them for a while, death, He said, was just like passing from one home to another. "I will make ready for you," he continued, "And when your place is prepared, I will come and receive you unto myself." Death means just a change of residence from the cramped quarters of earth to the Father's spacious home on high.

St. Paul was not present when Jesus uttered these words, but He accepted them gratefully. When the shadows began to gather around his own life, he wrote to his friends in the Corinthian Church: "If this earthly tent of mine is

taken down, I shall receive a home from God, made by no human hands, eternal in the heavens."

James Barrie, the brilliant and tender Scottish author, tells us that he seldom ever took up his mother's Bible but that it opened of its own accord at the 14th chapter of St. John. That has been true of many another saint. That chapter has inspired and comforted souls in every generation of Christian history, and brought light to those who were near the valley of the shadow of death.

The shock of the arrest, trial and crucifixion of Jesus was all the greater for His disciples because they had not understood the full import of the words of the Master. They found it impossible to conceive that their mighty Friend could be overtaken by disaster and brutal death, that the forces of evil could win what seemed to be a final victory over Him.

Oftentimes I have tried to picture in my imagination the mood of the disciples on the first Easter morning. The key to understanding it, one may find in a museum in Paris, where a notable painting by Eugene Burnand, a Swiss artist, is on exhibition. Copies of it have gone all around the world. In the painting we see Peter and John on Easter morning racing for the empty tomb in Joseph's garden. Mary Magdalene had told the disciples that the tomb was empty, and that she had had a vision of the risen Lord.

The two disciples are running at great speed, their bodies bent forward in eager haste. Their hair is blowing in the wind, and their garments float behind them. The artist concentrates all his genius on the face of Peter. His features are seamed with trouble and sorrow, and his eyes are sunken with much weeping. His countenance is channelled with lines of grief like bleak hillsides which have been torn with heavy rain. There is hope in his face, but it is half-dimmed by fear and dread. He secretly fears that the report of the resurrection may be true, and he dreads the shadow of meeting his risen Lord after all his cowardly oaths and denials in the courtyard of Caiaphas. This was the mood of all the disciples. It was only by degrees that the sublime truth broke upon the benumbed minds of these men who had followed Jesus. Slowly they awoke in a recreated world.

Once again we are indebted to Luke for what is the most graphic story of the Lord's appearance to His followers after the resurrection. The Greek physician alone records the walk to Emmaus, presents every element of the resurrection experience.

Joseph Fort Newton calls this chapter in Luke the sublimest passage in the New Testament. There we see two disillusioned, bewildered followers of Christ conversing dejectedly upon the high way that winds westward from Jerusalem

They say, "We had hoped that it was He that should redeem Israel." A Stranger has joined them and their hearts burn within them as He opens to them the Scriptures and shows how the Old Testament prophets and seers predicted the coming of a Redeemer. Their souls must have thrilled as He repeated the words of the prophet Isaiah: "He is despised and rejected of men, a man of sorrows, and acquainted with grief. . . . But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Suddenly with divine illumination the stark tragedy of Calvary took on a new meaning. At last they understood what John the Baptist meant when, pointing to the Master by the Jordan, he said: "Behold the Lamb of God, which taketh away the sins of the world!" Having reached their destination, they implored the Stranger to tarry with them, for the lengthening shadows betokened the close of another day.

As they sat at table for the evening meal, the Guest, this strange and wondrous Guest, forsook His role and became host to these men. He took bread and blessed it and broke it. What happened at this moment? Was it a characteristic gesture or movement of His head, a familiar word or look? Or did they for the first time catch a glimpse of those nail-pierced hands that broke the bread? In any case, suddenly they knew Him. "It is the Master!" one of them cried. And instantly He vanished from their sight.

The impact of these contacts with the risen Christ were sufficiently real to change the lives of these disheartened disciples. They became transformed men. The gospel of the resurrection, which they preached all across the ancient world, shook the souls of men and women and made them disciples of the crucified but risen Christ. That gospel demonstrated that love can conquer hate, and that life is ever lord of death. It made vile men clean. It changed weak men into spiritual giants. It transformed cowards into heroes and broken reeds into pillars of steel. It set a quenchless torch by every Christian grave. It made these followers of Christ unconquerable.

When Christian men and women throughout the Roman Empire refused to offer idolatrous reverence to the image of the emperor, the authorities resolved to exterminate these stubborn people. Nero attempted to strangle Christianity in its cradle. Hear what sober historians have written: "Christians were tied to the heels of wild horses and dragged to their death. They were sewn up in the skins of wild animals and torn to bits by ferocious dogs. They were thrown into the arena to be slain by lions. They were daubed with pitch and placed on poles as living

torches to light up the further cruelties in Nero's garden."

But listen to how one of the great Christian leaders of that early period answered their torturers: "Go on, good Governors, and destroy us. The more you mow us down, the more we increase, for the blood of the martyrs is the seed from which new Christians spring. The teeth of these beasts will but grind us into white flour for the pure bread of Christ." They were the despair of the Roman authorities, for these Christians had lost all fear of death. Fear of death is the mother of all fear. When it is destroyed, every form of fear is vanquished.

As late as the third century of the Christian era, the emperor Diocletian subjected the Church to ten years of the worst persecution it had yet suffered. At the end of that decade he had medals struck and given to all his lieutenants and officers. It bore this inscription: "The Christians are no more." But what has history to say on that subject? What is the testimony of the long cen-

turies? It is this: Diocletian is no more. He has returned to dust and to oblivion. But the Christ whose name he blasphemed and whose followers he persecuted rises higher and ever higher in the love and devotion of men. And today it is freely recognized that He is the world's only hope.

Would to God that in our own time, men and women who have named the name of Christ could show something of this ancient spirit of heroism and self-sacrifice instead of the anemic, bloodless, unheroic witness we too often give for Christ. The gospel of the Resurrection—what a message is this for our feverish, fear-ridden, and death-embracing generation. Here is forgiveness. Here is salvation. Here is wholeness for man. Here is victory over fear and sin and death. Out of the dark shadows of the tomb on Easter morning stepped forth One whose omnipotent shoulders lift every barred gate and who has shattered all the bonds of death. He is the Lord of life, the Conqueror of death, alive forevermore!

Apple Trees

*A happy mem'ry I hold dear,
Left from my childhood yesteryear:
Of apple orchards all in bloom—
Pink vistas wafting faint perfume—
And joyful notes on the warm spring breeze
From songbirds nesting in the trees.*

*I hope the heaven to which I go
Has apple trees in bloom which show
Pink clouds of petals drifting down,
And delicate fragrance all around,
With mocking birds in white and gray
To serenade me all the day.*

*I hope the streets o'er which I pass
Will not be gold, but meadow grass,
Where buttercups and daisies meet
So soft and cool beneath my feet,
And, over all, the azure sky
With cotton clouds piled mountain high.*

*Ivory palaces agleam
Belong in fairy tale or dream,
And marble stair and golden dome
Won't help to make a happy home,
For I'd like April and an apple tree—
And a little brother to climb with me.*

—VIOLA VICK BRASWELL





God's Acre

Hidden away in the bustling city of Winston-Salem, N. C., is a quiet spot where time seems to stand still. Within an area of four city blocks is found the old Moravian village of Salem, with the old houses and buildings of Salem College hugging the narrow streets in a warm embrace. Very little has been changed during the last 100 years, and recently some of the oldest buildings have been restored to their ancient beauty and utility.

The name Salem means Peace, and the followers of Count Zinzendorf who came down from Bethlehem, Pa., long years ago, when this part of North Carolina was a wilderness full of hostile Indians, prepared for peace, not war.

But even in times of peace men must die, and the careful settlers prepared for death as well as life. Setting aside a large tract of land at one corner of the settlement, they named it God's Acre, and there they laid their dead to rest.

It is here that each Easter morning the famous sunrise service is held, when the trombones peal out their message of resurrection faith and the choirs sing with solemn joy the old German hymns of the Moravian faith. Easter morning sees thousands of tourists and visitors crowding the streets and walking softly over the new grass between the long lines of flat slabs which mark the graves.

But on other days the place is quiet and the sound of traffic from the busy street just one block away is muted and soft. Only the song of a mocking bird comes to bring its message of hope in everlasting life.

Here is God's Acre, where sleep the faithful ones who once were singers in the ranks of Salem Church, but now have joined the Choir Invisible.

Mary

By ELIZABETH WHISNER

The Christian knows that Jesus is at the center of every situation of which He is a part. And so He is the center of the Resurrection experience. But we believe He is happy to share our loving thought and attention at this holy season with one of His devoted friends—Mary Magdalene—to whom He gave the privilege of being the first to see Him after He left the tomb.

No single word of Jesus is so tender, and yet so soul-stirring, as the word that He spoke to her—the one who had sinned deeply and been forgiven so much—as she knelt in anguish and grief before the empty tomb on that early Resurrection morning. Her heart-break at the cross, as she saw lifted up for crucifixion the One who had saved and cleansed and redeemed her sinful life, was almost more than she could bear. Now she had come “very early in the morning,

while it was yet dark,” to the garden, to pour out her grief before His grave, hoping to find comfort for her aching heart. But she stood aghast as she beheld the stone rolled away and the tomb empty. Even His precious body was gone, she knew not where. Her cup of anguish overflowed and she fell to the ground, and sobbed out her plea to the one whom she thought was the gardener, “O Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away.” A fresh burst of tears shook her, as she bowed her head and awaited His reply.

After a moment of silence, she heard her name spoken—by a Voice that sounded so familiar. But no—it could not be! And yet the Voice said “Mary!” with the same tenderness and compassion as on other occasions. How often He had called her back from some path of sin with that one word gently spoken! And how often life had become worth living again when He had spoken her name with deep understanding and sympathy! We can only faintly imagine the flood of emotions that swept through her soul in that moment as she turned, lifted her eyes to His, recognized Him in His risen beauty, and in rapture and adoration, spoke the one word “Rabboni!” meaning “Master!” Her blessed Saviour, not long as she had thought, and standing there before her!

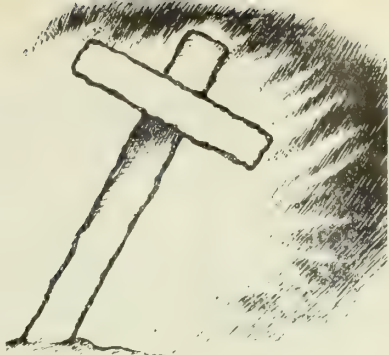
We do not know what conversation followed this glorious revelation, except that Jesus said, “Go, tell the good news to my brethren and disciples!” But it is highly probable that He said to her, “Yes, Mary, they did crucify me, and laid me in yonder tomb. But don’t you remember that I said I would rise again the third day? Death and the grave could not hold me, and I have won the victory over them forever. I died and rose again for you, Mary, and for all mankind, that they might have joy and hope, instead of grief and despair. Come, behold your living Master!”

Somewhere there is a soul that has lost its Christ—a soul that no longer feels the peace and blessedness of the Savior’s presence. Something is gone from life, there is discouragement and doubt, and a strange emptiness about this anniversary of His resurrection. O come, while it is still “the first day of the week,” to the garden that is in your heart, and kneel there with all your yearnings. For there stands the risen Christ, who waits to speak your name with the same sweet tenderness, lift you up, and restore to you the reality and wonder of His living presence. He will change the emptiness and longing of your heart into fullness and richness of life, and you too will hear His blessed words, “I am alive, for you, forevermore; and as I live, ye too shall live. Go, and tell the good news to my disciples. Tell it to the poor and the sick and the lonely; to those in sin and shame; to the doubting and the discouraged ones; and to those rich in this world’s goods, but without the blessedness of my presence. And lo, I am with you always, even unto the end of the world.”

To the woman with aching heart and downcast eyes He said one tender word “Mary!” With eyes uplifted in rapture His face, she spoke one glorious word “Master!”

Where the Centuries Meet

By RICHARD BRAUNSTEIN



A familiar picture shows two railroad trains, the Twentieth Century Limited from New York to Chicago and the Twentieth Century Limited from Chicago to New York, passing each other at a point beside the Hudson River. The picture is captioned, "Where the Centuries Meet."

At Eastertide all the centuries meet. We recognize the fusion of all the best of the past with all the best of the future. It is the time when, through our ritual, our music and flowers, our prayers and fellowship, all the idealism and heroism since the birthday of the Christian Church, is merged, through "the power of His resurrection."

This is the real Easter Parade. A pageantry of Greathearts and Stronghearts of the Faith, who through literature, preaching, painting, sculpture, music and other forms of the creative arts, have kept the Church alive. Their lives have been, and are, and shall be, a constant challenge. "If Christ did not rise from the dead then what did happen?"

We cannot discount His appearances to the disciples and His Presence in Christian movements today. The Easter theme is an emphasis upon the best that man has thought and said and done.

To be sure, Christian revelation has its mysteries. But the most wonderful things, either in science or religion, do not always yield to rationalizing. Thomas Edison confessed to hundreds of experiments before he reached the right answer. In this manner he learned how and how not to do a thing. A professor in one of our colleges used to say before his lecture, "Young men, let us bow our heads for we are about to ask God a question." Life is a mystery, Death is a mystery, Man is a mystery.

George Jackson tells us in his book, *In a Preacher's Study*, "We know in part, but we know. We see in a mirror, darkly, but we see. Our knowledge is limited

but it is real and it is sufficient. I received once, from an eminent scholar, a letter in reply to a question I had addressed to him. The handwriting was unusually crabbed even for a scholar, and though the letter as a whole was quite intelligible to me and met my difficulty, there was one word in it that I have never been able to decipher; nevertheless, the letter gave me the answer I sought. Is it not something like with the Bible? There are things in it by which we are sometimes sorely puzzled to know what to do with or make of."

Our thinking has been plagued for years by the sad thought that men and women who have spent lives in research, who have been our mentors, who opened doors and windows, who have enthralled us with what they knew, must reach a final hour. John Wesley said, "God buries his workmen but the work goes on." Perhaps the workmen live again in the things they wrought, the events they made come to pass, the lives they inspired, the movements which they fed with their blood. Emerson reminds us, "Institutions are the lengthened shadows of men."

We possess no accurate blueprint to show us how lives and labors are given continuation. "It doth not yet appear." But "He gives us power to become." It does not seem possible, in the light of Christian revelation and the promises on which we build, that there is a place for the word *finis* in our vocabulary. The language of the church and the speech of the world are different things.

The promise is that we shall change dim sight for full sight. The gospel of the now shall be superseded by the gospel of the then. The faith of here shall confirm the faith of there. Barring the commercial vaporings of the spiritualists and the rappings of the charlatans, there is a thin veil between the living and the dead. This is felt by the pagan as well as the Christian. Happy Hunting Ground, Valhalla, Heaven.

The concepts are the same. Intuition cannot be discounted. Eternity is in our hearts. It is not within our power to point out where earth-life ends and eternal-tenure begins. Our souls are space-ships. They are exploratory and questing. They take flight to where it is always morning. The author must still write his greatest book. The poet must still sing his greatest song. The musician must still compose his greatest score. Franz Schubert left many manuscripts incomplete, and one of them was his *Unfinished Symphony*. This is life—an unfinished symphony.

The Madonnas of Raphael have been the objects of wonder, but as he was dying at the age of thirty-seven he said that the most beautiful madonna was still in his heart. Buckle conceived his *History of Civilization*, journeyed to the Orient to gather material, contracted fever and died. His last words were, "My unfinished book, my unfinished book." Cecil Rhodes, the empire builder, at the height of his career, lamented, "So little done, so much to do." Victor Hugo confessed, "I feel I have not said a thousandth part of what is in me." John Richard Green, the historian, when told he had only a short time to live exclaimed, "But I have only just begun my work."

Robert Louis Stevenson must somewhere complete his journey on *The Great North Road*. Charles Dickens must somewhere solve *The Mystery of Edwin Drood*. No mother succeeds in pouring out all her love; no father can lavish all his devotion.

There is an unexpressed and inexpressible residue of the soul. It is an effort to apprehend and translate into terms of life what the soul feels which enjoys rapturous interviews beyond Sinai's veil.

Without all this hope of man, life is a syllogism without a major premise. It is a pedestal without a base, a river without an ocean, an eye without light, an ear without music, an earth without a sun and a sky without a star. We traffic in indestructible thought, emotion and moral quality.

When Sir Walter Scott was asked, "Where is the finest scenery in Scotland, in the Highlands or in the Lowlands?" he declared that it was in neither, but where the Highlands and the Lowlands meet.

Preaching in Cuba

By J. F. HERBERT

There has been considerable publicity already in the church press about the recent Cuba Evangelistic Mission. Brother L. L. Parrish has asked me to write a brief report of our part in the mission and our impressions as we came away. I shall try to avoid things that have already been written.

After inspiring leadership in Havana by Dr. Harry Denman, Bishop John Branscomb, Dr. James Ellis, and others, we set out for our posts of duty. Leslie Parrish writes me that he went with twelve other American pastors to Central Church, Cienfuegos, on the southern coast of Cuba. We called these twelve pastors "The Twelve" and wondered good naturedly which would prove to be "Judas." These twelve men served out of Central Church, Cienfuegos, a territory that is the responsibility of the Central pastor. Parrish tells me his work was in a little town called Ariza, ten miles from Cienfuegos. I regret that he told me just that and no more. It is fair to assume that he did a wonderful job, for he is that kind of man. But I have no other facts. He was the only other member of N. C. Conference on the trip.

I was assigned to St. Paul Church, Fomento, Las Villas Province. The city apparently has about fifteen thousand inhabitants, though so uncertain were the answers given about the population that the main impression I got was that no one knows how many people live in Fomento. There are three church buildings there. The Catholic is largest by a very little. Next comes our church. Third was a Baptist Church. I understand that several small groups worship there in private homes. Three little churches thus serve fifteen thousand people.

Pastor M. B. Salabarría is a distinguished Christian, evangelistic to the roots, gifted in singing and preaching, hard-working, smiling all the time. He and his sons had built both the little church and the parsonage, with help from friends in the United States. His son, Manuel, was my interpreter. He preached my sermons with such vigor and effectiveness that I felt I very much needed to bring him back home with me. At the close of the second service I spoke to him of his great gifts as a speaker and asked him about his plans for his life. He said he was preparing for the life of a Civil Engineer. I asked him to give careful and prayerful thought to the claims of the ministry. He said he would, but declared nothing was really further from his mind.

His father led us a busy life while there, with services each night at Fomento and during the days at out-

posts. But there was time, too, for seeing the country, and Brother Salabarría was very gracious showing us the sights. He planned that we might see a cross section of the life there. We visited a home of a wealthy farmer, where everything was colorful, rich, easy. In the back yard we picked bananas, grapefruit, oranges, tangarines. The people were gracious, intelligent, well educated. The head of the house and I found that we had lived in Chicago at the same time. His English was fluent, his spirit good. We had a service at his house. We had a meal too at the home of the poor. There was no floor but the hard earth, the roof was palm-thatched. There were openings for doors, but no doors, inside or out. Small animals had free access. I was impressed with the intelligence and graciousness of the people, and the spirit was good there, too. We had a service there also. The head of the house had a son in New York. He pointed proudly to his picture.

A group of veterans of the Cuban wars lined up in front of the little parsonage at Fomento and asked to meet the visiting preacher from the United States. Their commander, a very black

man, spoke through an interpreter to say that they wanted to send their greetings to all veterans in the United States their brothers. They said they were proud of their land and loved it dearly but they needed the help of the great Sister Republic to the north, that they want our love and brotherhood.

We baptized and received fifteen persons, men, women, children. The altar at Fomento was filled and running over every night. Seventy-nine converts joined the classes that Cuban Methodism requires for instruction and future membership. The last night was a great night. The pastor was pleased that several prominent citizens came to the altar and joined classes for instruction. He had been hoping for them and he feels they will help his church greatly. After the service, gifts were in order. The most prized is a scroll directed to my church back home, expressing appreciation to the church for sending their pastor to Fomento.

My young interpreter had left us two days before our meeting was over. He had to go to Miami. I called him as he passed through Miami and he came down and showed me the city of Miami, and then told me that during the meeting he had decided to become a minister of Jesus Christ.

Impressions? Cuba is largely an unchurched country. The opportunity for Protestant Missions is without measure.

Rocky Mount Boy, Richmond Girl Are First Applicants for N. C. Wesleyan

By BOB WILSON

North Carolina Wesleyan College, only a dream in the eyes of a group of local citizens just a few short months ago, is fast on the road to reality.

The latest move toward the possible opening of the school in the fall of 1960 was revealed in Rocky Mount recently with the announcement that the first two applications for admission from prospective students had been received at the college office.

And proving that work toward the opening of N. C. Wesleyan is well known outside the local area was the fact that the first application to be received came from a Richmond, Va., girl, Miss Eleanor Traynham Sanders. Arriving at the college's Ricks Hotel office closely behind Miss Sanders' application was a request for admission from Richard Lee Moore of Rocky Mount.

With the receipt of these initial applications for admission to N. C. Wesleyan for the fall semester of 1960, co-education at Rocky Mount's new college has been assured.

Eleanor, a ninth grade student at Thomas Jefferson High School in Richmond, is the daughter of Dr. and Mrs. Carl J. Sanders of 4105 Kingrest Parkway in Richmond. Her father, now superintendent of the Richmond District of the Methodist Church, is a native Tar Heel who is keenly interested

in the building of North Carolina Wesleyan.

In a letter received by W. Jasper Smith, college business manager, Dr. Sanders wrote, "Mrs. Sanders and I feel that North Carolina Wesleyan College will offer Eleanor as fine a college education as she can receive anywhere."

Mrs. Sanders recently visited the college offices here and told N. C. Wesleyan officials that her daughter was sincerely looking forward to her future school life in this community.

Richard, better known to his Rocky Mount friends as "Dickie," is a ninth grade student at R. M. Wilson Junior High School. He is the son of Mr. and Mrs. Ottis Moore of 1514 Branch Street.

Dickie's father, a detective with the city police department, heartily endorses his son's application, part of which was as follows:

"Please accept my application for admission, as I want to be one of the first to enter our own school of higher learning. I am 14 years old, and have a brother at Presbyterian College in Clinton, S. C., who is studying for the ministry."

Both Eleanor and Dickie maintain good academic standards, and are active in the extra-curricular activities of their schools.

Looking towards the opening of N. C. Wesleyan in 1960, college officials are ha-

at work making plans for the actual construction of the school.

The building committee, composed of five leading citizens in the area, is at present making a detailed study of many colleges and universities in North Carolina. Members of the committee are Thomas J. Pearsall, chairman, and the Rev. Leon Russell and D. S. Johnson, all of Rocky Mount; J. Curtis Ellis of Nashville; and Luther W. Hill of Tarboro.

This group recently visited Greensboro College, Wake Forest College, High Point College, and Pfeiffer College. They also met with engineers who handle construction at state colleges and other institutions in regard to making plans for the building of N. C. Wesleyan.

Another trip is planned by the building committee to other schools in this and adjoining states before the final selection of the type of architecture for the college will be decided.

The recent Rocky Mount campaign for the college building fund, which realized some \$2,050,000 in cash and pledge do-

nations, was climaxed by the forming of an organization known as the Rocky Mount Area Wesleyan College Foundation, Incorporated. The purpose of this group will be to see that pledges are collected, that continuing support is secured, and to assist the administration of North Carolina Wesleyan College in making the school the best Christian higher educational institution possible.

It is understood that the North Carolina Methodist Conference, which accepted Rocky Mount's offer of stated financial assistance toward the construction of a four-year college, is developing its plans so that actual construction can begin in the not too distant future.

The conference has assumed an obligation to supplement the two million dollars raised locally by some \$2,500,000, and the actual date of construction of N. C. Wesleyan can be determined only by the availability of a large part of the cash from the pledges and the conference. It is expected that the Methodists will fully decide their procedure when their Annual Conference meets in June.

Methodist Leaders Discuss Race Relations at Chicago Meeting

CHICAGO — Opinions on segregation differed widely as a Mississippi editor and a lawyer from North Carolina shared a panel discussion with an N.A.A.C.P. official, and Alabama minister, and two Chicago pastors. The vigorous discussion was the highlight of the national meeting of chairmen of annual conference boards of social and economic relations, held at St. James Church, Chicago, Mar. 12-15.

"All the southern people have to do is accept the Negro as a citizen, not a ward. Then segregation will take care of itself." This was the contention of Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People. He continued, "All we want the South to do is to open up the channels of honest discussion and debate."

But another panel member, J. Oliver Emmerich, publisher of the *McComb (Miss.) Enterprise-Journal*, said that segregation will take care of itself "only when the Negro starts to conduct himself as a citizen. The mass of Negroes conduct themselves without responsibility," he said, "which makes them wards of the people."

Emmerich stated, "To get the solution to the problem, we must apply the law of cause and effect. Racial hatreds are not the causes of racial problems. Racial tension is the result of racial problems. We must find the cause of the problem." He concluded that, "America stands to lose much if it advocates complete integration at this time."

Paul R. Ervin, Charlotte, N. C., attorney, contended that both the White Citizens Councils and the N.A.A.C.P. are

examples of extremists and said, "I try not to be an extremist because I find that they are usually wrong, as they are in this case." Wilkins answered, "We feel the N.A.A.C.P. has some 40 years of history to prove we are not extremists. Our purpose is to secure full citizen rights for Negroes. If it is all right to lobby for soybeans, why isn't it all right for Negroes to lobby for civil rights?"

The Rev. Dan C. Whitsett, pastor of the First Methodist Church, Sylacauga, Ala., listed several hindrances to progress between the races in the South: "the radical who wants to change things right now; the reactionary group—White Citizens Councils, Ku Klux Klan—and law enforcement apathy; and the indif-



Seen above is the sign which marks the property of Centenary Church, Greensboro, where a new building will be erected in the near future. Standing beside the sign is the pastor, the Rev. Russell Young. Centenary now occupies a corner lot in a crowded section of the city and plans to move out to the residential section which is rapidly growing up around the site of Wesley Long Memorial Hospital. A story on this new venture of a great old church will appear in another issue.

ference of the Christian church member, who says, 'Let's not get involved.'

Two Chicago pastors were also on the panel. The Rev. E. Jerry Walker, pastor of the St. James Methodist Church where the meeting was held, led his dwindling, "society" congregation into an interracial church. It is located in a community which is now 98 per cent Negro.

The Rev. David Fison is pastor of the interracial South Deering Street Methodist Church, located in tension-filled Trumbull Park, Chicago. He said that despite opposition "our church is growing. It has surpassed what it was before the church became integrated. Negro attendance now stands at about 20 per cent of the congregation." He said that he accepts Negroes because his is the only Protestant church in the area.

The chapel in St. James Church was packed for more than three hours. Hearty applause and good-natured laughter were intermingled with tense silence and occasional murmurs of disagreement.



Ground was broken for the new education building at Louisburg Church on March 27, when Dr. R. G. Dawson, superintendent of the Raleigh District, conducted the litany and addressed the congregation. Shown in the above picture, left to right, are: Dr. R. G. Dawson, district superintendent; Dr. Taylor Dodson, church school superintendent; Mr. R. B. Mitchell, chairman of building finance committee; Mr. Arch N. Wilson, chairman of the building committee; the Rev. George W. Blount, pastor. Also assisting in the ceremony were the Rev. J. W. Page, vice-president of the Conference Board of Missions; Mrs. Eleanor Dodson, secretary of the building committee; and the Rev. W. N. McDonald, professor of the Bible, Louisburg College, and representatives of church organizations.

Central Methodist Church, Asheboro Dedicated by Bishop Harmon



Central Methodist Church of Asheboro dedicated its new building on Sunday, March 31, at the 11:00 o'clock hour. The sermon was preached by Bishop Nolan B. Harmon, Resident Bishop of the Charlotte Area.

The words of dedication were spoken by Mrs. W. C. Hammer, the only living charter member of Central Methodist Church. Seventeen new members were received into the church.

The new church was built at a total cost of \$352,451 including furnishings and church property.

The new church structure consists of three units: a large fellowship hall serving temporarily as a sanctuary seating 450 people; a chapel seating 112; the Sunday school classes and assembly rooms, including two offices and pastor's study, a church parlor and kitchenette, library, kitchen, toilets and storage closets, and furnace room. The building is all on one floor level consisting of 19,500 square feet. A permanent sanctuary is yet to be constructed. The church has just authorized the complete furnishing and air conditioning of its chapel with pledges already on hand to cover the cost of such.

The church lot now consists of four and one-half acres including three parking areas with a fourth and larger area in the process of development.

A Week of Dedication services were held March 24-31. Those who participated in such services were former pastors, guest ministers and officials of the Western North Carolina Conference. They were: Rev. R. C. Stubbins, Efland, N. C.; Rev. Oscar L. Easter, pastor of the Mouzon Methodist Church, Charlotte,

N. C.; Rev. Walter R. Kelly, pastor of the Bradley Memorial Methodist Church, Gastonia, N. C.; Rev. Jabus W. Braxton, pastor of the First Methodist Church, Lincolnton, N. C.; Rev. Mark Q. Tuttle, pastor of the Trinity Methodist Church, Kannapolis, N. C.; Rev. J. Garland Winkler, superintendent of the Marion District, Marion, N. C.; Bishop Nolan B. Harmon, Charlotte Area, Charlotte, N. C.; Rev. M. Teague Hipps, superintendent of the Thomasville District, Thomasville, N. C., and Dr. J. E. Pritchard, Asheboro, N. C.

Along with the building and dedication plans, the people of Central Church have also been interested in the general mission program of The Methodist Church. During the past three years \$1,500 was contributed to the Brannon Memorial Methodist Church of Korea. Last year and this year approximately \$1,100 has been given toward the building programs of West Side and Grace Methodist Churches of Asheboro. Church Extension gifts have been increased from a small amount to \$825.00 annually. The general World Service or mission giving of Central Church was increased this year by 39%. The church has also accepted \$2,400 toward the annual support of the Rev. and Mrs. Max K. Lowdermilk who will be sailing soon as missionaries to India. Regular contributions are also made to the other benevolent interests of Central Church and the Conference program.

During the ministry of Dr. J. E. Pritchard and the congregation of the second church building saw its indebtedness liquidated and such building dedicated. Under the guidance of the next pastor, Mr. Stubbins, Central Church erected its present parsonage.

When Mr. Braxton became pastor, valuable additional property was purchased allowing for expansion of the growing church program. It was during the ministry of Mr. Tuttle that the con-

gregation actually launched its third building program.

When Mr. Winkler became pastor, a new church site of two and one-half acres was purchased at a price of \$30,000. Under the ministry of Mr. Kelly, Central Church launched its first financial campaign realizing \$84,000 in pledges, \$60,000 of which was paid in cash during his pastorate.

Bids were let and construction on the new church began in May 1954. The building was completed in a period of eighteen months and was formally opened on December 18, 1955.

Those who have served as members of the building committee for the new building are H. R. Trollinger, chairman; Robert L. Reese, Mrs. W. F. Redding, Jr., Earl E. Henley, James K. Lowdermilk, Richard H. Moore, Garland P. Pritchard, Mrs. Lester E. Rich, and Leonard Ward. Those who have served as members of the building fund finance committee are J. B. Bulla, Thomas F. Bulla, Jr., James D. Croom, Jr., Earl E. Henley, Mrs. Robert T. Lloyd, W. F. Redding, Jr., Dallas K. Rich, J. D. Ross, Jr., C. Reitzel Smith, H. R. Trollinger, Jr., and Robert W. Wood. The following have also served as members of the building fund finance committee: C. Roby Garner, Miss Kate Hammer, L. F. Ross, Edgar Stevens, A. B. Cox and E. F. Pritchard. Mr. Garland P. Pritchard has served as chairman of the committee on furnishings.

Earl E. Henley and H. R. Trollinger, Jr., have served respectively as building fund finance secretary and treasurer. Robert W. Wood and Thomas F. Bulla, Jr., have served as chairmen of several of the different financial programs of the church. Richard H. Moore served as engineer in charge of construction. Harold E. Wagoner of Philadelphia was the architect for the new church. The Rev. Aubert M. Smith is the pastor of the church.

God's Greatest Creation

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

Scripture: Genesis 2:4-9, 15-22

With this lesson we begin a series from the book of Genesis which will run until June 30. These lessons fall into two main divisions: (1) five under the title "The Beginning of Man and His Faith in God" and (2) five under the title "Severing and Restoring Human Relations." In general, the next five deal primarily with man in his relation to God, while the last five deal more specifically with man's relation to his fellows.

The book of Genesis is part of a larger section of the Bible called the Hexateuch, or first six books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Joshua. Modern scholars add Joshua to the so-called "five books of Moses" because it completes the history of the Hebrew people up to the time of their entrance into Canaan, thus fulfilling the destiny for which evident preparation was being made in the other five books. In a sense, however, Genesis is a book complete in itself containing the account of the beginning of creation and the origins of a number of ancient institutions and practices. It contains also biographies of three of the founders of the Hebrew nation—Abraham, Jacob and Joseph.

Our first consideration in this series is the creation of man. We are in the habit of referring to man as the crowning act of creation. This has become such a commonplace in our thinking that we hardly ever stop to consider its profounder meaning. Perhaps we can get the significance of it only by contrast with other conceptions. Byron called man "a spoiled child of the Night." Voltaire described men as "Tormented atoms in a bed of mud, devoured by death, a mockery of fate." And who was it that called man "a sick fly spinning round on a third-rate planet?" We might go on with such descriptions, but they are enough to point the contrast between the view of man as found in this text (and indeed in much of the rest of the Bible) and the low-rating of man found in writings of secularists and cynics.

We need to ask ourselves what it means that man was formed from "the dust of the ground." This means that, in common with the rest of the animals, man is limited by the physical stuff of which he is made; that he is frail and mortal. But there is something else much more important to remember, and that is that "God breathed into man His breath." The word breath and spirit are often used interchangeably. The word here suggests that God breathed his spirit into man, therefore man becomes something very different from the rest of creation. He is still an animal, but a very special kind of animal—one endowed with soul, akin to his Creator, destined for great dreams and great deeds! It is the knowledge of this vast truth that fills us once with a great hope and a sense of terrible responsibility. We cannot, unlike the lower orders of creation, avoid taking part in the creative work of the world. But with the special endowment of spirit comes

the assurance of fellowship with Him who has thus favored us with His own character and called us to be co-workers in the divine purposes. It is this way of thinking that helps us to believe in the dignity of man—a belief that makes all the difference in the world to the world.

Liturgical Questions

Liturgical Question Box is written by the pastor of Duke Memorial Church, Durham, and is furnished by the Commission on Worship of the North Carolina Conference.

QUESTION: What is considered correct liturgical procedure for funeral services conducted in Methodist churches where the old-fashioned Communion Table (standing in front of the pulpit) holds a Cross and candles, etc.?

ANSWER: This question reminds us that, of all the services held in our churches, perhaps the funeral service is the least satisfactory from the liturgical point of view. As a matter of fact, most so-called Christian funeral services are more pagan than Christian! But what to do about this situation is our problem.

The problem will be solved only through slow and careful education of the people by a pastor who thoroughly understands the historic backgrounds of the funeral service and who possesses a deep understanding of the Christian hope which every funeral service seeks to proclaim.

As to procedure, there are several negative points to be considered first—certain "don'ts" which must be observed. For instance, there should never be any review or display of the body. There is no reason for the body "lying in state" except in the case of Christian ministers and perhaps (though rarely) high servants of the state. The traditional form requires that the minister (or ministers) meet the body at the entrance of the church, and to go before the body reciting the ancient sentences of the liturgy. This preserves the symbolism of the church bestowing her benediction and farewell to the departed soul.

Also there should never be any elaborate display of flowers in the church. Methodism has not come to this, but every local church should own a funeral Pall, a large silken covering which is draped over the casket when it arrives at the church door. All flowers are then left in the narthex.

Most often the features of the funeral service which seem crude are violations of good taste rather than of liturgical correctness.

The most important reform needed in our funeral services is toward making them glorious celebrations of the Christian doctrine of the Resurrection. There should never be any note of sadness, and all singing (if any at all) should be the Easter hymns.

As for the correct altar arrangements, the same provisions are followed for funerals as for any other service, except that the altar flowers should *always* be white. The candles are lit, and with white flowers, the altar presents the same theme as at Easter.

Although this comment is not a part of the answer to the inquiry raised, something should be said about the proper scriptures and prayers. Always, the New Testament lessons should include the classic 15th chapter of I Corinthians. *This is not optional.* The prayers should be the great classic prayers of Christendom and not the mere subjective and maudlin sentimentalizing which is often done on the spot!

Finally, at the grave, it goes without saying that the church closes her services there. Therefore, although a blessing is given in the church, the service is not ended until the Committal has been said and a benediction pronounced. Therefore, the so-called graveside services sometimes done by various secular societies, brotherhoods, fraternities, etc., have no place in a Christian funeral.

—V. E. QUEEN

Greensboro Church Raises \$10,000 in One Afternoon

Six men in Bethel Church, Greensboro, met to discuss the matter of liquidating the debt on the education building. How could they raise \$10,000? It was a large undertaking, but they believed that it could be done. Two days later they presented a plan to the finance commission and it was approved and sent on to the official board. When this body had approved it, the work began.

Eight days later a letter was sent out to each member, outlining the plan and reminding them that under the present plan they were paying \$500 per year in interest. "A little extra effort on the part of all our members will do the job," said the letter, and asked, "Will you do your share?"

The next week saw another letter in the mail, telling exactly what was expected of the membership. Each family was asked to pledge an amount equal to approximately five per cent of its income for the year, or at least \$100. If the full amount was not raised, the pledges would be void. They were told to expect visitors the next Sunday afternoon between 3 and 6 o'clock.

Says the Rev. J. Max Brandon, pastor, "On that Sunday we had twelve teams of two each, who had met at a dinner meeting to get their instructions and make their own pledges. They went on Sunday afternoon and made their calls. When the cards were in, we had 108 pledges totaling \$10,720."





CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

I Saw It Happen

Jonathan and his father Andrew, and his mother Sarah, lived in a humble small house just inside the wall which surrounded the beautiful garden that belonged to Joseph of Arimathaea. Andrew was caretaker of the garden, and he loved every tree and bush and flower. They responded to his love and care, and each year it seemed that the garden became more beautiful. The roses were sweeter, the lilies a purer white, and the small flowers bloomed in greater profusion as the seasons passed.

Jonathan loved to help his father, and he learned many of the flowers' secrets that Andrew had known through the years. And often in the evening, after the work of the day was done, Jonathan slipped out of the house and watched the sun set over the garden, or sat in the moonlight and smelled the rich perfumes on the night air. Once in a while, when he awoke especially early, he got up and went quietly to a favorite spot beneath an old olive tree, and watched the dawn come and the sun rise over a distant hill. He loved every inch of the garden, and his happiest hours were spent there.

Now on one side of the garden there was huge rock that was many feet high and wide and thick. Some years before, Joseph had had some stone-cutters to come and hollow out the rock and make a tomb, and then had a great stone slab placed in front of the opening. Doubtless he had done this in preparation for his own burial some day.

One Friday afternoon Joseph, looking very sad, asked Andrew to do everything he could to make the garden especially lovely. He also ordered some strong men to move the stone slab from the doorway of the tomb. Then he went away for a while. Andrew did not understand what all this meant, but did his master's bidding without question.

Just about sunset there was a commotion at the garden gate. Andrew and his family could see from their window that someone's body was being carried into the garden and over toward the tomb. As Jonathan slipped quietly out under the olive tree, he heard someone say it was Jesus, who had been crucified that afternoon.

"Oh no, not Jesus!", cried the boy, as sobs shook his body. "Why only yesterday I saw Him in the market place, and heard Him speak so kindly to someone in trouble. Then He saw me, and He laid His hand on my head. Surely, it can't be Jesus they are laying in the tomb!"

But yes, it was Jesus. And after they had rolled the stone slab in front of the doorway again, some soldiers were stationed to guard the tomb. Then Joseph went sorrowfully to his house, and the garden was very quiet.

Jonathan sobbed until it seemed his heart

would break, and after he went to bed that night, it was many hours before he dropped off to sleep.

The next day his heart was heavy, and as he sat beneath the old olive tree he tried to make himself believe it was all a dream, and that it really wasn't Jesus after all. "But it must be a very important person," he reasoned, "or they wouldn't have placed a guard at the tomb." Then he remembered that Andrew had told him about the crucifixion, and that an order had been given to



WHAT EASTER MEANS TO ME

*Easter is the time of year
When everything seems gay;
The flowers have started blooming,
And children come out to play.
The leaves have started forming,
And the breeze begins to blow,
Tools are being recovered—
The spade, the rake, and hoe.
But there's a special reason
Why I love the Easter day—
God saved us from eternal loss
In His own special way.
That day Jesus rose from death
To give us life again;
He gave His love and blessing too—
"Peace be unto men."*

—GAIL BRADSHAW, Age 12
Roanoke Rapids, N. C.



guard the tomb, lest someone should take away the body of Jesus.

Evening came on with a brilliant sunset, followed by a night lighted with stars and a full moon. The flowers spread their perfume on the night air. But these things held no joy for Jonathan, who trudged heavily down the path to his house, and up the stairway to his little room. He kept saying over and over in his heart, "Life won't be wonderful any more without Jesus."

Wearily in spirit, the lad drifted into a restless and uneasy slumber. A great while before day he awoke, and as he had done often before, he crept quietly down the stairs and out into the garden. But this morning there seemed to be a strange feeling in the air, as if something unusual were about to happen. Jonathan wondered why his heart was beating faster, and why the ache of sadness seemed less terrible. And then suddenly, before his bewildered and wondering eyes . . .

By now Jonathan was running as fast as he could toward his house, calling "Father!

Mother! Awaken and hear the glad news! Jesus is alive again!"

Andrew and Sarah drew the boy into their arms, thinking he had had another of his fantastic dreams.

"I did not dream it, Father. I awoke very early this morning, with a strange feeling in my heart. I went out into the garden, and the very air seemed different. As I sat under the old olive tree, suddenly there was a bright light over where the tomb is, and it blinded me until my eyes became used to it. And then I saw that the stone slab was rolled away, and an angel stood beside the entrance. I was so frightened, and for a long time I couldn't move.

"Presently I heard someone's voice, and turning around, I saw the beautiful woman who loved Jesus so dearly—you remember Mary Magdalene, don't you, Mother? She was kneeling over near the tomb, and weeping like her heart would break. I knew how she felt, and I wanted to go over and put my arms around her. But just then—Oh Father, there stood Jesus beside her, and He spoke her name—'Mary!' I wish you could have seen her face! She was so happy that all she could say was 'Master!' Then I heard Him tell her he must go into Galilee, and that He would see the disciples there."

Jonathan was trembling with excitement and happiness, and there was a light in his face that dispelled all doubt that he had seen the Master.

"Oh Mother, isn't it wonderful! There are a lot of people who won't believe when they hear about it," he said thoughtfully. "But how happy and proud I will be to tell them that I KNOW Jesus has risen from the grave and is alive, for—I Saw It Happen!"

—ELIZABETH WHISNER.



A MOMENT WITH GOD

As spring steps forth in lovely garb, with flowers in her hair, fill me, dear Lord, this Easter-tide, with more of Thy beauty fair. AMEN.



BIBLE QUIZ

1. What animal was especially important to Jesus one day during Holy Week?
2. What tree gave of its branches to honor Jesus shortly before He was crucified?
3. What was the name of the hill on which the three crosses stood?
4. Who was the man who provided a burial place for Jesus?
5. Who were the two disciples who ran to the sepulcher on Easter morning and found it empty?
6. What woman was the first to see Jesus after His resurrection?

Answers to Last Week's Quiz

1. Judas—Matthew 26:47-50
 2. Peter—Matthew 26:69-75
 3. Barabbas—Matthew 27:16-21
 4. Pilate—Matthew 27:24-26
 5. John—John 19:25-27
- (Be sure to read the Bible references)

BOOK REVIEWS

REFLECTION BOOKS. Published by Association Press, N. Y. 50 cents each, 12 for \$5.00, paper backs. 1957

Here is a series of books which is within the price range of the average reader. They are reprints of well-known religious titles. The print is clear and easily read. The following have been sent to this paper for review:

Religious Living by Georgia Harkness. Published first one of the "Hazen Books" for college students, the work is concerned with steps in the direction of a well-ordered religious experience. In spite of the lapse of years since the first edition, the problems it deals with are still with us. Contains excellent bibliography.

The Life of Christ in Poetry compiled by Hazel Davis Clark from "Christ in Poetry" by Thomas Curtis Clark. This is a selection of poetry built around the various periods of Christ's life from Bethlehem to Calvary.

Words to Change Lives. Condensations of sermons of various ministers. There are 58 of them, dealing with practically every phase of Christian living.

A Short Primer for Protestants by James H. Nichols. An abridgment of the well-known church historian's earlier book by the same title. It is fact-packed and readable. A book most Protestants would do well to read.

What Christianity Says About Sex, Love and Marriage by Roland H. Bainton. Three views of marriage developed in Christian history are discussed (1) the sacramental (2) the romantic and (3) the companionable. Bainton's vast knowledge of church history is evidenced with profit in this review of the past and summary of the present.

Basic Christian Writings by Stanley I. Stuber. Compiled and edited by the author from his larger work, "The Christian Reader," this summary offers selections from Augustine, St. Francis, Theologia Germanica, Erasmus, Luther, Calvin, Fox, Wesley, Emerson, Brooks and Rauschenbusch.—Raymond Smith.

THE JEWS FROM CYRUS TO HEROD by Norman H. Snaith. Abingdon Press, 208 pages, \$2.50

This volume by the principal of Wesley College, Exeter, England, shows the same standards of scholarship one has come to expect from this author of more than twenty books dealing mainly with Old Testament subjects. Dr. Snaith is known to many readers through his contribution to Volumes I and II of *The Interpreter's Bible*.

Probably the intertestamental period is the place where most Bible students need to do more study. A better understanding of the New Testament will be the reward of whoever is willing to sit down and read a volume such as *The Jews from Cyrus to Herod*. Beginning with the rise of Cyrus (ca. 538 B.C.) and ending with the Exile the author traces the principal events from Herod (4 B.C.) and the birth of Jesus. The story of the principal political powers and their policies, together with the development of religious parties and their ideas forms the main content of this book.

Though written for a textbook, the general reader will find the clear, direct style of Dr. Snaith a delight. The chart, map and other reference aids add to the value of the volume.—Raymond Smith.

MODERN SCIENCE AND CHRISTIAN BELIEFS. Arthur F. Smethurst, Abingdon Press, 1955. 300 pages.

We are constantly protesting that "religion" and "science" are not in conflict; but the fact remains that in many men of science and men of religion are as far apart as they ever were. The blame for this state of affairs does not lie entirely on the side of the scientist.

Too often we of the Church have been satisfied to "talk to ourselves" and have made all too few successful attempts to communicate the gospel in terms of modern thought and modern conditions. We as Christians must realize that we live in a scientific age in a technological culture, and we must learn to speak a language which not only expresses our gospel but which is also intelligible to educated people of today. Just as we go to great lengths to translate sacred truths into the language of savages, so we must learn to communicate the eternal gospel to the

pagans of our own culture. The man of the modern age needs the gospel as never before, and his predicament cannot be entirely dismissed as the product of sheer perversity and willful waywardness.

The author of this book is aware of the problems which arise at this point. As the publisher comments on the dust jacket of the book, the purpose of the author is twofold: First he attempts to show that Christianity and science are so connected historically and in basic intent that there ought to be "trust, understanding, and co-operation instead of distrust and hostility." In the second place, the author faces several problems in the field of science that disturb Christians, and he points out several aspects of the Christian faith which disturb the scientist.

The first part of the author's purpose is very well carried out, both from the standpoint of readability and in the matter of documentation. The author presents material that deserves the attention of Christian and scientist alike, if indeed they do not happen to be one and the same person! He very effectively deals with the mistaken conception that "science makes no prior assumptions" and is therefore inherently more realistic than religion or theology. This point alone is extremely important when we try to speak to those who have only the popular ideas about "science."

The author shows that modern scientific thought and work grew up and gained their motivation from Christian origins. He shows further that "the scientific method is in itself one of the methods which religion employs for the study of reality" (p. 71).

The second part of the author's work is interesting and, quite possibly, just as well presented; but this reviewer is in no position to criticize the author's thought to any great extent. Suffice it to say, the author's chapters on "Biological Sciences" and "Miracles" were not as satisfying as were the earlier chapters of the book. In spite of that fact, a great many valuable and provocative insights were presented, and these chapters were certainly not devoid of interest and value.

The book carries four appendices which present in very brief form several philosophical systems which arise from modern science, although at least one can be described as a reaction to scientific thought. The final appendix is a brief presentation of the thought system of Bultmann and of Heim, both of whom have tried to face seriously the problem of communication of the Christian gospel in a scientific age. One suspects that these all too brief sketches would not satisfy the Reverend Professors of the Divinity School but might stimulate further study on the part of some who have not had extensive training in philosophy and who are nevertheless aware of the problem raised.

All in all, this book could be of great value to the minister or layman who has done serious thinking about the stated problems. It is by no means the last word on the subject, but it gives an introduction of our problem by one who is qualified in the field of science as well as in the field of religion.—L. A. Scott.

TRIUMPH OVER TRAGEDY, by Iona Henry and Frank S. Mead, (Fleming H. Revell Co., Price \$2.00) "Triumph Over Tragedy" is the true story of a woman who walked through the "valley of the shadow." Iona Henry fought for her life in the hospital bed after her fourteen-year-old daughter died with cancer and her son and husband were killed instantly in an automobile accident where she was crucially injured.

In this book you will feel that it is almost impossible for so much to happen to one woman, and you will probably feel as she did many times, there is no reason to go on living—but she found the only reason. There was someone who had battled through the same difficulties and that was the Christ of the Cross. Truly this is a remarkable story of faith lost and faith regained.—NM.

CORRECTION

The Methodist Home regrets that in publishing the list of contributions to the Home for the Conference year 1955-56, the amounts of \$150, representing contributions from Glen Alpine Methodist Church, in Glen Alpine, and \$101.88, representing the Boonville-Mitchell Chapel churches of the Winston-Salem District, were inadvertently omitted. The Home regrets these omissions.

♦ ♦ ♦

The love of liberty is the love of others;
the love of power is the love of ourselves.
—William Hazlitt

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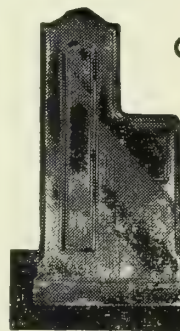
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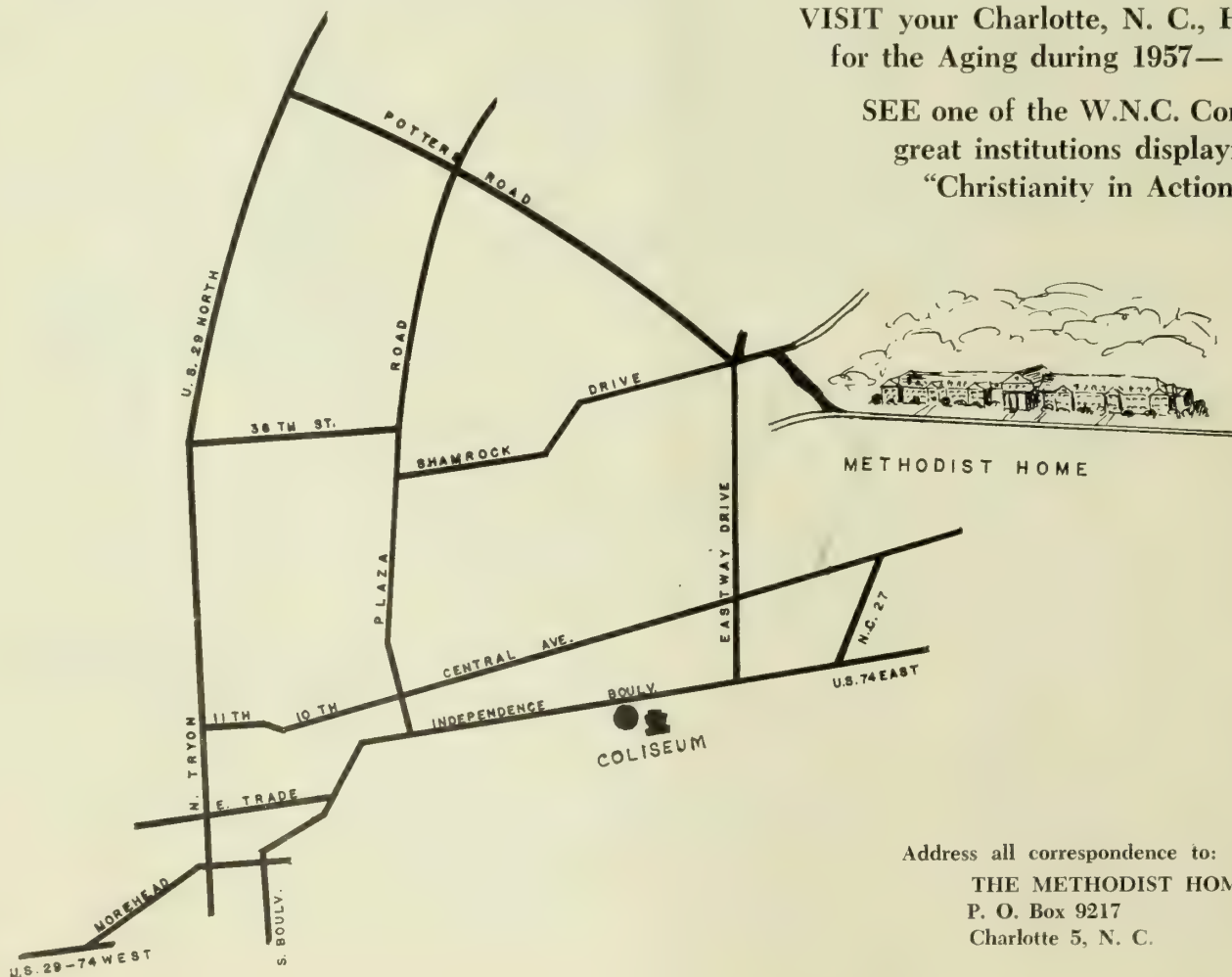
Within the walls of its main building, coupled with the apartments and cottages, the Home is now serving a total of 178 senior citizens.

A total 1957 Mother's Day offering of \$116,000.00 is needed to mark the Home's obligations "Paid in Full." This amount includes \$81,000.00 for current supplementary Care; the remainder to cover capital improvements made this year, plus retiring all the remaining bank indebtedness incurred in the construction of the last wing.

A generous offering, equivalent to twice that of each Church's 1956 contribution, will enable the quoted needed amount to become a reality.

VISIT your Charlotte, N. C., Home
for the Aging during 1957—

SEE one of the W.N.C. Conference's
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"Christianity in Action."



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Charlotte 5, N. C.

NORTH CAROLINA

Christian Advocate

REV JAS CANNON III
DEAN'S OFFICE
DU UNIV-DURHAM N C

April 25, 1957

Volume 102

Number 17

—Ewing Galloway Photo

Spring Blossoms

*Blossoms in the spring,
Like leaves in autumn,
Fall to earth and die.
The blossoms speak of fruit
To come in summer;
Only the most perceptive soul
Can read the hidden message
Of the falling leaves—
That death is but the prelude
To a greater life.*

*If all the leaves
Stayed bright and green
Throughout the year,
There'd be no blossoms
In the spring
Or fruit in summertime.*



People, Places and Happenings

THE BEAUFORT-HYDE SUBDISTRICT MEETING of the WSCS will be at Amity Church, May 10, at 10 a.m.

THE REV. JOYCE V. EARLY of Grace Church, Wilmington, began revival services at First Church, Hamlet, April 22, assisting the Rev. Allen C. Lee.

DR. E. K. McLARTY, SR., retired member of the WNC Conference, was critically ill in Rowan Memorial Hospital, Salisbury, at the time of going to press.

ATTENDANCE RECORDS have been broken at Cary Church during recent Sundays, according to the bulletin, which lists figures as high as 426 and an average of more than 400.

Please remember that the deadline for announcements in these columns is two weeks before the date of the event. We received several such announcements for last week's issue after the paper had gone to press.

THE REV. W. STANLEY POTTER, pastor of Steele St. Church, Sanford, was guest preacher at First Church, Mount Gilead, April 7-12. Twelve persons were received on profession of faith on Palm Sunday, by the Rev. L. C. Larkin, pastor.

THE MEMBERSHIP CLASS OF CENTENARY CHURCH, Winston-Salem, attended a fellowship breakfast on Palm Sunday, prior to their reception into the church in the morning service. In the afternoon a baptismal service for infants and small children was held, according to custom.

EDITORS OF METHODIST MAGAZINES will join with those of other denominations at the meeting of the Associated Church Press in Philadelphia this week. Preceding the meeting, on Monday and Tuesday, they were the guests of the Board of World Peace at a United Nations Seminar in New York City, where they interviewed various statesmen of foreign countries.

CENTRAL CHURCH, Shelby, held a Bible Conference: "The Bible, A Living Book," April 7-11, with Dr. Charles M. Laymon conducting the services. Dr. Laymon has served as a pastor, a college dean, a professor of Bible and Philosophy, and has served prominently on various boards of his own annual conference. He is also author of such books as *Readings in the Gospel of John*, *Great Prayers of the Bible*, *Our Faith in Christ*, and various others.

DR. RICHARD C. BURNETT, editor of the *Methodist Recorder* of London, England, will be the guest of the *ADVOCATE* office for several days during August, while the *ADVOCATE* editor is accorded a like privilege in London, where he is also preaching each Sunday in Barnet Methodist Church. Dr. Burnett will contribute several articles and editorials to this paper while on his visit to the States. He will be speaking at Junaluska Assembly August 11-16.

ALCOHOLISM costs Mecklenburg County (Charlotte) more than \$22 million dollars a year, according to the *Charlotte Observer*.

LONGVIEW CHURCH, Raleigh, held its revival services April 14-19. The Rev. John R. Poe, pastor of Fuquay Springs Church, was the guest preacher.

MRS. HARRIET FRALIX of Hay Street Church, Fayetteville, received an honorary life membership at the recent annual session of the Wesleyan Service Guild held at Hay Street. (A news story on the meeting will be found on another page.)



FAMILY LIFE LEADER: The Rev. Jesse H. Lanning of Plymouth was in charge of the program for the Family Life Conference at Charlotte, April 23-24, under the auspices of the NC Council of Churches.

BROAD STREET CHURCH, Statesville, had as its preacher for the week of April 7-12 Dr. Lee Tuttle who is serving as superintendent of the Winston-Salem District. The series of services will be called "A Festival of Faith."

ASBURY CHURCH, Lincolnton, had its revival services April 21-26, with the Rev. Robert M. Hardee, Granite Falls, preaching.

BETHEL CHURCH, Midland, held its revival services April 14-21 with the Rev. Earl A. Cook, the pastor, giving the messages.

NEW BERN DISTRICT PASTORS will meet at Riverside Church, New Bern, where they will be the guests of Dr. and Mrs. A. J. Hobbs. Following a discussion period for both ministers and ministers' wives, Holy Communion will be administered preceding the dinner.

THE REV. FRED PASCHALL, pastor of Grace Church, Greensboro, will conduct revival services at Hinshaw Memorial Church, Greensboro, April 28-May 3, assisting the pastor, the Rev. F. H. Edwards. The Rev. Kenneth Johnson of West Bend Church will lead the singing.

THE REV. WILLIAM TRACY MEDLIN, JR. was guest preacher for the McDowell County Sub-District Youth Revival, April 14-19, at Marion. Mr. Medlin is pastor of Spindale Church, Spindale.

ST. MATTHEWS CHURCH, Fayetteville which was organized November 18, 1956 now has forty-five active members. Sunday April 7, the minister baptized seven children in the same family, later receiving four of them into the membership of the church. The father and mother had been received at an earlier date.

OAK VIEW CHURCH, High Point, has a new prayer chapel, the gift of the Aldersgate Class, which is open to the public 24 hours a day. This class of young married couples furnished the materials and labor for the project. The sanctuary of the church has been re-decorated, and members of the church have given a complete set of altar furnishings, according to the Rev. George C. Starr, pastor.

REV. H. C. YOUNG, JR., minister of First Church, Hayesville, preached in revival and evangelistic services at Wesley Methodist Church, Hopewell, Virginia, through the week of April 24-29. After opening the series on Sunday morning, Mr. Young spoke each night with forcefulness and great success, according to the statement of Wesley's pastor, the Rev. W. K. Thomas. Ten professions of faith were secured, and scores of rededications occurred during the week.

ON A RECENT SUNDAY, ROBBINSVILLE CHURCH received members from five different countries: Mr. Alfred Archbold, Ireland; Mrs. Archbold, Canada; Mrs. B. A. Grindstaff, Scotland; Mrs. E. E. Parrette, England; and Mrs. G. D. Robinson, U. S. A. This church has stressed interest in other lands, especially in a Missions Emphasis Week. During the last two and a half years giving to missions in this church has increased from \$75 per year to the current rate of more than \$1400, excluding World Service.

NORTH CAROLINA CHRISTIAN ADVOCATE

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North Carolina Conferences of
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THE METHODIST BOARD OF PUBLICATION

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EDITORIAL



Guest Editorial

HAVE YOU BEEN RUNNING LATELY?

Most of us readily recall the confusion that overcame the centipede when someone asked him to explain the order in which he extended his legs in walking and running: concentration on this sub-conscious automatic act threw him into utter frustration.

Well, the dictionary makers who try to define the verb *to run* are thrown into almost as great a dither. "To move over the ground by using the legs more swiftly than in walking"—(*walking* being defined as "advancing by alternate steps, so that one foot is set down before the other is taken up") seems to be the best they can do. But voluntary running (except, I suppose, in a planned race) is as much a matter of *emotion* as it is of motion. One runs sometimes in *fear*, sometimes in *anticipation*, sometimes in *joy*, sometimes in *eagerness and excitement*. The heightening of the emotion is conveyed to the legs and their pace is quickened almost involuntarily. The lethargic, unconcerned, unenthusiastic person never runs—either on legs or in spirit.

The gospel writers use the word *ran* in some very interesting situations in their narratives, and each use shows a person under emotion, "carried out of himself" by experiences or observations.

When the demented man—nicknamed "Legion"—possessed of many devils, saw Jesus a long ways off, Mark tells us "*he ran and worshipped him*." Here was a man in agony and need, to whom every minute counted, and he was too eager for help either to await Jesus' coming to him, or to have friends carry him to the Healer. *He ran* hopefully, expectantly. And the record tells us that Jesus ministered to the need of his tormented mind and body.

In the Master's story—rather incorrectly called the Parable of the Prodigal Son—Luke focuses our attention on the forgiving father. The chastened son was coming to his old home—rather hesitantly and fearful, we would think—"But when he was yet a great way off, his father saw him, and had compassion, *and ran*, and fell on his neck, and kissed him." The father *ran*, sped forward by compassion. "And," Jesus implied, God the Father is like that: He runs to meet and forgive every repentant child who takes a step in his direction."

Zaccheus was short of stature. Perhaps he had an inferiority complex as well. But he wanted very much to see Jesus. Zaccheus hadn't thought to invite Jesus to his home. But when he saw the crowd approaching, he *ran* ahead down the road and climbed a tree so that he could observe the Teacher as he came along. Eager anticipation hurried him along as he had never run before. And Jesus not only stopped and talked with the man, but went back to his house as a self-invited guest.

But the most excited runners in the gospel—and perhaps in all history—were the women who "*did run* to bring his disciples word" of Jesus' resurrection; and the return race of Peter and John to verify the word of the women. The women, we are told, ran with mixed "fear and great joy"; the disciples ran with eager hope that soon became belief. They all ran themselves; they did not send out a survey party to make a report.

Whether it was dire need, or loving forgiveness, or wistful anticipation, or eager excitement that caused men to run, they

were richly rewarded. A leisurely walk would never have done for any one of these occasions. Who was it said he could tell a man going to church—or a minister—by his well-controlled gait?

Sometimes I wonder if we run enough—if we hope enough, love enough, forgive enough, anticipate enough, tingle enough with eager excitement to make us run—for the gifts that can be ours from God and through our faith. Or are we so careful to be sure to "set one foot down before the other is taken up" that we can neither run—nor take wings?

—W. W. REID

When the Minister Prays

One of the most frequent criticisms aimed at ministers is that their pulpit prayers lack something—but usually the lay critics are not sure just what. Ministers who have listened to their own prayers, as recorded, are often embarrassed by their lack of coherence, the stumbling and halting, the misuse of words, and their general ineffectiveness.

All this brings us to the question: "What is a pastoral prayer?"

Certainly it is not an act of private devotion, and therefore it must be made up of more than the minister's own petitions. It is not an opportunity to tell the Lord what has happened during the week and what is to happen during the service. (Although one preacher often used it as an opportunity to alert his congregation to the events which he had left out of the bulletin—"Lord, Thou knowest that the Woman's Society will hold a covered-dish supper Thursday night.") It need not advertise the abilities of the visiting parson or recount the accomplishments of the one who is to speak later.

The pastoral prayer should be a prayer of thanksgiving for blessings in general, a petition for forgiveness for things done and left undone, a simple but earnest plea for those in need (without trying to be too specific). All of these elements should have a part in a good pastoral prayer.

Ministers who are interested in doing justice to this important part of the worship service might well read a new book entitled, "Prayers for the Pulpit," by Walter G. Gray, for thirteen years associate pastor of Pasadena Community Church, where with Dr. J. Wallace Hamilton, he has ministered to thousands of tourists in the St. Petersburg (Fla.) area.

Walter Gray's prayers were written to be read, by the minister and the congregation. They read well, but, most of all, they pray well. Shining through them is the light of a personal experience which has upheld this man through his years of work as a missionary in India and as a pastor in Florida.

Laymen as well as pastors will derive much benefit from this book, for the prayers were meant to be used by laymen. For many years, the members and visitors to Pasadena Church have been saving their bulletins in order to use them in their private and home devotions.

We have a personal interest in this book, for Walter Gray was a neighbor pastor during our second pastorate, and when the hurricane of '35 destroyed our parsonage and ruined our church, the first person to offer his services and his sympathy was this good man. Later, we followed him at Allendale Church, St. Petersburg, and became his neighbor again as he ministered at Pasadena. We would heartily recommend his book, as well as the author of it.

(EDITOR'S NOTE: *Prayers for the Pulpit* is published by Fleming H. Revell Co., price \$2, and may be obtained from the Methodist Publishing House, Richmond, Va.)

Wesleyan Service Guild Holds Annual Session at Fayetteville

By MARY GARDNER

The significance of the program theme, "Till Christ Shall Dwell in Every Heart," was visibly prevalent throughout the annual meeting of the N. C. Conference Wesleyan Guild, held at the Hay Street Methodist Church, Fayetteville, April 6-7. Mrs. Norman C. Wood, of Burlington, conference secretary of Wesleyan Service Guild, presided. The approximately 250 officers, delegates, and official visitors registered for the meeting heard outstanding speakers, reports of officers, and formulated plans for further progress of the organization's work.

Dr. Romey P. Marshall, editor of the N. C. CHRISTIAN ADVOCATE, guest speaker at the annual banquet on Saturday evening in the Fellowship Hall of the church, told the group: "Women such as you have the task of enlarging circles and no one can do the job better than you. The only way to do it is in the service of God—There is a way that we must go, and that is the way that Jesus went. As we go that way, may we find that we have expanded our circle of love until it includes the whole world."

Miss Peggy Billings challenged that the church offer Christianity to the peoples of Korea, as well as to other lands. Miss Billings, missionary on furlough from Korea, was the speaker for the Saturday evening session in the church's sanctuary.

Combining the Scripture, "Let your light so shine—", with the conference theme, "Till Christ Shall Dwell in Every Heart," Mrs. Edwin Arnold, of Burlington, in the meditation at the Morning Watch preceding the Sacrament of Holy Communion, admonished that the Guilders be sure that their light shines in such a way that God will be glorified. "The extent of your service and the amount of light that you give will be determined by your relationship with Christ," she said.

Mrs. Pierce Johnson, of Weldon, president of the N. C. Conference Woman's Society of Christian Service, used the topic, "A Spirit Made Willing," for her message at the closing session of the conference. Mrs. Johnson cited a willingness to learn more about God's word, God's world, God's will for our life, and a willingness to give, as means of growth in Christian life and service. "Let us serve where we can, as best we can," she challenged.

Other speakers at the two-day sessions included Miss Midori Sasaki, Hiroshima, Japan, and currently a student at the University of N. C.; Mrs. Allen C. Lee, Hamlet, secretary missionary personnel, N. C. Conference WSCS, and Mrs. Dorothy Johnson, Greenville.

The Communion Service

Love offerings totaling \$210.20 were laid on the altar by the Guilders during the Sacrament of Holy Communion early Sunday morning. The offerings will be directed to Miss Elsie Parker, the Guild's Conference representative in Brazil, and the Tai Wha Christian Community Center, Seoul, Korea, of which Miss Peggy Billings is the director.

The celebrants for the communion service were the Rev. Graham S. Eubank and the Rev. Owen Fitzgerald, pastor and associate pastor of the host church, and the Rev. O. L. Hathaway, superintendent of the Fayetteville District.

The Pledge Service

During the pledge service, conducted by Mrs. H. A. Davis, conference treasurer, the nine district secretaries pledged a total of \$13,000 for 1957-58, an increase of \$500 over the pledge for the current conference year. The amount of each district's pledge includes: Burlington, \$1,000; Durham, \$1,500; Elizabeth City, \$1,000; Fayetteville,



A PRAYER

Holy Father, teach me how to pray. Teach me to come to Thee with a great love and a deep reverence, with childlike confidence, and yet with filial fear. Help me not to forget how high and holy Thou art, nor at how great a cost my Saviour has brought me into Thy family. Yet let me not doubt my place in that family. Let me know that I am Thy forgiven child, sure of my Father's welcome and my Father's love, sure that for the need of this and of every day my Father's grace will be sufficient and my Father's constant help be given. Amen.—METH. RECORDER.



\$1,600; Goldsboro, \$1,000; New Bern, \$1,700; Raleigh, \$3,800; Rocky Mount, \$1,000; Wilmington, \$400.

Honors Awarded

Always a highlight at any meeting of Methodist women is the awarding of special memberships. Receiving Honorary Life Membership pins and certificates were Miss Corinna Sanders, Raleigh; Miss Mary Opal Shuford, Durham, and Mrs. Harriett Fralix, Fayetteville.

The conference voted to continue for the ensuing year the sponsorship of Miss Elsie Parker's work in Brazil. In 1953 Miss Parker, former conference secretary of Wesleyan Service Guild, relinquished a lucrative position as an executive in the State Department of Welfare to answer the call as a missionary. She is serving at the Instituto de Povo, Rio de Janeiro, Brazil.

Money for supply work for the fourth quarter of the current conference year will be directed to the furnishing of the prayer room which is included in the plans for the new Methodist Student Center at East Carolina College, Greenville. This announcement from Mrs. Harriett Fralix, conference chairman of supply work, should strike a responsive chord in the heart of every Guilder in the conference.

The planned social features of the annual meeting, in addition to the annual banquet, were a fellowship hour following the Saturday evening session, and a coffee hour in the period between the service of Holy Communion and the eleven o'clock service in the sanctuary.

The 1958 annual meeting will be held at the Trinity Methodist Church, Durham.

Church Musicians Will Meet in Atlanta, May 13-15

Organists and choir directors from four states are making ready for the 1957 South-eastern Regional Convention of the American Guild of Organists in Atlanta, Georgia, May 13-15.

Convention committeemen of the sponsoring Atlanta chapter have completed arrangements for an educational and inspirational three-day program. It includes four recitals, four choral programs, and four lectures.

The Recitalists

1. Pierre Cochereau, organist of the Cathedral of Notre Dame, Paris, and director of the National Conservatory of Music and Dramatic Art, LeMans, France.
2. Virgil Fox, organist of Riverside Church, New York City.
3. George Markey, organist of Old First Church, Newark, N. J., and faculty member of Peabody Conservatory and Westminster Choir College.
4. Four-State Recital; A joint program by outstanding AGO-member organists from each of the four regional states (North and South Carolina, Georgia, and Florida)

The Choral Programs

1. Bloch Sacred Service by the Atlanta Choral Guild; Haskell Boyter, director.
2. Handel's "Judas Maccabeus", Dr. Jacob B. Jones, director; Marcus Bartlett, organist.
3. Gregorian Mass, "Shrine of the Immaculate Conception", Mrs. Homer Edwards, Jr., organist and director.
4. Program of secular music by the North Fulton Special Choir, Robert Lowrance, director, at afternoon tea.

The Educational Program

1. Choral workshops conducted by Dr. Lara Hoggard, Music Director, Indian Springs School, Helena, Alabama, and consultant editor of Shawnee Press.
2. Lecture on the Gregorian Chant, the Rev. Russell Wollen, Head of Liturgical Music, Catholic University, Washington D. C.
3. Lecture on tonal design of the organ R. J. Piper, Austin Organ Company.
4. Junior Choir Workshop, Mrs. Haskell Boyter, Director of the Children's School of Music, Atlanta, conductor.

The convention committee would like to emphasize the fact that affiliation with the AGO is not necessary for participation in the convention. All interested persons are invited to attend, and inquiries for additional information may be addressed to the Atlanta Chapter, AGO, c/o Station WSB-TV, Atlanta 9, Georgia. Headquarters for the convention will be the Atlanta Biltmore Hotel.



Bishops of the Southeastern Jurisdiction of The Methodist Church: Left to right (front row) William T. Watkins, Louisville, Ky.; Nolan B. Harmon, Charlotte, N. C.; Marvin A. Franklin, Jackson, Miss.; Arthur J. Moore, Atlanta, Ga.; John W. Branscomb, Jacksonville, Fla.; (back row) Roy H. Short, Nashville, Tenn.; Clare Purcell (retired), Birmingham, Ala.; Paul N. Garber, Richmond, Va.; Costen J. Harrell (retired), Decatur, Ga.; and Bachman G. Hodge, Birmingham, Ala. Not shown is W. W. Peele, retired, Laurinburg, N. C.

The Methodist Church and Planned Parenthood

By MARION CURTIS MOSER*

"We believe that planned parenthood practiced in Christian conscience, may fulfill rather than violate the will of God."

This statement was included in a report on the state of the church, The Christian Family, presented at the General Conference in Minneapolis, and was adopted without any opposition. By this action, the Methodist Church comes to the forefront as the first major church to take such a stand.

In urging approval of this statement, the Rev. H. Hughes Wagner of Springfield, Massachusetts, said that Massachusetts and Connecticut are the only two states in the Union where it is "against the law for anyone, even a physician, to give information of a birth control or planned parenthood nature, even in the case of a woman whose life might be in jeopardy if children were born."

This official statement by The Methodist Church will help to contravert the public statements by a very influential church opposing birth control.

One phase of birth control which merits our interest is protective sterilization for the mentally ill and mentally defective.

The Human Betterment League of North Carolina is an organization which is interested in this very important problem. The league was organized in 1947 when interest was aroused as a result of Selective Service records. Rejections because of mental disease or deficiency were high throughout the war. In 1942 they accounted for 14% and during 1944 for 48% of the North Carolina men found unfit for military service.

Since its organization the league has promoted an educational program in the field of mental health. Serving as president is Dr. C. Nash Herndon, one of the country's top geneticists, who heads the Department of Medical Genetics at Bowman Gray School of Medicine in Winston-Salem.

In view of the fact that over half the

hospital beds in this country are occupied by mentally ill or mentally retarded patients, this has become a major problem.

In the mental institutions of North Carolina last year, there were 12,004 patients, requiring a total expenditure of \$12,393,050. Many of these cases are hereditary in origin, and could have been prevented by a more widespread use of the protective sterilization law.

From studies of the mentally deficient in New Hampshire, it is estimated that each 100 sterilizations of females and each 200 of males, will prevent the birth of 90 feeble-minded children.

Twenty-seven states have laws which permit sterilization of mentally ill or mentally defective persons, so that the next generation may be protected. North Carolina's law, which was passed in 1933, provides for the sterilization at state or county expense of patients in or out of institutions, who might produce children who were mentally defective. The sterilization operation is a simple one for both men and women, in which nothing is removed, except the possibility of parenthood.

Children born of mentally defective parents have very little chance to live normal lives. Even if the children are mentally normal, they would probably be psychologically affected for life by the impact of their surroundings.

Those who have worked closely with birth control in recent years have been encouraged by the action of so great and influential a body as the General Conference of The Methodist Church, and it is significant that the largest Protestant denomination should take the lead in this forward step in social progress.

◆ ◆ ◆

A CORRECTION

In his article in a recent issue, Dr. R. L. Ownbey stated that there were 177 members in the Methodist Home at Charlotte and, out of this number "some 70 . . . have exhausted their financial resources." Through a typographical error, he was made to say "some 7," instead of "some 70." There is a big difference between what he said and what we printed and the editor apologizes for the error. (Somebody goofed!)

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*Mrs. Moser is secretary of the Human Betterment League of North Carolina.



ACTIVE CHORISTERS: The Junior Choir of Conway Church, doesn't confine its activities to singing. Under the direction of Mrs. Linwood Ward and Mrs. C. K. Wright, these youngsters have been busily engaged in Bible reading, church-yard cleaning, church-going, singing for shut-ins and sending cards to the sick.

NC Council of Churches Endorses Wage Increase for Teachers

The public affairs committee of the NC Council of Churches recently expressed its unanimous approval of the proposed 19.31% increase in pay for public school teachers. The decision was reached at a meeting in Raleigh on April 3 after consideration of a study of teachers' pay scales prepared by the Rev. Otis Hairston.

The Council said, in a report to Governor Hodges, "It was disturbing to note that in 1950 our public school teacher's average salary was \$280 under the national average. But the fact that our average teacher's salary was \$929 under the national average in 1956 is real cause for alarm. As Christians, we recognize the incomparable role of our public schools in promoting and sustaining our cherished American freedoms. It would be tragic to labor to preserve our public schools externally, while permitting their inner deterioration by failing to make adequate financial provision for a qualified staff of teachers."

Methodist Leaders Plan Bible Conferences

The Rev. Robert M. Cox, Nashville, Tenn., was the leader of a Bible Conference Planning Meeting at the Hotel Goldsboro, Wednesday, April 3. Mr. Cox is in charge of Bible conference planning in the Department of Christian Education of Adults, General Board of Education, The Methodist Church. Plans were made for a series of Bible conferences on "Using the Bible in Daily Life," to be held at strategic points of the North Carolina Conference in November and December 1957. Dr. W. A. Smart of Candler School of Theology, Emory University, Ga., will be the guest lecturer at each of the four conferences. Group procedures will be led by the Rev. Harold Minor, director of adult education for the North Carolina Conference, plus other selected persons.

Places and dates of the Bible conferences are: November 24-26, First Methodist Church, Elizabeth City; November 27, 29, 30, First Methodist Church, Siler City; December 1-3, First Methodist Church, Rockingham; and December 4-6, Trinity Methodist Church, Jacksonville.

The Bible conferences will be sponsored by the superintendents and directors of adult work of the four districts included in the series, together with subdistrict committees including pastors and laymen. The respective districts, with superintendents and directors of adult work, are: Elizabeth City, the Rev. C. F. Heath and the Rev. J. Earl Richardson; Burlington, Dr. A. P. Brantley and the Rev. C. H. Mercer; Fayetteville, the Rev. O. L. Hathaway and the Rev. P. H. Layfield; and New Bern, Dr. A. J. Hobbs and the Rev. J. L. Joyce.

WNC Conference Leads Conferences in Buildings and Improvements

In the six year period, 1951-57, the Western North Carolina Conference has led all the Conferences in Methodism in the amount of money paid for Buildings and

Improvements. The Western North Carolina Conference was first of all the Conferences in the church in Buildings and Improvements in the years 1951, 1953 and 1955, and second of all the Conferences in the years 1952, 1954, and 1956. No other Conference in the church has such a record. The Texas Conference was first in 1952 and 1956, and second in 1951 and 1955. The Virginia Conference was first in 1954.

The amounts paid to Buildings and Improvements by Conferences first and second in the church from 1951-1956 are:

1951	W. N. Carolina	\$2,839,892
	Texas	2,781,364
1952	Texas	3,939,252
	W. N. Carolina	2,880,293
1953	W. N. Carolina	3,287,869
	N. E. Ohio	2,541,492
1954	Virginia	3,305,478
	W. N. Carolina	3,004,195
1955	W. N. Carolina	3,822,067
	Texas	3,740,066
1956	Texas	4,021,540
	W. N. Carolina	3,720,143

In the years 1951-1955 in only one year (1954) did as many as 14 whole Episcopal areas (out of 36 in the church), do as much for buildings and improvements as the Western North Carolina Conference. In 1951 only 10 areas came up to the building in the Western North Carolina Conference; in 1952 and 1953, only 9 areas equalled the building in the W. N. C.; and in 1955 only 10 areas came up to the building done by the Western North Carolina Conference.

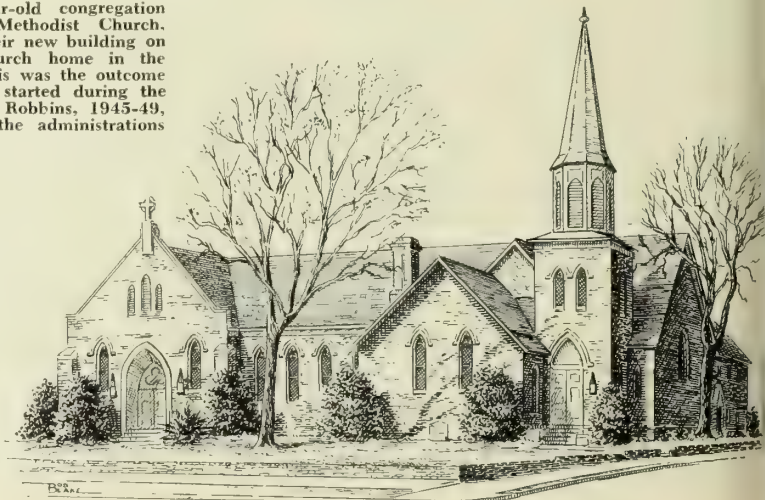
—HORACE R. MCSWAIN

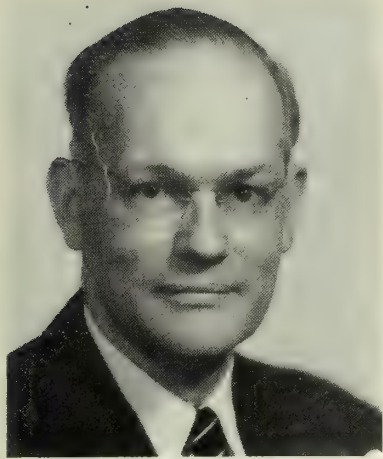
Missionary Conferences Announced for Summer

Places and dates of nine summer missionary conferences for Methodists have been announced by the Rev. Karl K. Quimby, New York, director of missionary education for the Board of Missions, as follows: Northfield, Mass., July 1-7; Silver Bay, N. Y. July 10-17; Northwestern University, Evanston, Ill., August 5-9; Chautauqua, N. Y. August 18-23; Lake Junaluska, N. C., July 19-25; Mt. Sequoyah, Fayetteville, Ark. June 30-July 5, August 20-23, August 23-25; Asilomar, Pacific Grove, Cal. August 2-7.

DEDICATION: 150-year-old congregation of Wesley Memorial Methodist Church, Warrenton, dedicated their new building on April 7. The third church home in the history of the church, this was the outcome of a financial campaign started during the pastorate of Dr. C. W. Robbins, 1945-49, and carried on during the administrations of the Rev. LaFon C. Vereen and H. L. Davis. Ground was broken on June 12, 1955, and the first service in the new sanctuary was held on Easter, 1956. At this service the gratitude of the congregation was expressed in an offering of \$800 for mission specials.

Bishop Paul N. Garber delivered the dedicatory sermon, assisted by the Rev. R. Grady Dawson, superintendent of the Raleigh District, and the Rev. W. A. Crow, pastor.





DR. C. C. HERBERT, JR.

Youth Witness Mission Brings n 24 New Converts

Under the auspices of the NC Board of Evangelism, a tri-district Youth Witness Mission, composed of 19 teams from the Burlington, Durham and Fayetteville districts, went out from Haymount Church, Fayetteville, during the week-end of March 29-31, and won 24 other young people to a decision for Christ.

Dr. Hiram K. King, director of the NC Board of Evangelism who was in charge of the mission, said that this was "the significant beginning of what we hope will become a chain of such missions throughout the Conference." This was a "pilot mission" sponsored jointly by the Boards of Evangelism and Education, and the Rev. Herman Winberry, Conference director of youth work, served with Dr. King in directing the mission.

"These two boards," said Dr. King, "are ready to sponsor a similar Youth Mission in other districts as soon as the district schedules will permit. But in the meantime," he added, "any sub-district or local church MYF that would like to have a Youth Mission is invited to write us, and we will be glad to give every assistance possible."

The Tri-County mission was conducted after several weeks of careful preparation by a group of devoted leaders. The following had a large part in the success of the mission: The Rev. Howard W. Ellis, director of Youth for the Methodist Church; Dr. L. L. Hathaway, superintendent of the Fayetteville District; the Rev. Clyde Boggs, pastor of Haymount Church; Mr. Jim Long, conference MYF president; and these committee chairmen: Miss Katie Price and Mrs. R. Bain of Haymount Church, the Rev. E. E. Howard, the Rev. J. K. Bostick, and the Rev. G. R. McKenzie, all of Fayetteville.

SIXTEEN MEMBERS OF THE EDENTON CHURCH MYF, and their counselors, Mrs. Larry Lassiter, Mrs. A. L. Brinson and Mr. Milton Bass, shared a fellowship supper meeting at Hertford on April 7. Mr. James Auman directed group singing. The young people plan to exchange visits with other groups in the future and have invited the Hertford youth to visit Edenton in June.

Two Are Named Trustees At Greensboro College

Dr. C. C. Herbert, Jr., pastor of Myers Park Church, Charlotte, and the Rev. Marvin Vick, Jr., pastor of Queen Street Church, Kinston, were named trustees of Greensboro College at the spring meeting of the school's board of trustees recently.

The election of both men is subject to confirmation by the Western N. C. Conference and the N. C. Conference later this year.

The Rev. Dr. Herbert, graduate of both Wofford College, South Carolina, and Emory University, Atlanta, Ga., was appointed to the board from the Western Conference.

The Rev. Mr. Vick, graduate of Duke University and a reserve colonel in the U. S. Army Chaplain Corps, was appointed from the N. C. Conference of the church.

The two ministers will replace veteran members of the board: Dr. Gilbert T. Rowe, retired Duke University faculty member who will become trustee emeritus, and Dr. A. J. Hobbs, New Bern, who resigned.

J. C. Cowan, Jr., Greensboro, chairman of the board, presided during the morning session while George Finch, Thomasville, vice-chairman, was in charge of the dinner meeting. At the meeting, the trustees approved a \$60,000 increase in the college budget for the coming school year.

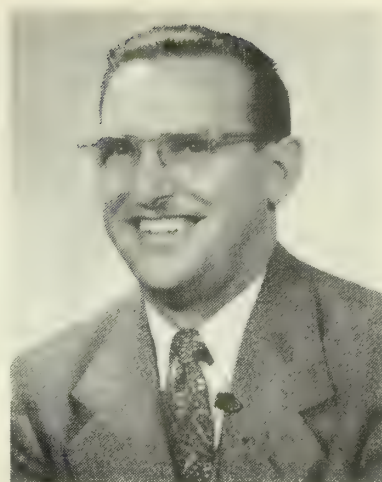
College Place Seniors Study Vocations

How many times has a Senior MYFer asked himself "After High School What?" As a part of the church-wide Lenten Fellowship, supper, study, and worship each Wednesday during Lent, the Senior group has attempted to help the youth answer this question.

Realizing there are many questions facing the high school student as he seriously considers his future, a committee of "senior highs," working with Miss Lucille Brown, guidance director for the Greensboro schools, drew up areas to be considered each evening. The series began with the use of the Kuder Preference Record to help youth determine their interests. After scoring and evaluation of these, a session was spent discussing colleges, the how of choosing, the matter of loans and scholarships, who should attend, and the type of college. An outstanding businessman guided a session on what preparation is needed and the how of securing a job. The family as a social group and the importance of other social groups was discussed in another session. The series was concluded with an emphasis on religion as it gives meaning to and undergirds all of life.

A series of seven sessions is hardly time enough to thoroughly cover such an important area, yet youth and adults of College Place Church, Greensboro, feel that the church has ministered to their needs by enabling them to consider the future in the light of interests, needs, and Christian insights.

—JEAN GORDON



REV. MARVIN VICK, JR.

First Church, Hickory, Dedicated, April 7

First Church, Hickory, was dedicated by Bishop Nolan B. Harmon on April 7. The \$600,000 church was completed in 1952, under the pastorate of Dr. J. Elwood Carroll, now superintendent of the Statesville District. Dr. Carroll assisted the pastor, the Rev. J. H. Brendall and Bishop Harmon in the dedication. According to a story in the Hickory *Daily Record*, the idea of the new church apparently originated during the pastorate of the Rev. W. A. Kale, now a member of the faculty of Duke Divinity School, when he was pastor some years ago. This idea expanded in time into a plan for building a church on a lot adjacent to the parsonage, which was then occupied by the Rev. Dr. J. Clay Madison. The Rev. Cecil G. Hefner was pastor during the great year of transition, 1950, when that plan was abandoned and it was decided to sell the lot adjoining the parsonage and purchase the McComb property where the church now stands. Donald B. Johnston was the chairman of the Committee on Materials and structure and A. S. Lutz, was chairman of the Committee on Finance.

Dr. Carroll became pastor in 1950, arriving in the midst of the building program. He served as pastor during the actual construction of the church and until the fall of 1956. The local Methodist gave Dr. Carroll much credit for providing the spark that put the building program over. Ground-breaking services for the new church were held on January 21, 1951.

History of the church goes back to 1866 when the city was known as Hickory Tavern, but it is believed that a congregation existed before that time, says Burch Allison, writing in the daily newspaper. The first building was erected in 1871, and in 1896 a second building was started, and this was finished in 1899 at a cost of \$8,049 including equipment. An educational building was erected in 1939. The second plant was used until the new home was opened in 1952.

Following the dedication, members of First Church carried on their celebration with a week-long revival meeting, conducted by Dr. J. Owen Smith of Spartanburg, South Carolina.

State Methodist Student Movement News

MISS HELEN TRADER, *Editor*
J. ROBERT REGAN, JR., *State Director*

State Conference Success

The North Carolina State Methodist Conference was held at College Place Methodist Church in Greensboro, March 22-24. Dr. Robert Cushman of Duke University was the main speaker and presented in three talks the theme "What Think Ye Of Christ?" Discussion groups centered on this topic were held after each talk. Other activities included a discussion on the proposed merger of several student groups, a banquet Saturday night, dramas by the East Carolina and UNC Wesley Foundations and election of officers. The new officers are Jim Thompson of Pfeiffer, president, Paul Reid of A and T, vice-president, Jane Johnson of WCUNC, secretary and Kermit Sigmon of ASTC, treasurer. The three district chairmen are Mac Lupold of N. C. State, Ben Edwards of WCC and Ralph James of Wake Forest.

To the New Officers

A new year is ahead for you, a year not only offering a challenge to you on your university to meet the standards and challenges faced by all Christian students, but into your hands has been placed the faith and hope of the Methodist students all over the state. You too will face ups and downs, meet problems, attend conferences, discuss issues and make decisions. May you always remember that you are a part of a great movement and with His help you have the opportunity to serve and help reach yet unattained heights. The way will not be easy and it is right that it shouldn't, for we treasure those things most that are the hardest to attain. We of the old council extend our wishes for a successful year, and with these wishes go our prayers and dreams for we know they are in capable hands. May God guide you always.

To the Methodist Students

Wait!! Your work is not over. Simply electing officers does not take responsibility out of your hands. Rather it places more on your shoulders. These are *your* officers and *you* have elected well, but now you must not only follow their suggestions and plans but you have the responsibility to suggest and lead others. You are the MSM, and it can do only what you want it to do.

Wesley Foundation, Woman's College, UNC

By DIANA REED

Serving as host for the annual State Methodist Student Movement Conference was the highlight of the year's activities for the Wesley Foundation at the Woman's College. Dr. Robert E. Cushman of Duke Divinity School was guest speaker of the conference. Ila Grey McIlwean, student at Woman's College, served as student chairman and hostess for the meeting which was



Garland Young, president of the State MSM, is shown presiding at a luncheon meeting of the State Conference.

attended by approximately 250 students from colleges throughout the state.

A new addition to the Wesley scene in the fall of the school year was Miss Mauriel Shipp of Talboton, Georgia, newly appointed Wesley Foundation Director. Miss Shipp attended the Emory University Graduate School and the University of Georgia where she was elected to Phi Beta Kappa.

Under the capable and enthusiastic guidance of Miss Shipp, the Wesley officers, and the council members for 1956-57, the Wesley Foundation has had a most rewarding year. To be recognized for their outstanding leadership are Janet Robinson, president of the group; Virginia Sabiston, vice-president, and one of two delegates from North Carolina to attend the National Christian Citizenship Seminar in Washington and New York; Beth McLamb, secretary and a member of the European Caravan in 1956; and Carolyn Gaskill, treasurer, under whose guidance the Wesley Foundation was to contribute \$170 to the Methodist Student Fellowship Fund.

WC had, in addition to one European caravanner, two students who did youth caravan work in the United States during the summer of 1956. They were Ila Grey McIlwean and Carrie Davis, who were both

"Town and Country" workers in North Carolina.

W. F. News—Pembroke State College

At P. S. C., the guest speaker for the March 26th monthly meeting was the Rev. Robert Regan, Jr. While on the campus, he spoke to the W.F. and B.S.U. on *The Chosen People* by Denis Baly. That night a Fellowship Supper was held in his honor. Mr. Regan led the group in songs and games. Miss Alta Nye gave the benediction.

The Exchange Programs to be held at Pembroke are as follows: There will be a fellowship supper at 6 o'clock in the college cafeteria and following this the program will be given at the First Methodist Church. On April 28th, the Woman's College W.F. will come to P.S.C. The local W.F. presented Exchange Programs at N.C. State and U.N.C. earlier in the year.

Miss Maitland Woodell is president of the Pembroke group.

Brevard Methodist Fellowship Studies Various Religious Faiths

The Brevard College Methodist Student Movement concluded a series of informal programs dealing with various religious faiths, Sunday night, March 16, with Mrs. C. Edward Roy who discussed the Moravian Movement. These enlightening programs have brought to the campus ministers from the Roman Catholic, Presbyterian, Baptist, Lutheran, Episcopalian and other Methodist churches.

"Lift up Your Hearts" is the theme of the voice choir presenting Handel's "Messiah" on Palm Sunday, April 14. Ole Borgen, an outstanding Norwegian ministerial student at Brevard, will lead a discussion on "The Resurrection," Easter Sunday at 6.30 p.m. The council is now planning to discuss "Integration of Methodist Colleges" and the "Merger of the Methodist Student Movement, the Disciples of Christ and the Presbyterian Youth Groups," in the near future.

Benny Martin has been chosen president of the Brevard group next year. Benny is presently serving as fellowship chairman of this organization.

Hilights of the High Point College MSE

In an inspiring candlelight ceremony in
(Continued on page 13)



New Council of High Point College



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor, Weaverville, N. C.



CALENDAR OF COMING EVENTS

June 11-13—the Annual Meeting of the Woman's Society of Christian Service of the Western North Carolina Conference, Lake Junaluska.

District Meetings: All at 10 A.M.

Asheville—Abernathy Church—April 25, 1957.

Charlotte—Ansonville—May 25th.

Gastonia—First Methodist Church, Gastonia—April 30th.

Greensboro—Bethlehem—Climax—April 30th.

Marion—First Methodist Church, Forest City—April 13th.

North Wilkesboro—North Wilkesboro—May 2nd.

Salisbury—Mount Mitchell, Kannapolis—April 23rd.

Statesville—Abernathy Memorial, Newton—May 9th.

Thomasville—Calvary, Asheboro—April 26th.

Waynesville—Cherokee—May 23rd.

Winston-Salem—Maple Springs, Elkin—April 25th.

NORTH CAROLINA CONFERENCE OF THE CENTRAL JURISDICTION

Mrs. Clarence Cranford, our Conference president, has been invited to bring greetings from the Western North Carolina Conference at the meeting of the North Carolina Conference of the Central Jurisdiction to be held on Saturday, May 4th, at the Union Memorial Church in Greensboro.

Mrs. Alice P. McLeod of High Point is the Conference president. The women of her society have extended a cordial invitation to the members of our Woman's Society to visit them at their conference on that day.

LITERATURE AND PUBLICATIONS

Mrs. L. A. Bye, conference secretary of literature and Publications, writes: "We are looking for a shower of new combination subscriptions to the 'Methodist Woman' and 'World Outlook' in this month of April.

"The Banner will be given to the Conference and district which has the largest number of new subscriptions to the 'Methodist Woman' and 'World Outlook'.

"A book, 'Declaring His Glory,' Methodist women at work around the world, by Mrs. Eloise Woolever, will be given as a premium to each new combination subscriber.

"Because of greatly increased cost of production, after June 1st, the combination subscription to the 'Methodist Woman' and 'World Outlook' will be \$2.50. Each subscriber will save 20 cents on a combination offer in April.

"Every incoming officer should subscribe now to both magazines to begin the new circle year. The May issue of the 'Methodist Woman' will contain the Cal-

endar of Activities for officers for 1957-58. Extra copies of this will be available at 15 cents each. Order early!"

FROM CONGO BELGE

Lorena Kelly gives a big challenge to Christian women in a recent letter to Mrs. Curtis Koontz in Lexington: "We need leaders, African and missionary. Will you not pray that God will call them here to a people who do not cease to plead for Christian leadership. Let's seize our opportunity while it is yet before us!"

Miss Kelly writes further: "God continues to lead us in the development of the Home Economics school. This year we took in the third class. It had an enrollment of 20, the maximum limit. A mud dormitory has been completed. With that and the buildings of the Girls' Home which we are using for the school, we are very comfortably housed for the present. As the enrollment increases, we shall have to provide increased accommodations. Of course, we look forward eventually to having permanent buildings. We shall have the first graduating class this year. Two girls are to receive their certificates. It is with great expectancy that they look forward to that day.

"God has given us more opportunities of service than we have thus far been able to use. The government has opened up four new schools at Lodja: a primary school, a teachers' training school, a technical school and a school for European children. (Some African children also go to this school.) We are asked to furnish a teacher of religion for the Protestant students in all the classes of these schools."

NORTH WILKESBORO

A special tribute was paid to Mrs. L. G. Critcher, retiring president of the North Wilkesboro District, at a meeting of the executive committee held on March 9th.

A new society, the Woman's Society of Christian Service of the Maple Church in Watauga County, was welcomed into the district. Mrs. Ivan Church is president of the new group, which was organized by Miss Geraldine Surratt, rural worker for this area.

Two new officers were elected to fill vacancies in the executive committee. Mrs. R. D. Houck of West Jefferson was elected as secretary of Christian social relations, succeeding Mrs. Worth Knox, resigned, and Mrs. L. G. Critcher of Moravian Falls, recording secretary, succeeding Mrs. N. F. Steele.

SALISBURY

The women of the Salisbury District observed a **Quiet Day in Lent** in the new sanctuary of the Salem Methodist Church on March 19th.

Mrs. J. Dale Stentz, former district president and conference secretary of spiritual life, was leader of the day's program.

She chose as her meditations, five topics, "The Listening Ear," "A Pattern for Thinking," "God's Rules for Living," "How to Talk to God," and "The Keys of the Kingdom." Fitted into the worshipful mood of the day were two solos by Mrs. Ralph Reed, "Prayer," by Guion and, "Teach Me to Pray," by Jewett.

Mrs. C. W. Murph, district secretary of spiritual life, arranged the program and presented those attending a bookmark portraying, "Praying Hands," in color and a prayer card.

A quiet, sacrificial meal of coffee and donuts was served at high noon by the hostesses. The offering went to the Methodist Committee for Overseas Relief.

STATESVILLE—NEW SOCIETIES

The Statesville District always does things in a big way, from serving jam cake to the Conference executive committee to organizing new societies! Mrs. J. E. Dooley, secretary of promotion, reports THREE new societies organized on Sunday, March 17th. They are on the Harper's Charge in the Statesville District.

These societies, with their new officers are:

Harper's Chapel—Mrs. Millard Laws, pres., Mrs. Burton Steele, vice-pres., Mrs. Larkin Bentley, secretary and treas., Mrs. George Bolick, missionary education, and Miss Helen Hagaman, C.S.R.

Mt. Zion—Mrs. Bruce Clifton, pres., Mrs. Zona Kirby, vice-pres., Mrs. Franklin Worley, sec., Mrs. Madie Worley, treas., and Mrs. Pearl Taylor, sec. of promotion.

Shiloh, Lenoir—Mrs. Roby Walker, pres., Miss Aileen Connor, vice-pres., Mrs. Daniel Beach, sec., Mrs. Jack W. Greene, treas., Mrs. Charlie E. McLean, sec. of promotion, Mrs. H. A. Carlton, C.S.R., Miss Judy Greene, student and youth work, Miss Virginia Carlton, literature and publications, Mrs. Elvin Crisp, spiritual life, and Mrs. Ethel Summerlin, supply work.

Says Mrs. Dooley: "Isn't this wonderful! Much credit is due Mrs. James Marshall and the Whitnell Society."

WINSTON-SALEM EXECUTIVE COMMITTEE

The Winston-Salem District has reported that over \$23,000 had been paid to the district pledge to missions and that \$900 had been paid on their pledge to Pfeiffer College. Mrs. J. E. Yontz made this report at the recent meeting of the executive committee.

Mrs. G. E. Brown, Conference secretary of supplies, said that she had received \$18,629 in cash supplies for the quarter.

Mrs. A. L. Smith, sec. of spiritual life, reported that more prayer groups have been organized in the district and many more individuals have signed the prayer cards.

Miss Patsy Law, Wesleyan Service Guild president, announced that there are 21 Guilds in the district now.

Mrs. Fred Hobson is president of this district and Mrs. C. C. Weaver attended the meeting.

◇ ◇ ◇

To escape criticism say nothing, do nothing, be nothing.

The Western North Carolina Conference Educational Program for Summer of 1957

YOUNG ADULTS, BREVARD COLLEGE, JUNE 7-9

Director: GEORGE W. RUDISILL

Send \$1.00 registration to Powell Wilkins, Box 1584, Statesville, N. C.

No limit on number that may register from a charge.

CAMP TEKOA, HENDERSONVILLE, N. C.

Ages 12, 13, 14

Cost \$16.00. Send advance registration fee of \$6.00 to Miss Clara Watkins, 635 White St., Valdese, N. C., until June 8. After June 8, send registrations to Miss Watkins at Box 32, Hendersonville, N. C. Charge quotas indicated on registration forms. Ten camp sessions will be held as follows:

June 12-18
June 19-25
June 26-July 2

July 3-9
July 10-16
July 17-23

July 24-30
July 31-August 6
August 7-13

Greensboro District, August 14-20. Send \$6.00 registration fee to Miss Lorene Weaver
1409 Northfield Street, Greensboro, N. C., for this week.

ANNUAL CONFERENCE YOUTH RALLY

Junaluska, June 15, 4:00 P.M.

ROY BELL, Chairman, Committee on Arrangements

M. S. ROSE, *President*

GRADY HARDIN, JR., Speaker, Houston, Texas

FIRST SENIOR WORKSHOP, AGES 15, 16, 17

Junaluska, July 1-6

Dean: ROBERT P. BUNCH, Winston-Salem, N. C.

Counselor: MRS. GERRY RASH WHITE

Speaker: Dr. Charles P. Bowles, Greensboro, N. C.

SECOND SENIOR WORKSHOP, AGES 15, 16, 17

Junaluska, July 8-13

Dean: PAUL H. DUCKWALL, Midway

Counselor: MRS. RUSSELL YOUNG, Winston-Salem, N. C.

Speaker: A. Mitchell Faulkner, Leaksville

Total cost for each workshop \$22.00. Send \$5.00 registration fee to Mrs. Elwood Hayworth, Box 828
Salisbury, N. C. Charge quotas indicated on registration forms.

JURISDICTIONAL CONVOCATION FOR ADULTS

Junaluska, August 2-5

Send \$6.00 registration fee to M. Leo Rippey, Box 871, Nashville 2, Tenn., from May 1 to July 30.
For leaders of adult groups in the local church.

JURISDICTIONAL LEADERSHIP SCHOOL

Junaluska, August 5-16

For information and for registration blank write Carl H. King, Box 828, Salisbury. Classes for laboratory
teachers and for people who want advanced courses in Christian education.

OLDER YOUTH, CAMP TEKOA, AGES 18-23

August 31-September 2

Cost \$13.00. Send \$3.00 registration to Mrs. Elwood Hayworth, Box 828, Salisbury. For working youth, college
students and service personnel. There is no charge quota.

CONFERENCE GOAL: *A Vacation Church School for the children of every church in 1957*

CARL H. KING
Executive Secretary

MRS. W. R. REED
Director of Children's Work

GEORGE W. RUDISILL
Director of Adult Work

YOU ARE INVITED

to the

Dedication of Camp Don-Lee

Arapahoe, N. C.

Saturday, May 18, 1957

Program

- 10:00 a.m. Tours of inspection and cruises in Neuse River
- 11:00 a.m. Band Concert
- 11:30 a.m. Service of Dedication—Bishop Paul N. Garber
- 1:00 p.m. Barbecue Lunch (\$1.25 and 75c)
- 2:00-4:00 p.m. Tours of inspection and cruises in Neuse River

You and every member of your church are invited to come and bring a large delegation to the dedication. Several thousand people are expected to attend. This is truly one of the great days in the history of the North Carolina Conference.

Fellowship Lodge

Newest of 20
buildings at Camp
Don-Lee.



N. C. Conference
Methodist Youth Camp
at Arapahoe, N. C.
New Bern District

Invest Your Dollars in Christian Personality at Camp Don-Lee

Local churches, classes, groups and individuals are invited to contribute equipment needed for the completion of the camp. These gifts or memorials will be acknowledged at the dedication and suitable plaques placed on the items given. Select your gift from the items listed below and send your check to Mr. T. J. Collier, Treasurer, Bayboro, N. C.

1 Altar Set with dorsal, \$200

1 Piano, \$200 to \$400

Furnishings for Director's Office:

Desk	\$100
Chair	30
Chair	25
File	45

\$200

Furnishings for Secretary's Office:

Desk	\$100
Chair	25
Chair	15
File	45

\$185

1 Electric Water Cooler, \$250

150 Folding chairs, \$3.00 each

10 Double-decker beds, springs,
mattresses, \$75 each

1 Sofa bed, \$80

2 Lounge chairs, \$30 each

6 Chests of Drawers, \$20 each

4 Folding tables, \$50 each

1 Lectern, \$25

6 Old Town Canoes, \$225 each

1 Record Player-Sound System, \$175

2 Table Tennis Sets and Tables, \$50 each

2 Shuffle Board Sets, \$20 each

Sponsored by: Trustees Camp Don-Lee, Inc. and Board of Education, North Carolina Conference, The Methodist Church, P. O. Box 6667, College Station, Durham, N. C.

Thirty Children Join Church; Baseball Teams Active; Spelling Championships Held

PALM SUNDAY

Thirty boys and girls, having completed a six-week course of study on "Becoming a Church Member," were baptized and received into the fellowship of The Children's Home Church. The senior choir sang not only the traditional anthem, "The Palms," but also the anthem "Let All Things Now Living," which added greatly to our morning service of worship. The youth groups saw the final film strip on the Easter series, entitled "The Resurrection."

The boys and girls who were received into the church by baptism and vows are: Sue Carol Ashburn, Jerry Winfield Chilton, Adelaide Trowbridge Clark, Samuel Earnest Clark, Marylyn Mereta Drummond, Nancy Treva Dysart, Richard Lee Evans, Joyce Frye, Robert Irving Fulton, Shirley Ann Grant, Peggy Joyce Greer, George Philip Hammer, Cherry Emojean Helton, Wanda Ruth Hill, James Henry Hope, Shirley Ann Hope, William Samuel Knouse, Raymond Joseph Marsan, Carolyn Joan McKnight, Davie Lee McKnight, Patricia Ann Mitchell.

Sandra Diane Pace, Ruth Esther Plyler, Eugene Sanders, Alma Faye Smoot, Martha Faye Stone, Helen Jean Tate, Eva Marie Whitaker, Judy Elizabeth Whitaker, and Margaret Emma Whitener.

Mrs. Cloe Idell Edwards, one of our staff members, was received into the church by baptism and vows.

Two boys and one girl, Wilburn C. Clary II, William Ross Francisco, and Mildred Elaine Nesbitt, were received by vows.

Five members were received by transfer. They are Beverly Jeanne Cox, from West Market Street, Greensboro; James Thomas Harris, Jr., and Nancy Kaye Harris, from Proximity, Greensboro; James Melvin Lowery, from Richfield; and Linda Sue Yarbrough, from First Baptist Church, Lexington.

May this season not only make us to remember the drama of Easter as it affected our Lord, but may His Spirit be resurrected in each of our hearts and minds. Let us not only dress ourselves in new and lovely garments of clothing, but may we also do as St. Paul said: "Put on our Lord and Savior Jesus Christ."—Ross Francisco, minister.

MYF ACTIVITIES

The final film in a series on The Resurrection was given to a combined meeting of the Senior and Junior MYF groups last Sunday evening. This film had to do particularly with the Resurrection. These films gave every evidence of making a profound impression on our young people. There is no doubt that all of those attending have greater knowledge of the events leading up to the Resurrection and of these great events in our Lord's life. I am sure that all of them will attach somewhat greater significance to Easter as a result of these experiences. This is an example of the ways that we might have of

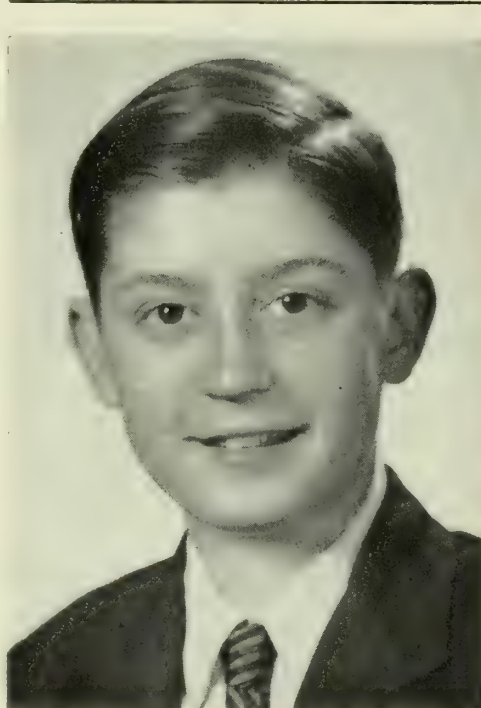
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TONY LAMAR FOSTER

bringing effective religious instruction to our people.

The meeting last Sunday evening was presided over by John Earnhardt. Florence Wiles gave the scripture reading and the prayer.

THE PICTURE

The picture presented this week is that of Tony Lamar Foster. He and an older and a younger sister came to The Children's Home from Iredell County nearly seven years ago. He was thirteen years old last December 20 and is in the seventh grade in school. Tony is sponsored by the Willing Workers Class of First Church, Mount Holly, Mrs. L. A. Armstrong, corresponding secretary.

BASEBALL COMES WITH THE SPRING

Everywhere one turns these lovely afternoons he finds a baseball game under way. The girls seem to enjoy it just as much as the boys. The varsity has won two games and lost four, with nine games remaining on the schedule. The team is lacking in experience but it seems to be one with lots of spirit and is showing rapid improvement. Mr. Clary is handling this team and is bringing it along nicely.

Our Junior varsity team is working under the direction of Mr. Gibson. This team is playing on a new field adjoining the varsity field. This team will play sev-

eral games with similar teams from other schools about and in the city. The girls' softball team is being directed by Mr. Edwards, principal of our school. Mr. Edwards has handled this group for several years. The girls find it a bit difficult to schedule a full season of games because of the few teams available for games. Some of the best fun is to be found in the games around the cottages where the youngsters just choose sides and start "firing away."

GOOD SPELLERS

The spelling championship for our school this year was decided by two contests. First, there was an old-fashioned spelling bee which was presented before our student body. This contest was won by Teresa Callison of the fifth grade. The school championship was decided by a written contest of the final four contestants in the spelling bee. Shirley Grant of the sixth grade won this contest to become our school champion. Shirley will represent our school in the city contest on April 26.

Grade champions were as follows: Michael Webb, second grade; Dana Graves, third grade; Nancy Coalson, fourth grade; Teresa Callison, fifth grade; Shirley Grant, sixth grade; Barbara Nichols, seventh grade; and Louise Eichholtz, eighth grade.

PRETTY PICTURES

Once again Mr. C. C. Holyfield came to our school and made our pictures. Mr. Holyfield, a professional school photographer who lives in Winston-Salem, came out and took our pictures and developed them and returned them to us. Instead of charging us a dollar for six small pictures and one large framed one, he just gave them to us free of charge. He even came back to make those absent the first time.

These pictures go to our friends and relatives. One of them goes to Coach Edwards for his files at school. We get them when we leave the Home.

We have written many "thank-you" letters to Mr. Holyfield for this fine favor to us. David Everhart, of the second grade was especially glad that Mr. Holyfield came because he is also David's sponsor.—Joan Padgett, seventh grade.

SHARPSHOOTER

As a little boy I spent most of my life in Jonesville, N. C. I played marbles a lot then but I never dreamed of being marble champion.

After winning the marble championship here at The Children's Home, I went to Central School to play other winners in the city schools. Coach Edwards took me in his car. I played three games and tied all three. Johnny Hayes, of Lowrance School, was first. He came out second in the city. The boys were good at marbles and good losers, too. Everyone got a bronze medal. Maybe next year someone else will get to go try his skill.—Frederic Shores, fifth grade.

THE CAMPUS

Our campus is a beautiful place most of the time, but at this time of the year it is such a lovely place.

God's Judgment and Grace

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Genesis 1:27-28; 6:5-8; 8:20-22

It is well to keep in mind, as we read the above selections, that in Genesis the writers' views about life and destiny are often couched in story form. Many have missed the treasures of truth wrapped up in these accounts because they have been offended by the style of wrapping. It is as if a man rejected a great inheritance because the will which made him the object of the benediction was written in old-fashioned English. What we need to do is to penetrate beyond the story and see what it is saying to us. And it is saying something very important—make no mistake about that!

In previous discussions we have made the point that many modern Christians would like to believe in the doctrine of God's grace, but prefer to gloss over or to take lightly the doctrine of judgment. We seem to forget that if there is no judgment grace is unnecessary! So in this lesson we see man, in his freedom, choosing to defy his Maker. A book of our time is entitled "Dreadful Freedom." At first we may not see how freedom can be a dreadful thing. We prize it so highly that we would gladly give our lives for it. Yet this freedom carries with it a terrifying responsibility. Thomas Muxley, the scientist, is said to have remarked: "If I could make a bargain with God so that, by surrendering my freedom, I would be made always to do the right thing, I would close the bargain at once." Of course we have no such choice; we are free and responsible whether we want to be or not.

What shall we do about the problem of human freedom? There is one best solution; and that is to identify one's own freedom with the will of God. St. Augustine said, "Love God and do as you please." If we really love God our pleasure comes in doing his will. This suggests a difference between freedom and license. As Milton said: "None in love freedom heartily except good men: we rest love not freedom but license."

Now when we defy the laws of the good, of which God is the author, we do not break the laws; rather, we break ourselves. We notice in the first chapter of Genesis (verse 5) that God saw the wickedness of man that it was great—"that every imagination of the thoughts of his heart was only evil continually." It is very important to notice what this says. It says that it is in the thinking of man that he goes wrong. Thinking is the one thing he can do that shows he is like God—and yet he perverts this divine gift to evil purposes! One is reminded of Jesus' words: "If the light that is in thee is darkness, how great is that darkness!"

But if there is judgment there is also grace. Genesis 8:22 says: "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease." This is the promise of the grace of God in nature. Though man sins, God's pledge of a dependable universe is not broken—he sends his rain upon the just and the unjust. But the grace of God extends

beyond the processes of nature. It covers also the realm of morals. As Paul puts it (see Romans 5:8): "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." We humans often withhold our forgiving love until we think we see signs of moral reform. Not so with God. He advances toward us a mile (as the poet says) for every short step we take towards Him!



Steeple Echoes

By T. R. JENKINS

There is the story of the little boy who lived in a town where there were fences around the yards. His mother was having quite a great deal of trouble keeping him in his own yard and off the busy street. In desperation she told him that the next time he left the yard he was going to get a spanking.

One morning she went to the window to look out and check on him. She was just in time to see him standing with his hand on the latch of the gate. He hesitated, looked around, and, not seeing his mother, raised the latch and went out. Later, after he had come back, she called him in the house to fulfill her promise. He was about to deny leaving the yard when his mother said, "I was at the window and saw you stop at the gate, look around and then raise the latch and go out into the dangers of the street."

The answer the little fellow gave is most suggestive, and, as it relates to the church, is a thought worth pondering over. He said: "Well, Mom, if you saw me hesitate at the gate, why didn't you peck on the window a little and help a fellow out?"

After all, one reason we have bound ourselves together as a church is that we may help one another be better people — in other words, to "peck on the window a little to help a fellow out."

Student Movement News

(Continued from page 8)

the quiet solitude of Lindley Chapel on Wednesday night, March 6, the newly elected leaders of the MSF of High Point College solemnly dedicated themselves to service in their offices with the help of Christ by pledging, "I will follow Thee, O Christ." The beautifully simple and reverent service was interspersed with provocative readings of a challenging nature and with moving messages in song. It was a moment of deep religious significance to the young people present, for they felt most acutely the need of giving their all to their God.

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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

Fairy Morning Glory

By MATTIE F. REESE

Peggy and Crane were spending the summer at the Beach. They lived in a little house with their mother and father, and all they had to do was open the door, and there was sand—all the sand they wanted—and water. Such wonderful pies, cakes, and frog houses they made!

Right after breakfast they got their shovel and bucket. Such a wonderful house they were going to build this morning! Dig a deep hole for the basement, then put a plank across, and pile sand high so it would look like the picture of the houses the Eskimos lived in.

As they were digging away, Peggy looked up. "O Crane, look!" she said. The most beautiful ship was sailing on the water. It looked like all the colors of the rainbow. While they were looking, four little men that looked like elves hung a ladder on the side of the ship and lowered a little boat. Two stood at one end and two at the other end, and then the most beautiful lady walked down the ladder and sat in the boat and off they sailed.

"O Crane, they are coming over where we are!"

And sure enough, the boat landed, and the little lady walked up where the children were playing.

"Good morning, little folk, how are you this morning? I am Fairy Morning Glory, and I've come to take you for a sail in my ship. Would you like to go?" Peggy and Crane jumped up. "Thank you, Fairy Morning Glory, we will be delighted to go."

Fairy Morning Glory said, "I will have to make you small like I am." So she took a little wand out of her pocket and waved it over Peggy and Crane, and they got smaller and smaller, until they were almost as small as Fairy Morning Glory.

Then they ran down to the little boat and sailed away to the big ship, climbed the little ladder, and onto the deck of Fairy Morning Glory's beautiful rainbow ship.

"Come," said the fairy, "we will first have our lunch."

Waving her wand, two fairy morning glories walked out all in blue, and served lunch on the loveliest table in the shape of a yellow morning glory. First, something that tasted like orange juice in a little morning glory cup—that she called nectar; then, snow on the mountain, that looked like ice cream.

After that, Fairy Morning Glory said, "I want to talk to you; and while I talk I will sit on my throne chair (which was a beautiful purple morning glory). Peggy and Crane sat at her feet on two little pillows that looked like two purple morning glory buds that hadn't quite waked up.

"I am going to tell you a story about five

of Mother Nature's flower children—Faith, Love, Hope, Courage and Service. They wanted to live together and never be separated. So Mother Nature said, "I will change you into parts of a flower so you can always be together." With that she changed her five little flower children into a beautiful morning glory, saying to them, "I want you to climb into windows, and over porches and fences, and blossom and



SOMETHING TO THINK ABOUT

The camel's hump is an ugly hump,
Which well you may see at the Zoo;
But uglier yet is the hump we get
From having too little to do.

—RUDYARD KIPLING

If I sought just the good in you,
And you the good in me,
Perhaps within a day or two
We'd find a remedy
For all distrust—suspicion too,
And we'd quite friendly be—
If I sought just the good in you,
And you the good in me.

—AUTHOR UNKNOWN



scatter seed all over the world, telling the little children about Faith, Hope, Love, Courage and Service."

"Now," said Fairy Morning Glory, "I want to ask you a question. Do you really, really love your mother?"

"Why, of course we love our mother," said Peggy and Crane.

"But most of the earth children love their mother selfishly. By that I mean, they let mother wait on them all the time. We morning glory fairies are going to help the earth children and tell them how to love their mothers unselfishly. There are so many of us all over the world, and we can easily do it."

"We heard you this morning, saying, 'Mother, where are my clothes? Button my dress. Where is my wash rag?' Mother asked you if you had hung your things in their place. Then you wanted to know where was your bucket and shovel. We saw you looking for them when you started down to the beach. Do you call that loving Mother the right way?"

Fairy Morning Glory called Peggy to her side and whispered something in her ear that made an understanding smile spread all over her face. Then she whispered some-

thing to Crane, and he too smiled happily. "Thank you, Fairy Morning Glory, for such a lovely visit," said Peggy. "Crane and I must go home now. Please come to see us again."

So Fairy Morning Glory went with them down the little ladder into the tiny boat and the little men rowed them over to the beach. The Fairy waved her wand over them and changed them back to their normal size, and then sailed back to her beautiful rainbow ship.

Picking up their bucket and shovel, they started to the house. "Peggy, what did the Fairy whisper in your ear?" Peggy leaned over and whispered in Crane's ear, and they hugged each other real hard and jumped up and down so happy, saying, "Let's do it! Let's do it!"

And what was it that Fairy Morning Glory whispered?

I must be a little helper every day, every day, Doing little things for Mother every day.



A SHORT STORY

A mother went shopping with her small son. In the store the grocer invited the little fellow to help himself to a handful of cherries. He looked at the cherries longingly, but made no move to accept the grocer's offer.

"Don't you like cherries?" asked the kind man.

"Yes, Sir," said the boy, with an eager look in his eyes.

"Well then, go right ahead and take a handful."

Timidly the little fellow replied, "I'd rather you would give them to me, because your hand is bigger than mine."



Consider the postage stamp. Its usefulness consists in its ability to stick to one thing until it gets there.

—CLIPPED



Aunt Ellen: Marilyn, were you a good little girl in church today?

Marilyn: O yes, Auntie. A strange man offered me a big plate of money, and I said, "No, thank you."



1. Where was Christ's home for the first thirty years of His life?.....
2. Where in the Bible is the most complete list of fashionable female apparel?.....
3. In what two gospels is the Lord's Prayer found?.....
4. What king saw strange writing on the wall?.....
5. How long did it take Solomon to build his great temple?.....

Answers to Last Week's Quiz

1. Ass—John 12:14-15.
2. Palm—John 12:12-13.
3. Golgotha—John 19:17.
4. Joseph of Arimathea—Matthew 27:57-60.
5. Peter and John—John 20:1-10.
6. Mary Magdalene—John 20:11-18.
(Be sure to read the Bible references)

Greensboro District Youth Meet at Rehobeth Church

"Growing in Grace—Patterns in Christian Living" was the theme of the meeting of the Greensboro District Senior Methodist Youth Fellowship, April 7.

Rehobeth Methodist Church, Greensboro, was host for the meeting, which was a workshop session. Approximately 250 youth from the district participated.

A general session opened the meeting followed by workshop groups. Each of the 4 groups was led by a youth assisted by an adult resource person and a youth recorder. In these smaller groups there was time for discussion of the questions and problems within the area. Dr. Gordon Covejoy served as co-ordinator guiding the training of the leaders and co-ordinating the panel; Miss Inza Abernathy served as general chairman for the workshop. Miss Holree Highfill is district director of youth work. Miss Carolyn Jones is president of the Greensboro District.

Methodist Youth Receives Medal for Bravery

WASHINGTON, D. C.—A 19-year-old Methodist youth of Lawrenceburg, Ind., Lawrence Edmund Zernach, has been awarded the government's Young American Medal for Bravery and Service.

Young Zernach received the award for saving the life of a 14-year-old boy in 1955 at a Methodist Youth Fellowship picnic at the Clifty Falls State Park, near Madison, Ind. The youngster, Gordon Teaney, Jr., had slipped from a ledge and was dangling precariously 100 feet from the ground. Hearing a frantic cry for help, young Zernach worked his way down the cliff at the risk of his life and pulled the boy to safety.

Attorney General Herbert Brownell, Jr., said the award was made upon the recommendation of a Department of Justice committee headed by J. Edgar Hoover, director of the Federal Bureau of Investigation.

The committee's announcement stated that Lawrence had already been honored by the Carnegie Hero Fund Commission and the American Legion, and added: "He has a noteworthy record of accomplishments in the Boy Scouts of America, church, school and civic activities."

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BOOK REVIEWS

SYMBOLS OF THE CHURCH, Carroll E. Whittemore, Whittemore Associates, Boston. 50 cents.

This little 20-page booklet is packed tight with just that sort of information every pastor and Christian worker constantly needs. It answers so many questions so often asked by children and youth: What does this mean? What does that color signify? How should you say it? This little book has the answer. —O. D. P.

ALBERT SCHWEITZER, THE STORY OF HIS LIFE, by Jean Pierhal (Philosophical Library, Price \$3.00)

Albert Schweitzer is one of the few "universal men" of our time. Among his contributions were those to theology, musicology, medical science, philosophy and sociology. Because of his great desire to help stricken humanity, he created his now famous jungle hospital at Lambarene in French Equatorial Africa.

Recognition came early to Albert Schweitzer, but it did not change his way of thinking or manner in which he lived.

Jean Pierhal's book describes Albert's childhood experiences, his family, his researches and travels, and his suffering and dedication.

This book, telling of a most unusual and fascinating man, would be well worth anyone's time. —NM.

SHOULD CHRISTIANS DRINK? By Everett Tilson, (Abingdon, \$2.00)

There are many people for whom the title of this book represents a genuine personal problem and others who have been attempting to answer it with varying degrees of success. Both groups should be grateful that Dr. Tilson, a theologian of demonstrated ability, has gone to the trouble to apply his scholarly skill and learning in producing an intellectually, ethically and spiritually satisfactory answer. This book deals with one aspect of the beverage alcohol problem, namely, the moral aspect. Every preacher should read it for the important factual material it contains as well as its insights into the implications of Christian theology and ethics for the question of "Should a Christian drink?"

The thesis of the book may be stated very simply: Dr. Tilson contends that we do not find our authority for teaching total abstinence in the Bible or in Church History before Wesley, but that Christian theology implies it and Christian ethics demands it.

There are two weaknesses in the book that should be noted. Dr. Tilson apparently has not the slightest interest in the significance of psychology for this question. Therefore, the minister would be wise to balance Tilson's ethical views with those of Howard J. Clinebell in his chapter on "Ethical Aspects" in his book, *Understanding and Counseling the Alcoholic*. Even granting all the ethical assumptions with which Tilson works, some psychological orientation is necessary in order to fulfill the ends of love.

The other weakness, and the more serious, is Dr. Tilson's tendency to assume that an argument for to-

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tal abstinence is an argument for prohibition. Unless he felt under compulsion to stick to the party line of The Board of Temperance, it is difficult to understand why one as astute as Dr. Tilson is could thus confuse his issues. The reviewer is a prohibitionist, but even that prejudice should not cause a writer to jeopardize his main point by trying to prove too many points with the same argument.

—O. K. Ingram



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SILER CITY, NORTH CAROLINA



This column is always at the mercy of space demands and circumstance, and last week there was no room for it. But I hope you read my story on "Miracle at Grace Church," which took its place.

I left off with my visit to Acton, Mar. 31, with Pressley Rutledge. The new church there is beautiful, and one of its most interesting features is the mosaic window behind the altar. Made up of vari-colored pieces of stained-glass, at close range it seems to be nothing but a patch-work. But stand off from it and you see the cross, and if you view it at night from the highway (Asheville to Junaluska), you can see even more than that, for, at a distance of several hundred feet, the picture becomes plain and you discern the shadowy form of the Christ and, down below the cross, on either side stand the figures of two men, their heads bowed low in sorrow.

A 10 o'clock service at Oak Hill, with C. V. Hall was well attended, for the pastor had moved the morning worship to the Sunday School hour. I was delighted at the enthusiasm and interest in this little congregation, which has made remarkable progress during the pastorate of Brother Hall. One of a large circuit a few years ago, Oak Hill is growing, with a building program underway.

After the 11 o'clock service at Acton, we went to dinner at the home of Raymond Smith and his wife, formerly of Sunbury, Pa., where I served for four years. I found out that it was dangerous to write things in this column—they come back at me. Mrs. Smith reminded me that I had said that I didn't like the Pennsylvania Dutch habit of serving so many "doughy" dishes, and, just for that, she wouldn't let me have any dumplings!

But what a dinner! It all seemed very much like home to me, and although I had not known the Smiths in Pennsylvania, I knew all of their friends, it seemed. Raymond is a former newspaperman and he's going to write some news stories for us about the wonderful Hominy valley. Watch for the first one soon.

On the way back to the parsonage (by a circuitous route) the Rutledges and I dropped in for a visit with my good friend R. P. Waugh, who is *ADVOCATE* director for his district. I had stayed there one night last year and I wanted to see those fine children again. How they had grown! (One of the compensations for not having a congregation to serve and love is the opportunity of doing "pastoral" visiting in the homes of the preachers. In this job I have all the fun and fellowship of a superintendent's job without the headaches! I still say that Methodist preachers' families are the most wonderful folks in the world.)

That night I came into the edge of Asheville, to Emma Church, which is served by

Earle Hansell. Earle has a fine group of people there, and how that choir and congregation can sing! We almost had an old-time revival there that night.

I almost forgot to tell you about the map that Rutledge sent me. Taking no chances on my getting lost again, he drew a map which guaranteed that even an absent-minded editor would find the way to his church. I suggested that I might have it made into a cut and use it as an illustration, but he didn't think too much of the idea.

All this week I have been preaching and singing at Carraway Memorial Church, Greensboro, where T. G. Madison is pastor of one of the finest groups of singing Methodists I have ever seen. I mean, they all sing—and a few of them can say Amen! Despite the fact that our family belongs to two other churches in town, I have sort of adopted the Carraway folks as my own church family, for Mrs. Marshall is the choir director and I feel somewhat responsible.

What could anyone say about that wonderful meeting of the NC Conference Wesleyan Service Guild at Hay Street, Fayetteville? Miss Mary Gardner is writing the story, but I must tell you about that banquet, where I spoke to a crowd of women—and five men—whose patience and good-humor were exceeded only by their enthusiasm. If any of them wonder why there was so much hilarity at the head table, let them ask Mrs. Wood, Guild secretary, who sat on my right. She is responsible for my undignified behavior, for she has an infectious sense of humor that brings out the "ham" in me.

I must explain, however, that the story I told about my experience with the "Case of the Vanishing Chicken" at Burlington last year was not complete. The reason we had to take up a collection of chicken legs to feed the unexpected guests was not that the Men's Club had not ordered enough for the *expected* guests, but that they had done such a good job of promotion that twice as many people showed up as had sent in reservations. And the women weren't to blame! Now can I come back to Front Street?

Next week I'm going to be lazy. Nothing to do except attend to *ADVOCATE* editing and writing. (By the way, in response to a question, I *do* write the editorials, as well as this column. They represent the Dr. Jekyll side of my personality—this is Mr. Hyde!)

On Easter afternoon I leave for New York and Philadelphia for the United Nations Seminar and the meeting of the Associated Church Press, then back to Manteo for the union service on Sunday, to Wilson

for the Men's Club meeting at First Church Monday night, and home again on Tuesday.

If you think that old-fashioned Methodist meetings are a thing of the past, you are mistaken. On Sunday evening at Carraway, despite the preaching of the editor, we had shouting time that literally raised the roof. Amens and hallelujahs sounded, as 150 persons crowded the aisles and shook hands with the preachers.

See you next time—in passing.

Bishop Oxnam Honored By UAW Leaders

WASHINGTON, D. C.—Members of one of the country's leading unions—the UAW (automobile and other workers)—have honored Methodist Bishop G. Bromley Oxnam with their Twentieth Anniversary Freedom Award.

The presentation was made April 9 in Atlantic City by Walter P. Reuther, union president at the labor organization's Constitutional Convention.

Bishop Oxnam was due to have received the award a year ago with five other recipients, but a meeting of the Council of Bishops prevented his attending the ceremony. "Because in your life and work you have given meaning to the great ideals for the achievement of which we have so proudly struggled," Mr. Reuther said of Bishop Oxnam in announcing the citation.

Bishop Oxnam has been named one of the seven members of the new Public Review Board of the UAW, which is designed to act as a sort of "court of appeals" for the union.

Oak Summit Methodists Open New Building

A new church building, estimated at a total cost of \$125,000 was opened officially in special services at Oak Summit, Winston-Salem, on Sunday, April 21. Dr. Lee Tuttle, superintendent of the Winston-Salem District, was the preacher and leader of the Ritual for the laying of the Corner Stone, assisted by the pastor, the Rev. N. C. Williams.

The actual building program began a little more than a year ago and was inspired by the ministry of the Rev. John H. Greer. The building is incomplete but it is usable.

Revival services were held each night 7:30 through Friday following the official opening. The Rev. N. C. Williams, Jr., pastor of the First Methodist Church of Charlotte, N. C., and son of the pastor, was the revival preacher. Special music and congregational singing was led by the Oak Summit Choir, directed by Mrs. J. Hyatt Savage.

"An automatic tornado alarm has been set up by the Weather Bureau. The building storm is made to sound its warning a considerable time before actually strikes an area." — *Washington Star*.

NORTH CAROLINA

Christian Advocate

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May 2, 1957

Volume 102

Number 18

Methodist Retirement
Home Issue

Present Needs Presented

Hobbies and Activities

New Building to Expand
Facilities

Answers to Pertinent
Inquiries

Personalities of Members
Are Interesting

2



A MOTHER STILL WALKS: Thanks to modern science, a good mother at the Home can still walk. Here Mrs. Mozella Perry of Durham is shown in her walker with which she can quickly go anywhere she wishes—even up and down elevators. Mrs. Perry is only one of several who use some form of walkers or crutches in getting about the Home.

People, Places and Events

GARNER church received 24 members on Palm Sunday, 15 on profession of faith and 9 by transfer.

EVERY CONFERENCE in the Southeastern Jurisdiction has reported an increase in giving to World Service.

REV. JOHN CHURCH, conference evangelist, was guest preacher in revival services at Hanes Church, Winston-Salem, April 28-May 9.

THE BEAUFORT-HYDE SUBDISTRICT of the WSCS will have its Spring meeting in Amity Church, May 10, according to the announcement by Mrs. A. M. Sparrow, Jr., secretary.

THE REV. EDGAR FISHER, pastor of Front Street Church, Burlington, did the preaching for the Rev. J. Bascom Hurley, Burlington Circuit, Bethel Church, April 6-12.

DR. C. W. ROBBINS, president of Louisburg College was guest speaker at the Battleboro Methodist Church during its spring revival, which started April 28, and ran through Friday evening.

THE REV. C. W. BARBEE, pastor of the Enfield Methodist Church, will be guest speaker at McTyeire Methodist Church during its spring revival starting on May 12 and running through Friday evening.

MAY DAY AT LOUISBURG COLLEGE has been set for Saturday, May 4, according to an announcement from the May Day Committee at the college. Charlene Fox of Cary will reign as May Queen, and Pat Wilson of Louisburg will serve as her maid of honor.

THE REV. HAROLD ROBINSON, pastor of Memorial Methodist Church, Thomasville, was the guest preacher at Bradley Memorial Methodist Church, Gastonia, during their revival services beginning April 28 and continuing through Friday, May 3.

CENTENARY CHURCH, Greensboro, is considering plans for its new plant in the northwest section of the city. A site has been purchased at a cost of \$55,000 and the congregation has assets of around \$200,000 in cash, property and pledges. The Rev. Russell Young is the pastor.

BISHOP W. W. PEELE is to preach in the Sunset Park Methodist Church, Wilmington, at the 11:00 o'clock service Sunday, May 5. This church has received to date 113 new members, and recently held a splendid revival meeting in which the pastor did the preaching. Sunset Park church is coming into a new day. Congregations are good, and the spirit is fine.

GOVERNOR LUTHER HODGES AND BISHOP NOLAN B. HARMON will speak at the High Point College graduating exercises on May 26. Bishop Harmon will deliver the baccalaureate sermon in Memorial auditorium at 11:00 a.m. and Governor Hodges will give the commencement address at 3:30 that afternoon.

THE REV. F. W. DOWD BANGLE, pastor of Sulphur Springs Church, was highly pleased with the response of his members to a 24-hour prayer vigil held during April in preparation for a Lenten series of services. Mr. Bangle reports that 101 of the 215 members participated in the vigil which began at 6 a.m. one morning and closed at 6 a.m. the next morning.

TWO MEMBERS OF THE SENIOR CLASS of Bennett College, Greensboro, have been awarded scholarships in the field of religion for the next school year. Miss Julia McClain of Grady, Ala., will study at Hartford (Conn.) Theological Seminary for her B.D. degree, and Miss Phyllis Henry of Odesa, Del., was awarded a scholarship to Boston University School of Theology in the field of religious education.

CENTRAL CHURCH, Asheville, was pleased with the guest preachers for their Holy Week Services, April 14-19. They included Dr. Mark Depp, Centenary Church, Winston-Salem; Dr. Wilson O. Weldon, First Church, Gastonia; Dr. Walter J. Miller, Wesley Memorial Church, High Point; Dr. William F. Blackard, Clinton, Tennessee; and Dr. James G. Huggin, Gastonia District superintendent.

DR. WALTER S. MARTIN, dean of the University of Georgia, has been elected president of Emory University, succeeding Dr. Goodrich C. White, retiring president, who was elected chancellor after fifteen years at the head of the institution. Dr. Martin is a member of First Methodist Church, Athens, Ga., lay leader of the Athens-Elberton District, and a member the Georgia Methodist Commission on Higher Education.

EDENTON STREET CHURCH, Raleigh, with a goal of \$400,000 as a minimum, had subscribed a total of \$518,612 at the last report and the amount was still climbing. The minimum goal was set at \$400,000 to take care of only the most pressing needs, but it was hoped to raise \$506,000. Dr. Howard P. Powell and the 500 canvassers were jubilant over the success of the campaign as they assembled Thursday, March 28, for their victory celebration. (This item was condensed from a report in the church magazine. *Ed.*)

THE LOUISBURG COLLEGE Board of Trustees will meet at the college Friday, April 26, at 10:30 a.m., according to an announcement by the chairman of the board, Dr. James E. Hillman of Raleigh, who will preside at the meeting. In addition to routine matters, the board will hear recommendations for a student union-cafeteria building by C. S. Bunn of Spring Hope, chairman of the Buildings and Grounds Committee. Plans for the renovation of the Davis Building also will be presented. Reports will be made by President C. W. Robbins, Dean John B. York, and the college treasurer, Mrs. Genevieve Perry.

LAYMEN OF ROWLAND CHURCH, Rowland, spoke each evening during Holy Week on "The Seven Words", using as source material the book by that name written by Dr. Clovis G. Chappell. Those bringing the messages were Messrs. Lewis Moore, James Adams, B. C. Scott, Edens Ward, James Pate, and Bob Burns. The pastor, the Rev. Martin Chambers, used the first theme on Palm Sunday morning. Large attendance and interest characterized the series. An unusual feature on Easter Sunday was that the altar candles were lighted by Preston McIntosh, Jr., whose father, a steward in the church, died March 29. Flowers on the altar were in memory of Mr. McIntosh and a deceased daughter, and his youngest child, Barry, was among those received into the church.

A DRIVE TO RAISE FUNDS for the erection of an educational building at Goldston was launched Sunday, April 14.

The approximate cost of the building will be \$25,000, and the goal for the next two years has been set for \$10,000. The building committee is composed of Frank Hayes, chairman and Mrs. F. M. Barber, Jr., treasurer. They will be assisted by members of the church. Plans call for monthly visits to be made to members and friends of the church who wish to make contribution to the building fund. The solicitors, who were commissioned by the district superintendent, The Rev. A. P. Brantley and the pastor, the Rev. Vernon Tyson in a special part of the service Sunday, are Roy Stout, Talmage Goldston, Wilson Burke, Samuel Cheek, E. M. Harris, Jr., Ena Burns, A. D. Pearce, B. D. Barber, Esther Burke and Frank Hayes.

DR. H. G. ALLEN, pastor of Main Street Church, High Point, preached in revival services at Bessemer Church, Greensboro, last week. The Rev. C. F. Womble is the pastor.

MRS. NELLIE WHITE, wife of Frank White, was born May 10, 1910. She was a member of the W.S.C.S. of Calvary Methodist Church in Pembroke at the time of her death last January 16.

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... EDITORIAL ...

The Elder Brother Is Still With Us

Christianity Today, the new magazine of conservative theology, had an editorial recently which deserved some careful thought. Drawing a parallel between the story of the Elder Brother in the parable of The Prodigal Son, the editor gently reminds us that there is a danger that conservatives in theology, who clung to the great doctrines of the Church during the days when such doctrines were unpopular in certain circles, run the danger of being overly critical of those in the liberal wing who "dissatisfied with the husks of Liberalism . . . turn to the milk and meat of the revealed Gospel."

"This calls for merriment and rejoicing in the Father's House," says the editorial. "The joyful welcome, however, is marred by grumbling and even animosity on the part of the elder brother. Suspicious and unforgiving, he would deny a joyful reception to the prodigal."

Whether or not our friends who call themselves Liberals would accept the title of returning prodigals, it is certain that many of the foremost thinkers in the Liberal camp are becoming almost old-fashioned in their theology and are returning to positions that they once abandoned as untenable. And it is true that too many conservatives are unwilling to concede any merit whatsoever in their changed views.

Baptism or Christening?

Our neighbor editor and good friend, Claude Evans of the South Carolina *Methodist Advocate*, started something when he commented on a story about an infant baptism which used the word "christening." According to Editor Evans, the correct term is "baptism." But Bishop Nolan B. Harmon, in a delightful little article takes issue, asserting that the two words are interchangeable, and goes on to make out a good case for the use of the term christening. He quotes the dictionary definition: "To christen: To receive or initiate into the visible church of Christ by baptism; to baptize, also to name at baptism."

So far, Evans has had the last word in his editorial column (which is one of the advantages of being an editor) where he writes, "In the light of (the) secularization of the term 'christening' many nominal Christians have come to view infant baptism as a simple religious service of 'naming' the child, and do not recognize the deep significance of the rite. And, all too often, the church has unwillingly aided in this process by holding baptismal services in the homes, or in the afternoons, apart from the church at worship."

Far from wanting to get in between such able antagonists this friendly argument, we would simply point out that the shop is right about the meaning and the editor is right about the interpretation. But both are right in their insistence that infant baptism should be elevated in importance in Methodism.

Customs vary in different sections of the Church. In some sections the word "christening" is used almost exclusively, but always in its highest meaning. "To christen" is, in the minds of many Methodists, to bring into the fold of Christ. As a pastor in Pennsylvania for some years, it was our privilege to baptize literally hundreds of children. We called it "baptism": the parents called it "christening". But it was a holy and sacred

act which those parents seemed to understand and appreciate.

We shall not quarrel over the words, but we must give meaning to them by our teaching and our example. In this section of the country, where Methodism is in the minority in many places, we sometimes surrender the whole concept of infant baptism in deference to those of other denominations who seek to change *our* customs to fit *their* doctrines.

Don't Burn That Mortgage!

Mortgage-burning is a popular sport (or ceremony) among Methodists these days, but a group of insurance companies has advised that it is a dangerous thing to do—not that the resultant conflagration might burn up the church, as well as the mortgage, but that the destruction of the legal paper might leave the congregation without proof of ownership. Don't strike that match!

A Great Silence

Miss Thelma Stevens, secretary of the department of Christian social relations, WSCS, speaking at Bennett College recently, called attention to the fact that there is "a great silence abroad in the world today," with many persons afraid to speak their convictions. "It has been said," she added, "that salvation comes by disturbance. Surely, the world today is a great cauldron of disturbance, out of which salvation might well come."

Doing the Usual Things

By JAMES G. HUGGIN*

It was a warm November day and the unseasonable weather made sitting in church on a Sunday afternoon a bit difficult for everyone, including the district superintendent. Trying to keep up my own interest in what was a somewhat routine Quarterly Conference, I asked for reports.

In his turn, and with what might be called something less than enthusiasm, the church school superintendent slowly rose to his feet. "Well," he drawled, "I guess you might say we're doing the usual things." Then, feeling that his obligation to the occasion had been met, he sat down.

A few minutes later, as I was urging the officials to press forward in the Local Church Emphasis, his remarks came back to me. "That's it," I thought, "that's what this is all about, 'doing the usual things', but with new vigor, enthusiasm and understanding.

You see, the usual things are, after all, the best things. Much better than the *unusual* things.

We all like the unusual things because they are a relief from the usual, but the only reason for the unusual is just that we may be awakened to do the usual things in better fashion. A special campaign for a designated period, a revival or a financial drive, is only a shot in the arm to help us stand the strain of the long, hard pull.

Not for long can we substitute the unusual for the usual, for the ordinary routine will be our present duty after all the clever little schemes for organizational resuscitation have flashed across the firmament and fizzled out.

That church school superintendent was making a better report than he knew, for, after all, there is nothing better than doing the usual things in the best way that we can.

I'm glad that the General Conference gave us the Local Church Emphasis and reminded us that there is merit in the ordinary, and unusual power in the "usual things."

*The Rev. Mr. Huggin is superintendent of the Gastonia District.

Our Leaders Tell of Present Needs at Durham Retirement Home

By BISHOP PAUL N. GARBER

On Wednesday, January 30, I had the privilege of visiting in our Methodist Retirement Home at Durham. I wish that all our North Carolina Conference Methodists would visit in our Home. A brief stay in the Home will convince any person of the Christian spirit permeating the Home. I left the Home with a silent prayer of thanks for the services being rendered by our North Carolina Methodists to our aged brothers and sisters now living in the Home.

Our present facilities are already too small. The Home is already filled and there is a long waiting list. We must therefore begin immediately the second unit of the Home. Our offering for the Home on Mother's Day will be used in the building of the new unit. I beg of all North Carolina Methodists to remember their mothers on Mother's Day through a generous contribution so that our Home can render a Christian service to more good people in the evening time of life.

By M. G. MANN, *President*
Board of Trustees, The Methodist
Retirement Homes, Inc.

Our Methodist Home at Durham is not yet two years old; however, it is filled to capacity and there is never a week that goes by that someone does not come seeking admittance or writing a letter asking for information about how they can enter the Home.

After having seen how the Home operates and the great service it is rendering to the elderly people of our Conference, and especially the retired ministers and their wives, those of us closely connected with the Home find ourselves burdened even more now than when we were making plans for the first building.

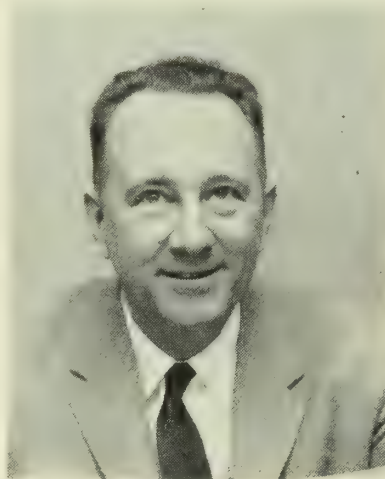
We need desperately to build additional rooms with as little delay as possible for two very good and sound reasons. First,



M. G. MANN

there is a need for these additional rooms and, second, when we are in a position to take care of 100 to 125 members in the Home, it will greatly reduce our operating cost per member and will enable us to make the money which is contributed to the Home by those who believe in it and who love the work it is doing, accomplish a great deal more.

I have made it a rule to visit the Home at least monthly and some months I go several times. I do not think that I have ever gone into the Home that I did not leave feeling that the great privilege which had been given to me to work with other mem-



REV. J. F. COBLE

bers of the Board of Trustees had brought me greater joy than anything I have ever done for the Master.

On faith, just as we began the first Home, we have already requested the architect to draw plans for the addition, which will provide approximately 85 additional bedrooms with all other necessary facilities to take care of a maximum of 125 members. Before we can ever hope to lay a brick, however, we must raise \$100,000 to enable us to reduce our present loan to the point where we are confident that we can be financed for the new building and pay off the mortgage over a ten-year period.

Every penny which you contribute on Mother's Day, as well as the amount which we will receive from the Conference as our part of the apportionment, will go to the retirement of the debt and, therefore, we sincerely hope that you will see your way clear to make a liberal contribution in honor of your mother, regardless of whether she is with you today or has gone to her great reward, so that we can provide the necessary room to take care of all who find themselves in need of a Christian home in the evening time of life.

We urge every member of the North Carolina Conference of the Methodist Church to visit the Home as soon as possible, believing that if you ever once go inside the Home and talk with those who are



BISHOP GARBER

there that you definitely will want to make it a part of your regular annual budget for the church.

By J. F. COBLE, *Superintendent*
The Methodist Retirement Homes, Inc.

The Methodist Retirement Home is now filled to capacity and has been for many months. In spite of this, applications continue to come in at an average of three a week, with many more inquiries. Among these are several widows of ministers of our Conference who desperately need a home.

Because of this great need, our Board is venturing in faith with plans to begin an additional unit this summer, which will raise our capacity from 40 to 125 members. This can be accomplished through the loyal support of the Methodists of our Conference.

One of the finest ways you can memorialize a loved one is by furnishing one of the rooms in our building and having a plaque placed on the door acknowledging the gift. Many people today are finding it meaningful to send contributions to the memorial fund of the Home in lieu of sending flowers at the passing of a friend. This gift is acknowledged to the family of the loved one.

Every district in our Conference is represented in the Home's membership with a minimum of 2. These range from 65 to 90 in age, with an average age of over 78.

With Mother's Day just ahead our hope and prayer is that you will accept this opportunity to do something in honor and memory of your mother, by helping "another mother" find love and security in the Methodist Retirement Home.

If you have questions concerning the Home we shall be happy to answer them. If there are persons who should enter the Home or who should make contributions to the Home, their names will be appreciated. We sincerely invite you to visit the Home at every opportunity.

We are looking forward to a liberal contribution from you on Mother's Day, but most of all we covet your continued daily prayers for the Home and your continued loyal support.

Hobbies and Activities at the Home



A winter's scene showing the front of the Home. Snow was on the ground, a sharp contrast to Mother's Day.



The inseparable twins— Miss Gertrude Fisher, blind music teacher, at the piano; and standing, her sister, Mrs. Mollie Fisher King, both of Raleigh.



Beauty parlor operator, Mrs. Randall, is "beautifying" two members—Mrs. Jessie Thompson of Hamlet and Mrs. Claudia Cooper of Laurinburg. The beauty parlor is a popular place.



The librarian of the Home is Mrs. Anna Rives of ethel. She has done yeoman service in organizing the library.

are as many and as varied as the interests of the individual members.

The pictures on this page reflect some of these interests.

OK



Ladies folding Mother's Day literature. From left to right, are Mrs. Mozella Perry Allen of Durham, Mrs. Sarah Patten of Chapel Hill, and Mrs. Sallie Humphrey of Wilmington.



An aid to everybody is Mrs. Nancy DeLacure, secretary and bookkeeper to superintendent.



At work in the garden with the flowers—her favorite pastime—is Mrs. Mamie Parker of Burlington.



Shows group at post office with ceramics display in background. Shown are (left to right): Mrs. Annie Parker of Dunn, Miss Vallie Mae West of Raleigh, and Mr. J. B. McKeithan of Hamlet.



Nurse Justice is giving medicine to one of her patients, Mrs. Sarah Patten of Chapel Hill.



Clasping hands in good fellowship are two members, Mr. T. C. Etheridge of Goldsboro and Mr. J. B. McKeithan of Hamlet. They're just inside the front door.



LOOKING OVER PLANS FOR NEW BUILDING: Shown here is Mrs. Annie Draper, a member, looking over the architect's drawings for the new \$500,000 unit which will triple present rooming facilities. Mrs. Draper is the widow of the late Rev. J. T. Draper, a long-time member of the N. C. Conference.

New Building at Retirement Home Will Expand Facilities to Care for 125

By DALLAS MALLISON

The new building at The Methodist Retirement Home in Durham—which is expected to be placed under construction within a few months—will be a companion unit to the present building and will make possible a tripling of the present rooming facilities at the Home according to the Rev. J. F. Coble, superintendent.

The proposed unit—which is estimated to cost nearly \$500,000—will be a three-story, fireproof, brick structure that has been most carefully planned to be modern and adequate in every respect. It will take care of an additional 85 elderly people, thus increasing the present capacity of the Home from 40 to 125 persons.

The new unit will be of colonial architecture and will form an "H" with the present building, the whole plant being a well co-ordinated and integrated whole. Planned to contain about 35,000 feet of floor space, plans for the unit have been prepared by Jesse Page, A.I.A. architect of Raleigh.

The Home is located on a beautiful 36-acre site in West Durham, adjacent to the Duke University campus and the Veterans Hospital. Gently rolling and studded with groves of trees, the site is large enough for future growth and expansion. Future plans call for nearby apartments and cottages as part of the over-all development program. Hospital facilities will be adequate for members and those living in these cottages and apartments.

One of the finest features of the new unit will be a modern, well-equipped hospital which is planned to take care of a membership of 200. An extensive rehabilitation program is being planned in connection with the new hospital, which is to be for members and those living in cottages and apartments, to be built later on the site.

Provisions are being made for an adequate program of creative activities, which are intended to help members occupy their time constructively. Facilities will include such hobbies as ceramics, woodworking, and weaving. These plans also include a greenhouse which will provide flowers for the Home as a by-product of this program.

The courtyard adjoining the two units will be terraced. This area will be arranged and equipped for an extensive program of outside activities which will provide recreation and health-building facilities.

The flat roof not only will save in construction costs but will provide ample skylights which will add to the health and well-being of the patients who will occupy the hospital, which will take over the entire top floor.

Members will be able to go freely from place to place and enter and leave either of the units without having to use any steps. Ramps will be at each end of the buildings. Elevators will provide ample transportation to and from any part of the buildings, connecting the hospital on the top floor with the basement. All walks and driveways will have five per cent grades or less, providing the maximum safety and comfort for elderly people.

A sheltered carport will be provided on the ground level at the basement. Exit from the hospital can be made by elevator to the basement floor and out on the ground level through the carport.

The individual members' rooms will be approximately 11 x 14 feet in size with a minimum of 150 square feet. Each room will have a half-bath and adequate closets. The windows will be the large, hopper-type, arranged for safety as well as draft-free ventilation.

The plans also include the equipping of a permanent chapel in part of the present recreation room. They also call for a maintenance shop to be located near the present service entrance.

The present infirmary on the main floor of the building will be converted into members' rooms along with a beauty parlor and a kitchen and dining room for the exclusive use of members and their guests.

The main or first floor will be given over entirely to members' rooms and sun porches.

The ground floor will provide more members' living quarters along with a small meditation chapel and a members' laundry room. The laundry room will be equipped with laundry facilities and an outside entrance to a drying yard.

A hallway will connect the ground floors of the two buildings. On both sides of this hallway will be hobby rooms. A 30-foot greenhouse will be built on the west side of the hallway beyond the hobby rooms on that side. The hallway will have an entrance into the present dining room.

Connecting the new hallway with the present building will be a glassed-in sitting room which will be located off the east side of the dining room. This sitting room will serve as an overflow dining room. It will connect with the present building through the ceramics room. The ceramics room will become a canteen.

The basement will have a closed-in entrance through the carport. The entrance will be on the ground level and on the side of the apartments and cottages. The basement will include a janitor's apartment, a linen laundry room, and space for electrical and heating equipment.

Present Building

The present building consists of a top floor, a main floor, and a ground floor. The second or top floor is given over entirely to living quarters for members and to sun porches.

On the main or first floor are found members' rooms, staff quarters, offices, library, infirmary, lobby, and front entrance. The ground floor includes dining room and kitchen, lobby, post office, chapel, recreation room, ceramics room, beauty parlor, and rooms for maintenance and heating facilities.



Dietitian, Mrs. Frances Burkhead, consults with cook, Cora Newton, concerning menus. A rich and varied diet is given members and the staff, based upon individual needs and conditions.

Answers to Pertinent Inquiries About Admittance to Home

By M. G. MANN

The Methodist Retirement Home is a project of the North Carolina Conference of the Methodist Church for the purpose of furnishing a Christian home for retired ministers, their wives, widows, and lay people who need to live in such a home.

The Home is located on Erwin Road, about one-half mile from Duke Hospital and only a few hundred feet from the Veterans Hospital.

The Methodist Retirement Home, as of May 1, 1957, has room for forty members and is completely filled.

The question is often asked, "What is required of a prospective member of the Home?"

1. They must have a record of a life of service to the church and community.
2. They must meet the physical test prescribed by the Medical Committee. They must be able to take care of their own personal hygiene and participate in the general program of the Home.
3. They must meet the rules and regulations of the Admissions Committee, one of these being a minimum age of 65.
4. They must make a financial statement showing their net worth.
5. They must work out with the superintendent a plan of payment for their expenses.

It has been determined that the actual cost per member is \$160.00 per month. This is the Home's rate of care and it covers: room, board, laundry and the services of the Home physician, the medicine prescribed by the Home physician, the nurs-

ing and geriatric hospital care available in the Home, as well as a religious and creative life program.

When the Home is enlarged to take care of 125, as we are now planning to do, the per member cost should be reduced.



COMPASSION FOR THE SICK: An infirmary scene showing one of the nurses at the Home straightening out the pillow and speaking a word of comfort to a sick mother at the Home. This good lady later recovered, gained weight, and is now looking much younger.

You ask, "Does everyone have to pay \$160.00?" The answer is no, but everyone does have to pay what they are able to pay up to \$160.00 per month.

We have some in the Home who are only able to pay the amount they receive from Old Age Assistance, but they receive the same loving care as those who are able to pay out of their own money \$160.00 per month.

This is where the Christian principle of the Home comes in. It is neither a poor house nor a rich man's club. It is a Christian home for everyone needing such a home in the evening time of their life.

The question arises, "Do I have to give everything I own to the Home?" The answer is no.

If you have property, you leave that in trust with a local bank in Durham who acts as trustee for the Home. The amount that is agreed upon to be paid monthly for your expenses will be deducted from that and paid to the Home. If you are in the Home on a life contract, you may write a will leaving one-half of whatever is left in your

trust account to any individual or Christian cause which you may desire.

The question arises, "Well, suppose I become dissatisfied and want to leave the Home. What will happen to my property?"

Every dollar, with the exception of that which has been used to take care of your monthly expenses, will be returned to you by the trustee bank.

"But, you say, just because I have property why do I have to leave half of what I leave after my death to the Home?"

The answer is simple. It is a Christian home and that means the strong helping the weak. Many people who never intend to live in the Home have already given liberally to the Home and will continue to do so; therefore, those who go there should be willing to contribute a portion of whatever they have left to the Home in order that it may continue to serve others in the years to come.

We want to make it clear that should anyone desire to leave the Home, they may do so and only that portion of their estate that has been used for their monthly care will be deducted and they will receive the remainder.

The question has been asked, "Why do you have to inquire about where you wish to be buried, and many other personal questions?"

The reason is simple. When a person enters the Home, it is never known when that person will be taken ill and unable to answer questions that it will be so necessary to have the facts about in case of death.

When a person enters the Home on a life contract, is like getting married—for better or for worse, for richer or for poorer. The Home assumes an obligation to look after the member for life, regardless of cost, and the church will carry it out; therefore, those who live in the Home must be willing to help support the Home with whatever material goods they may have in order that the Home may continue to grow and provide room for even more people in the days that are ahead than are now being cared for.

If a person cannot enter the Home in faith, believing that it is the best for them, then they should never apply for admittance because only in frank confidence can we work together and help each other.



Members shown leaving nearby St. John's Methodist Church where they attend services regularly. They also hold a morning chapel service every day.



A beginners' Sunday School class from St. John's Methodist Church sings for the members in the lobby.



MOTHERS OF THE CHURCH: These five good ladies served long and well as wives of pastors in the N. C. Conference. They are all mothers with a total of 166 years of service to God. These years represent the total years they labored in the vineyard side by side with their husbands, who are now gone on to their rewards. These five are mothers and represent the seven widows of ministers at the Home. They are, from left to right: Mrs. Laura Caviness, 35 years, widow of the late Rev. D. N. Caviness; Mrs. Sarah Patten, 37 years, widow of the late Dr. Walter Patten; Mrs. Ossie Lee Jones, 39 years, widow of the late Rev. C. A. Jones; Mrs. Annie Parker, 14 years, widow of the late Rev. D. B. Parker; and Mrs. Annie Draper, 41 years, wife of the late Rev. J. T. Draper.

Personalities of Home's Members Are Varied and Interesting

By DALLAS MALLISON

Every one of the forty members at the Methodist Home in Durham has an interesting story wrapped up in his or her life. When unfolded none of them are colorless or without drama. Many of them are as absorbing and fascinating as are many of the best sellers. Many go a long way toward proving that truth is indeed stranger than fiction.

The novelist and the historian would find it profitable as well as interesting if they were to make case studies or compile personal histories at the Home. Much of the old Carolina that is gone or is fast disappearing could be preserved for posterity in these studies and histories. They would show most graphically how much our present generation has changed from even the last one or two generations.

Of the forty members now at the Home—which, incidentally, is thus filled to capacity—34 are women and only six are men. Their average age is nearly 79, the oldest being 90 in May and the youngest only 65, which is the minimum age. Mrs. Lucie Royal of Cary is the oldest and Mrs. Ossie Lee Jones of Fuquay Springs is the youngest.

Of the 34 women, eight never married, one lives here with her husband, and the other 25 are widows. Of the 25 widows, seven are ministers' widows, three are daughters of ministers, and the remaining 15 are widows of men who were in business or professional life.

Of the six male members at the Home, two are retired ministers, one was a postal clerk, another a mortician, still another a

wholesale grocer, and still another a merchant.

The couple are the Rev. and Mrs. Olmstead K. Hopkins who spent over thirty years in Cuba as missionaries.

The Home has its "twins," who are Miss Gertrude Fisher, totally blind, and her constant companion and sister, Mrs. Mollie Fisher King. Always the two can be found together as Mrs. King guides her sister along.

Three of the ladies devoted a lifetime to teaching—for a total of nearly 150 years. Mrs. Hallie Fuller of Oxford spent over 25 years in the public schools of her section. Miss Irma Ellis of Cary gave over 50 years of her life to teaching, forty being in the Cary high school. Miss Gertrude Fisher, the blind sister of Mrs. King, taught nearly 50 years in the State Blind School in Raleigh.

The lady members also include two former lifetime house mothers at the Children's Home in Raleigh. They are Mrs. Catherine Bradsher and Miss Kittie Foster.

Mrs. Lucie Royal, who spent many years as postmistress at Cary, is still fondly recalled by many of the older residents of that town as "Miss Lucie." She is the lady who will be 90 in May.

Miss Kittie Foster, one of the former house mothers at the Children's Home, was a close friend of the famed blind composer of hymns, Miss Fannie Crosby, whom she knew in Bridgeport, Conn. She also knew the famed "Tom Thumb," the midget of the famous Barnum & Bailey shows. She also once served as a hat model.

Mrs. Anna Rives of Bethel ran her own florist business for several years after her husband's death.

Mrs. Mozella Allen of Durham is the dressmaker par excellence, for she has made thousands of dresses in her time, including hundreds of lovely bridal gowns for

young women who are now mothers and grandmothers.

The Rev. and Mrs. Hopkins can tell you many gripping and inspiring stories of their experiences in saving souls and spreading the gospel in Cuba.

Many of the ladies and gentlemen have taken up hobbies. Mrs. Mamie Parker has become quite a gardener. Mrs. Anna Rives is the librarian. Mrs. Ossie Lee Jones has become an expert at ceramics. Mrs. Lucie Royal loves beauty parlor activities. The Rev. Mr. Hopkins is the Home's chaplain and many ladies like to lead worship services.

Naturally, there are several who are physically handicapped. The two totally blind members are Miss Vallie Mae West and Miss Gertrude Fisher. Four ladies who have become quite expert in the use of walkers are Mrs. Mozella Allen, Mrs. Anna Rives, Mrs. Martha Fowler, and Mrs. Maggie Winstead. Using crutches are Mrs. Lucie Royal and Miss Sallie Smith. Mrs. Annie Parker uses a cane.

Besides the Rev. Mr. Hopkins, the men are J. B. McKeithan, T. C. Etheridge, George C. Wilson, Joseph Stinespring, and the Rev. N. B. Strickland. Still the ladies are Mr. Stinespring, with a smile as big as Joe Brown's, and Mr. McKeithan, the silent type. Each man has an interesting life story.

The seven widows of ministers represent collectively 173 years of active Christian service. Five of the seven who are mothers are Mrs. Laura Caviness, Mrs. Annie Draper, Mrs. Ossie Lee Jones, Mrs. Sarah Patten, and Mrs. Annie Parker. The other two ministers' widows are Mrs. Mozella Allen, and Mrs. Fannie Glenn. The three daughters of ministers are Mrs. Mozella Allen, Mrs. Claudia Cooper, and Mrs. Sallie Brady.

The eight ladies who never married are Miss Jonnie Banks, Miss Georgia Biggs, Miss Irma Ellis, Miss Kittie Foster, Miss Gertrude Fisher, Miss Estelle Murray, Miss Sallie Smith, and Miss Vallie Mae West.

The 15 women who are neither wives of ministers or their daughters are Mrs. Mabel Bland, Mrs. Catherine Bradsher, Mrs. Martha Fowler, Mrs. Hallie Fuller, Mrs. Della Mae Hayman, Mrs. Sallie Humphrey, Mrs. Vessie Keene, Mrs. Mollie King, Mrs. Mamie Parker, Mrs. Nancy Parker, Mrs. Anna Rives, Mrs. Nancy Stephenson, Mrs. Jessie Thompson, Mrs. Lucretia Whitlock, and Mrs. Maggie Winstead.



Mr. Joseph Stinespring ("Mr. Springtime" to members) is shown giving out Easter cards to those seated at his table. "Mr. Springtime" has a smile as big as comedian Joe Brown's, and is "Sweetheart of the Home."

Columnist Writes About N. C. Preacher—Editor

James W. Atkin, publisher of the *Gastonia Gazette*, and member of the family which produced many leaders in the Methodist Church, recently devoted a part of his column to an old-time preacher who lived in North Carolina during the past century.

A few days ago, in the library of my brother E. D., I ran across volume one of the "Autobiography of the Rev. G. C. Rankin." I hadn't seen it in over 40 years. Thought I would thumb through its pages again and found it so enthralling that I read it half through—it's a book of over 350 pages—at one sitting. Later I finished it in short order. Dr. Rankin was one of the outstanding preachers of the Southern Methodist Church. He was pastor of Central Church, Asheville, when I was a boy there. I remember seeing him frequently both at church and in our own home where the latchstring always hung outside for Methodist preachers.

I had forgotten about the long hard struggle he had getting an education and preparing himself for college and for the ministry. Born at Dandridge, Tenn., a short distance north of Knoxville, during the War Between the States, his family fell on evil days during the long drawn-out and bitter days of the Reconstruction period. Result, he had to work his way through preparatory school and college. His early training was in a school operated by old Prof. Burkett and he arrived there without a penny in his pocket. He literally worked his way through by doing chores about the house and farm. He grew to be a giant among preachers — a thorough scholar and a man of eloquence. He was transferred to Kansas City and later to Dallas, Texas. He was chosen as editor of the *Texas Christian Advocate*, a position he held for many years with great credit to himself. His autobiography was published in 1912. He has been dead for many years.

Oh, yes, I was about to forget the thing that caused me to get off on Dr. Rankin. It was a story he tells about his first church. It was a very small church in a very small community. It was in those years when money was scarce. "But," he says, "the chairman of my board of stewards brought me my full salary payment in cash every Monday morning." The inference is that his membership was not only dedicated to this religious institution but also that they tithed or at least paid their pledges by the week. And I thought, what a wonderful thing it would be if church members in this day would bring their tithes and offerings to the altar every first day of the week as they are advised to do in the Scriptures. It would certainly relieve the pastors and the church officials and would make giving easy on the part of the individual.—*Gastonia Gazette*

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ANNOUNCEMENT

The NC Conference Board of Pensions will meet at 10:30 a.m., May 8, at St. Paul Church, Goldsboro.

W. R. STEVENS, *Secretary*



CLUB GETS CHARTER: Billy Sugg, president of Beech Grove Men's Club, receives charter from Karl Kendrick, president of New Bern District Methodist Men. Behind them are club officers: (Back row, l. to r.): McNeil Ipock, vice-president; Ed Parker, publicity chairman; Wilson Parker, treasurer; (front row, l. to r.): Tull Richardson, devotional chairman; the Rev. Walton N. Bass, pastor; Joe Ipock, attendance chairman. Graham Richardson, reporter, made the picture.
—Special development by Benner's Studio

Gibson Methodists Are Ready to Celebrate

The new educational building of the Gibson Methodist Church will be dedicated Sunday, May 5, 1957, at the 11:00 a.m. service. Bishop Paul N. Garber will be present to bring the message and lead in the dedicatory service.

The groundbreaking for the building was held February 9, 1955, and the structure was completed in the fall of that year. The final payment on the debt was made in February of 1957. The cost of the building and furnishings was \$48,000.

The following families donated the furnishings for given rooms: the kitchen was furnished complete in every way by the family of Mrs. Leila McInnis in memory of Helen McInnis; the nursery, by Mr. and Mrs. Lee McColman and Mrs. T. J. Hargrave in honor of Sara Jane Hargrave and Sara Ann McColman; the kindergarten by Mr. and Mrs. Frank Lea, Jr.; the primary junior room by Sara Elizabeth and Sandra Gardner in memory of Howard Bass; "The Mollie Livingston Room," the ladies' parlor, was furnished by her children and grandchildren, hence it was named in her honor.

Mrs. Livingston is a saintly lady of ninety-six years, who attends church, Sunday school and the W.S.C.S. faithfully.

Miss Margaret McKenzie was chairman of the building committee, and her fine leadership along with the able leadership of John C. Adams, chairman of the committee to see after the actual building, expedited the building program in a remarkable way. Of course the official board, under the chairmanship of J. N. Gibson, Sr., made a large contribution.

After the completion of the educational

building it was decided that the sanctuary was in great need of repair. The trustees of the church property, under the leadership of Dr. J. G. Pate went into action, and plans were made and carried out immediately to repaper and paint the interior of the sanctuary and to install new light fixtures. Dr. Pate gave five hundred dollars with the understanding that the congregation give fifteen hundred dollars more to pay for this. The improvement of the interior of the sanctuary made the exterior look rather badly in contrast. Dr. J. G. Pate, again came to the rescue and had the outside of the church painted.

The parsonage, only a few steps away, showed up badly beside the new brick educational building, and the newly painted church building. The parsonage committee instructed the painters to paint the parsonage also.

It is only fair that Rev. F. R. Dail be given due credit, for the building program was launched under his leadership; plans were drawn and a good portion of the money was raised while he was pastor.

The Gibson Methodists are still wondering how they were able to accomplish this task, being a farming community and having had four bad crop seasons. Naturally it took some real sacrificing.

—MILLARD W. WARREN, *Pastor*

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Thomasville District Leads WNC Conference in New Construction

By DALLAS MALLISON

In its building and renovation program during the past five years (1952-57) the Thomasville District has led the Western N. C. Conference and stands near the top in the Southeastern Jurisdiction, according to a report made by Dr. M. Teague Hipps, superintendent of the district.

The story of this thrilling performance was the real highlight of the 14th annual conference of the Thomasville District which met on Thursday, April 4, at the Central Methodist Church at Denton. In attendance were some 500 delegates representing 65 pastoral charges and 156 churches which make up the district. The compact district includes Davidson, Davie, and Randolph counties. The Rev. Leon Stubbs, pastor, extended a welcome on behalf of the host church.

The amazing story of church growth and improvement was recounted by Dr. Hipps in a summary of the five-year period, 1952-57, during which he has been superintendent of the Thomasville District. Completed, or under construction, are a total of 125 major building projects which do not include such minor improvements as painting, carpeting, and new pews.

A total of 21 new churches have been built, or are actually under construction. Fourteen churches have been dedicated. A total of 23 new parsonages have been built, or are under construction. Seven parsonages have been dedicated. A total of 22 churches have added Sunday school rooms. Six churches have built huts. Thirteen new educational buildings have been constructed. Fourteen churches and five parsonages have been completely renovated.

To promote church extension and missionary growth the Thomasville District is fully organized on a county-wide basis. Each of the three counties have their own missionary societies and county development committees. These groups raise funds, approve sites, and work out programs for their own areas. Mr. Richard Moore, of First Church in Asheboro, gave a report on the activities of these groups.

The World Service report by the Rev. Horace McSwain, conference secretary of missions and church extension, was both encouraging and discouraging. The encouraging aspect was that there have been recent minor gains in Methodist giving to missions. But the complete picture is most disturbing because Methodist participation in mission work is not keeping pace with the average Protestant contribution. Per capita, Methodists today are not even doing as well as did early American Methodists.

The Ten Dollar Club idea was given a boost by several speakers. Presiding over this part of the sessions was the district director of missions, the Rev. Harold Robinson, pastor of Memorial Church in Thomasville.

The spiritual high of the conference came during "The Hour of Evangelism" (11:15-12:15) when an inspiring message was



M. TEAGUE HIPPS

brought by the Rev. Clegg W. Avett, pastor of Shiloh Church, near Lexington.

The dual quadrennial emphases on Higher Church Education and The Local Church were discussed by Dr. Dennis Cook, president of High Point College, representing the colleges in the Conference area. Dr. Carl King, Conference director of education, presided and made his report.

The highlight of the afternoon session was the report on woman's activities in the district. Reporting were Mrs. C. C. Cranford of First Church in Asheboro, president of the Conference WSCS, and Mrs. Walter Gibson of First Church, Randleman, district president. There are local chapters organized in 133 churches in the district.

Every cause and institution received its presentation through presentations by the regular committees and commissions. All showed much thought and good planning.

The conference next year will be at the Fairgrove Methodist Church, Thomasville. Serving as secretary was the Rev. H. Glen Lanier, pastor of First Church, Thomasville.

High Point Students Available for Summer Church Jobs

Miss Clarice Bowman, of the faculty of High Point College, has announced that three young ladies would like summer positions as directors of Christian Education. One, a graduate who has majored in Christian Education, is available as church secretary, as well as a helper with youth and children. She is a public school teacher, but wants her summers to be useful to the church.

Two other girls, juniors, who are planning to be directors, wish summer employment, preferably in small churches, and would be content with less salary than experienced directors would merit. They would like to have the experience.

Anyone interested may call or write Miss Bowman or Dr. W. R. Locke at High Point College.

New Requirements in Ministerial Training

By DOUGLAS CORRIHER

The following memorandum is issued by the Conference Board of Ministerial Training and Qualifications to clarify and interpret certain aspects of the 1956 legislation pertaining to the Ministry. The Board chairman or registrar or any other member will be glad to discuss with any candidate his personal situation.

All candidates are being notified individually concerning the hour to appear for their interviews. Board meetings for this purpose will be held at Duke University June 4 and 5 and at Lake Junaluska June 11-13.

The Board's plans to publish another handbook on "Steps Into the Methodist Ministry" have been delayed. It is hoped that this memorandum will be helpful in lieu of the handbook.

Admission on Trial

The standard educational requirement for admission on trial into the Annual Conference is now one-fourth of the required course of an accredited and approved theological seminary. Any other means of admission is "exceptional" and demands approval by a three-fourths vote of the ministerial members of the Conference. Present legislation favors the seminary student serving a charge, in that he may be admitted on trial after one year of a seminary schedule which stretches his B.D. course over four years.

In the past, candidates with an A.B. degree from an approved college, by taking the Introductory Course for Admission on Trial, could be admitted on a par with those who had done one-third of their B.D. work. This is not possible any longer. A candidate seeking admission on the basis of an A.B., plus the Introductory Course, must satisfy his District Committee and the Conference Board that his case is exceptional, giving particulars to explain why he cannot attend the seminary.

Other exceptional cases involving the three-fourths vote for admission include the graduate of a non-approved college who has satisfactorily completed one-fourth of his B.D. work in an approved seminary; and the approved supply over 35 years of age who has completed 60 semester hours in an approved college, completed the Course of Study and served in an exceptional manner for 6 consecutive years as an approved supply. Because such a candidate has only one-half the standard number of hours to qualify academically for the traveling ministry, the Cabinet and the Conference Board must approve the application by a three-fourths vote and provide written statements giving particulars as a basis for the three-fourths vote of the ministerial members of the Annual Conference in session. Therefore, the door into the Western N. C. Conference is still open for truly exceptional candidates. Judgment must now however, be made in line with the new standards which make an A.B. degree plus the Introductory Course an exceptional case.

Where statements are required from col

leges or seminaries regarding academic qualifications, the Conference Board will expect transcripts in order to recognize any candidate's educational claims. The initiative in the procuring of these transcripts must rest with the candidate.

Admission into Full Connection

The biggest change in "full connection" requirements, as far as our Conference is concerned, has to do with two years' service under the supervision of a district superintendent (par. 341). In the past, our board has interpreted this requirement very loosely, so that a "student appointment" for two years (so listed in the Conference Journal) was recognized as fulfilling the requirement. This basket-type judgment of qualifications is no longer possible. The 1956 Discipline (par. 432, sec. 1-6) re-emphasizes the importance of the probationary period as a testing time for the ministerial candidate by expressly limiting the types of appointment which will satisfy the two-year stipulation. For many candidates (particularly those admitted in 1955) this new legislation will mean an extension of the "on trial" period for an additional year or so, depending upon the nature of the student appointment during this time. The board plans to work out a solution in each individual case, relying heavily on the district superintendents for information to substantiate each conclusion.

Two other important changes were made in legislation regarding full connection: Seminary students must have their B.D., and non-seminary candidates must have completed the Course of Study.

Approved Supplies

Goaded by the unequivocal language of the 1956 Discipline, District Committees and the Conference Board are now urging all "supplies" to become approved supplies (see par. 315, sec. 2). The board counsels all approved supplies to seek real approval by taking the Introductory Course for Admission on Trial the first year and the entire four-year Course of Study in four additional years. This schedule of "regular progress" entitles the pastor of a charge to all the privileges he needs to serve his pastorate. Because of the current short year, adjustments can and will be worked out with each candidate regarding his course of study.

Student approved supplies (attending approved colleges or seminaries) who plan to enter the traveling ministry are permitted to exercise the full privileges of an Elder within the boundaries of their own charges without taking the Course of Study, provided they have passed the Introductory Course for Admission on Trial and thereafter complete satisfactorily one full year of work each year in their college.

Part-time approved supplies are given an emergency privilege (in par. 318, sec. 2) in their work as pastors, permitting them all regular functions except that of administering the Lord's Supper. To qualify they have to do only two books of the Course of Study during any single year. The Conference board advises against a too frequent use of this privilege, in that it hampers the full work of the pastor in his charge.

All local preachers (not approved sup-



MRS. LAFON C. VEREEN

plies) who received their initial licenses after May 1, 1956, must take the 4-year Course of Study (but not the Introductory Course) under the direction of the Department of Ministerial Training (Nashville) with the guidance of their District Committees. The District Committee will examine local preachers in connection with their annual reports to the Committee (par. 312) to determine whether this rule has been complied with.

Local preachers who are students in approved colleges or seminaries preparing for the traveling ministry are exempt from the Course of Study, if they make satisfactory progress each year in their academic work and testify to it by presenting a statement from the college or seminary (preferably a transcript).

Local preachers licensed before May 1, 1956, are not obligated under this particular legislation pertaining to the Course of Study, but must make the annual report to the District Committee or be liable to the loss of license. Furthermore all local preachers licensed before May 1, 1956, are urged to take the Course of Study voluntarily, under guidance from the District Committee, in order to enjoy the benefits of better training in the service of the Lord.

Local preachers called into military service, or otherwise engaged so as to prevent their performing the work of the local ministry in accordance with the items in the annual report, are counseled to confer with their District Committees with a view to having their licenses suspended until they are able to take up again their regular work in the church.

Grifton Host to New Bern District Women

More than 200 women attended the recent district meeting of the WSCS in the New Bern district held at Grifton, where the Rev. Ralph Epps is pastor. Mrs. I. N. Moore of Beaufort, district president, was in charge of the meeting.

The principal address of the day was given by Mrs. Shelton Boyd of Goldsboro and the memorial service was led by Mrs. E. E. Davis. Mrs. C. H. Boyd installed the new officers.

Mrs. Vereen New Treasurer of NC Conference WSCS

Mrs. Pierce Johnson, president of the NC Conference Woman's Society of Christian Service, has announced the appointment of Mrs. LaFon C. Vereen, wife of the pastor at Farmville, to fill out the unexpired term of Mrs. Hubert A. Davis as treasurer of the Society. Mrs. Davis was recently elected treasurer of the Southeastern Jurisdiction Woman's Society.

Mrs. Vereen's appointment was made by the president, upon recommendation of the Committee on Nominations. Said Mrs. Johnson, in commenting upon the appointment, "Mrs. Vereen comes to her work unusually well equipped for the task."

The new treasurer has served as secretary of Youth Work for the Rocky Mount District, 1950-1954, and as secretary of Missionary Education in the same district for the next year. After moving to the Goldsboro District, Mrs. Vereen became a member of the Committee on Nominations, where she served during the past year. For thirteen years she has acted as stenographer for the NC Conference, and it is expected that she will continue in this work. She was treasurer for the NC Conference Youth Fund in 1941-46.

Referring to Mrs. Davis' election as jurisdictional treasurer, Mrs. Johnson said, "Mrs. Davis served the NC Conference most ably for seven years and because of her outstanding qualifications was asked to serve in this new and broader field. Her advice will continue to be sought, as she, by virtue of her office, will remain a member of the Conference executive committee."

Calvary, Durham, Breaks Ground for New Building

April 14 at 2:30 o'clock in the afternoon, Calvary Methodist Church in Durham "broke ground" for a new educational building. The cost of the building will be \$167,000. Construction of the building will begin immediately. It will take approximately ten months to complete the structure.

Dr. Cecil W. Robbins, former editor of the N. C. CHRISTIAN ADVOCATE and now president of Louisburg College, preached at the morning worship hour to an enthusiastic congregation. Those taking part in the afternoon groundbreaking service were: Dr. Walter P. Hardee, chairman of the building committee; J. Wesley Maynor, chairman of the official board; Roy A. Pearce, chairman of the Board of Trustees; C. Carl Woods, Jr., chairman of canvass committee; Jake A. Woodall III, chairman of the collections committee; Gorden Carpenter, chairman of the educational committee; Gerald Williams, general superintendent of the church school; Eugen Chesson, lay leader; Jack Earnhardt, president of the Methodist Men; John B. Cooke and Lee Robbitt, represented the Youth of the Church; Mrs. R. Glenn Kale, president of the Woman's Society of Christian Service; Dr. C. D. Barclift, superintendent of the Durham District; and the pastor, Kermit R. Wheeler.

Hominy Valley Men Sponsor Evangelistic Services, May 12-19

Another outstanding religious event for Western North Carolina, one of many in a continuing program sponsored by the Hominy Valley Methodist Men's Organization, will be the third annual United Evangelistic Services scheduled to be held at the Candler, N. C. elementary school auditorium May 12-19.

Guest speaker at the series of services will be Dr. G. Ernest Thomas, director of the Spiritual Life Department of the General Board of Evangelism of the Methodist church. Members of the 15 cooperating churches are inviting friends and neighbors to attend these services to hear Dr. Thomas speak. In addition to being an outstanding minister, Dr. Thomas is also widely known for his books on stewardship.

Opening service on Sunday, May 12, will be conducted by Dr. J. Clay Madison, pastor of the First Methodist church in Morganton, N. C., president of the Western North Carolina Conference Board of Evangelism. Dr. Thomas will continue with the



DR. G. ERNEST THOMAS

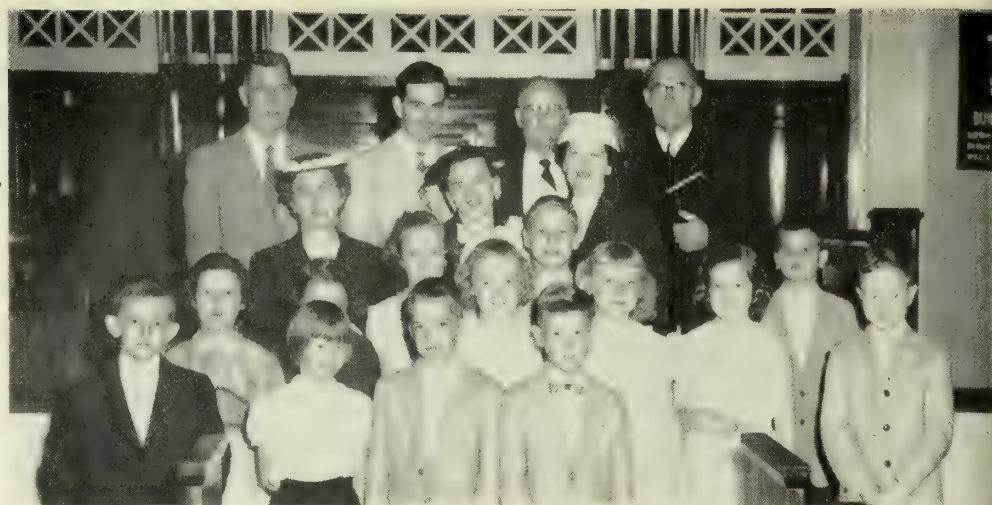
series of services on Monday, May 13, and through the concluding service on Sunday, May 19.

As a preliminary step in preparation for the evangelistic services, the Hominy Valley churches joined in holding the first annual Good Friday family night service at the Acton Methodist church, with the Rev. I. P. Rutledge as host pastor.

Special Holy Week devotions were conducted in the individual churches, and, in the interest of the united evangelistic services, all of the Hominy Valley Methodist churches participated in a joint service of devotions and prayer on Good Friday evening in the recently-consecrated sanctuary at Acton church.

The Revs. R. P. Waugh, R. F. Hilliard and W. T. Hawkins spoke on the "Seven Last Words". Other ministers took part in the evening devotions. The Second Annual Good Friday service will be held at another Hominy Valley church next year.

Mr. Max Dillingham of Acton church is the president of the Hominy Valley Meth-



Pictured above are the pastor, the Rev. L. E. Mabry, and 20 of the 25 members who united with Ward Street Methodist Church, High Point, on Palm Sunday.

odist men's group and Clifford Gamble is secretary.

Another of the events sponsored by the Hominy Valley Men's Organization was the annual training school held the last week in March at Acton church in which credits were awarded to 146 persons.

The Rev. I. P. Rutledge, pastor of Acton church, was the director of the training school. J. W. Russell of Candler, N. C., was in charge of text books used in the school courses. Participating charges and their ministers were as follows: Pisgah-Piney Mountain, the Rev. T. M. Mason; Laurel Hill-Davis Chapel, the Rev. D. B. Parker; Reeves Chapel-Brown's View, the Rev. G. E. Keeler; Candler Charge, the Rev. R. F. Hilliard; Montmorenci, the Rev. R. P. Waugh; Frances Asbury, the Rev. W. T. Hawkins; Oak Hill, the Rev. C. Vernon Hall; Emma-Riverview, the Rev. Earl M. Hansell; Sardis-Elkwood, the Rev. J. R. Dawkins.

The school was sponsored by the Conference Board of Education, Carl H. King, executive secretary, Salisbury, N. C.

—R. H. SMITH



That they can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety. — B. Franklin.

Infection Causes Death of Wilkesboro Pastor

The Rev. Clyde M. McKinney, pastor of the Wilkesboro Church, died unexpectedly Friday morning, April 19, in Hugh Chat-ham Memorial Hospital, Elkin, of a leg infection which had sent him to the hospital two weeks previously. Mr. McKinney was 68 years old and had been a member of the WNC Conference since 1919.

He had been pastor of the Wilkesboro Church since last September, coming there from Spencer Memorial Church, Charlotte. Born in Henderson County, he received his education at Weaver College and Trinity College.

His wife, the former Winnie Smith, to whom he was married in 1921, survives him. Other survivors include one daughter, Mrs. R. I. Greene of Jamestown; three sons, George W., Champaign, Ill., Claude, of Port Washington, N. Y., and Sterling; three brothers, Dr. John McKinney of Florence S. C., L. H. McKinney of Raleigh, and A. Wade McKinney of Hendersonville.

Funeral services were held April 20 at the Wilkesboro Church with the Rev. Garland O. Stafford, superintendent of the Wilkesboro District, officiating.

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Responding to God's Call

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Genesis 12:1-3; 17:1-9

God told Abraham to leave his country and his family. What shall we say about this—we who see so much of family break-up? Are we not inclined to feel that what we really need is to be told to "stay in" our families, rather than leave them? But it is the old story, repeated a thousand times in history, of someone's having to blaze the trail. The ultimate purpose of Abraham's call was that "all the families of the earth" might be blessed. So it was that one family had to lose a son in order that other families might come to a better life. Think of some examples: St. Paul leaves the faith of his fathers for a new faith; St. Francis leaves a wealthy home to become the "apostle of poverty"; Wesley leaves a comfortable chair at Oxford University to preach the good news to miners and workers; Schweitzer leaves a brilliant career in music to go to the needy people of Equatorial Africa. But none of these can even approach the greatest of all who ever responded to God's call—Jesus "the Pioneer of Life"!

God made a covenant with Abraham. It was on the divine initiative that this took place. We hear a lot about "man's search for God"; we forget that a far more important fact is that God is searching for man. Jesus' parables of the lost sheep, the lost son and the lost coin reveal to us a God who seeks. Paul calls upon men to be "reconciled to God"—God is ready when we are ready.

This is a good time for us to think again about this whole matter of Christian vocation. According to Protestant doctrine, we are not to regard professional religionists as the only ones whom God calls. Our faith teaches that we may serve God in whatever vocation we are in, provided only that it is a useful one. All of us can't be professionals. All of us *can* live and work in such a way as to be able to offer our work as a sacrifice to Almighty God. If it is a worthy work, and if we have done our best to do "as unto the Lord," then we may confidently expect to be blessed. Furthermore, work done in this spirit and with this motive also will bless the world.

But while it is most important that we have a clear understanding of the truth that we may serve God in *any* honorable and useful work, we need to remember that the church of Christ must continually be replenished with leaders. Every Christian should remember to pray "that the Lord of the harvest will send workers into his harvest fields." Young people need to be reminded that they may respond to God's

call for service in the various vocations open to them. However, the Church has an obligation to confront all its youth with the possibility of full-time service in the Church itself. Figures set forth in a recent publication of the Inter-board Committee on Christian Vocations need only to be read to increase our concern at this point. "During the next four years the Methodist Church will need: 7,200 ministers; 2,000 in mission service at home and abroad; 12,000 doctors, nurses, technicians, social workers; 2,000 Christian educators." Let us each ask ourselves what is our personal relationship to these unfulfilled needs!

CHURCHES WILL OBSERVE FAMILY WEEK MAY 5-12

Methodist churches are expected to observe National Family Week May 5-12, according to the Rev. Dr. Edward D. Staples, Nashville, director of the Board of Education's department of the Christian family. During the special week, churches will have family nights, encourage worship in the home, make available literature and films on Christian family life, and promote the observance in many other ways. All major denominations will participate in the observance, Dr. Staples said. Theme for the week, selected by the National Council of Churches, is "God Is Our Hope."

Silk Hope Charge Plans for Revivals

Sapling Ridge Church held its Memorial Day services, Sunday, April 28; and they are now planning their revival services which will be held April 28-May 3, with Dr. D. D. Sain as guest preacher. Dr. E. L. Hillman will be guest preacher for Center Church, on the same charge, April 28-May 3. The M. Y. F. for the Silk Hope Charge recently participated in a highly successful youth Activities Week, when the average attendance for the six nights was 33. The Rev. H. B. Johnson assisted the pastor, the Rev. J. C. Gilland.

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—John Ruskin.



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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

Tommy Is Invited to a Picnic

By ANNIE WINBURNE

The rain had been falling all morning. Carolyn and Tommy were standing by the large window in the living room looking sorrowfully out into the street. How they did want to go on that picnic!

"Mother," said Carolyn, "Miss King had planned such a good time for us. We were going out to Moore's Creek and play games, and then spread our lunch. In the afternoon we were going to climb the hill and look down on the valley. Miss King was going to tell us about the birds, trees, and flowers, and we were going to learn their names. Then we were going to gather some pretty stones to take to Mary Echols who is in our class. You know she broke her leg and has to stay in bed. Now it is all spoiled."

"Well, Carolyn," said Tommy, "maybe we can go another time. I hope I get invited to go next time."

Tommy was only five years old, and felt quite important over the fact that he had been invited to go with Carolyn's class from the Primary Department of their church school.

"Oh, what can we do to pass away the time today," said Carolyn. "And just think, Mother had our picnic basket all packed, too. Oh well, I believe I'll cut out some more pictures for the scrapbooks we are making at Sunday school for the children at the Migrant Center. Tommy, you can help find them in these magazines and I'll cut them out."

They were soon at work and found a good selection of pictures. The time passed very quickly.

Presently Mother came into the room and said, "Children, had you noticed that the rain has stopped falling so hard? I wonder if you wouldn't like to go on the picnic now?"

"Picnic!" said Carolyn. "Why, Mother, it's too late to go now, and besides it's still raining some, and we couldn't spread our lunch, and we couldn't gather up the pretty rocks in the rain."

"And how could we go, Mother? There's no car to take us," said Tommy.

"Carolyn," said Mother, "I believe you said that a part of the picnic was to be the visit to Mary Echols who has to stay in bed on account of her broken leg. I was just thinking how nice it would be if you and Tommy would put on your raincoats, caps and goloshes, and take Mary that bowl of narcissi that we have watched grow from the bulbs. Tommy can carry it, and the rain won't hurt the flowers. Your lunch basket is still on the kitchen table, packed just as I had prepared it. You can carry your little umbrella to protect it. You can tell Mary about what the class is doing, and she can enjoy the picnic too."

"Oh Mother!" said Carolyn, "that will be fine. I do love to splash in the rain, and if Mrs. Echols will fix a table by Mary's bed we can spread the lunch, and Mary will feel almost like she has been on a real picnic. I am going to call Miss King and ask her to come too. I believe she would like to come to our picnic."

"I am quite sure she would," said Mother.



MYSELF

By Edgar A. Guest

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able as days go by
Always to look myself straight in the eye.
I don't want to stand with the setting
And hate myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself as I come and go
Into thinking nobody else will know
The kind of a person I really am;
I don't want to dress myself up in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
And here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to think as I come and go
That I'm bluster and bluff and empty
show.

I can never hide myself from me;
I see what others can never see;
I know what others may never know.
I never can fool myself—and so
Whatever happens, I want to be
Self-respecting and conscience-free.



HABITS

If you should ask me which shoe I put
on first this morning, or any other morn-
ing, I could truthfully say that it was my
right shoe. And I put a sock on my right
foot first, too.

How do I know? Well, I don't remem-
ber just the moment I put these on, nor
can I remember at this moment which I
put on first; but in times past I have
caught myself thinking about how I was
dressing, and in every instance I found
that I was putting a sock or a shoe on my
right foot first.

The explanation is simply that early in
life I formed the habit of putting my right
sock and shoe on first, and in after years

I could depend on that habit. The habit
works for me. It never fails.

You are forming either good habits or
bad habits all through your early years of
life. You are learning to think about the
good or the bad in others; you are learning
to be kind or unkind; you are learning to
be honest or dishonest.

In later years these habits will work
for you. And then it will be very difficult
to break or change them, if they are not
right. So—let's form good habits that will
work for good through all the years ahead.
—Ernest C. Durham



EXCITING EXPERIENCES

Noticing one day that the buds had
burst wide open on her mother's white
rosebush, little Frances exclaimed: "Oh
Mama, they've popped!"

Another day, wishing to go in wading in
a stream of water nearby, she asked,
"Mama, may I gargle my feet in the
brook?"

Still again, seeing a robin building its
nest in a tree, she cried, "Look, Mama,
there's a bird crocheting a workbasket."

Then to cap the stack, she heard her
father say it was raining cats and dogs one
day. She went out after the storm, and
soon returned rather disappointedly, and
said: "Daddy, the cats and dogs all got
away, and all I could find was two little
red worms."



DID YOU KNOW THAT

From your chin down you are worth
about a dollar and a half a day.

From your chin up you are worth any-
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MY PRAYER

Lord Jesus, help my life to be as pure as
it was in the mind of God when first He
thought of me.



BIBLE QUIZ

Give the names of the other persons
with whom these are associated in the
Bible:

Adam and	: Cain and
David and	: Mary and
John and	: Paul and
Ananias and	: Ruth and
Elijah and	: Aquila and

Answers to Last Week's Quiz

1. Nazareth
2. Isaiah 3:16-24
3. Matthew (6:9-13); Luke (11:2-4)
4. Belshazzar (Daniel 5:1-5)
5. Seven Years (I Kings 6:37-38)

Edens and Martin Speak at Louisburg Commencement

Speakers for the Louisburg College commencement exercises to be held May 24 to 27 have been announced by the president, Dr. Cecil W. Robbins. These speakers include two prominent educators and a well-known banker.

Dr. A. Hollis Edens, president of Duke University will deliver the commencement address Monday, May 27, in graduating exercises scheduled to begin at 10:45 a. m. Dr. B. Joseph Martin, president of Wesleyan College in Macon, Georgia, will preach the baccalaureate sermon Sunday morning, May 26, at 11:00 in the Louisburg Methodist Church. R. P. Holding, Sr., of Smithfield, president of the First Citizens Bank and Trust Company, will be the speaker for the Alumni Banquet to be held Saturday evening, May 25, at 7:00.

The commencement events will begin with the annual music recital presented by the Department of Music on Friday evening, May 24, at 8:00.

Youth Revival at Pine Grove Starts May 5

Pine Grove Church, Salisbury District, will hold a Youth Revival beginning May 5-12. The evangelist will be the Rev. Hal Edwards, a young preacher from Ayden, N. C. Hal is a senior at Asbury College and is pre-enrolled at Duke Divinity School where he will attend in the fall of 1957.

The song leader is Gordon Shipps, the son of a prominent surgeon in New Jersey. He is a psychology major and is planning a career in business administration. He will graduate from Asbury College this spring. He is twenty-two years of age.

Barry Carter, son of a Methodist minister from South Carolina, will be soloist. Upon graduation from Asbury in June, he will continue his preparation for the ministry at Candler School of Theology, Emory University.

World Affairs Workshop Speakers Are Announced

A World Affairs Workshop, under the auspices of the American Friends Service Committee, will be held Tuesday, May 7, at the First Methodist Church in Salisbury.

Chief speakers for the event will be Dr. Henry Hitt Crane, pastor of Central Methodist Church, Detroit, one of America's best widely-known preachers; and J. O. Kelly, Jr., former mayor of Fayetteville, distinguished lawyer and Kiwanian.

In Memoriam

Five cents a word. Please count your words and send remittance when sending your copy.

MRS. W. F. WOODRUFF

Be it resolved: We, the members of York's Chapel W.S.C.S., do express our sincere appreciation for the excellent services of Mrs. W. F. Woodruff. Her recent passing leaves us in deep sorrow. She was dedicated to all good causes. She loved and served York's Chapel Methodist Church with her many talents. Too, in the home and in the community, she made a place for herself by her loving works for her family and neighbors. We greatly miss her, but we shall remember the kindness of her life and the unselfish ways in which she approached her work. She loved her Lord and served Him well.—Mrs. J. A. Freeman, Mrs. Sele Mitchell, Mrs. Fred Hicks, Sr., Mrs. William Avent.

MRS. BEULAH CASEY PRICE

Mrs. Beulah Casey Price, widow of Norman Price, passed away on February 4, 1957, after an extended illness. She had been a member of the First Methodist Church of Mount Olive since 1910. As long as her health permitted she was an active and valuable church member, a devoted mother, a kind friend and neighbor, and a dedicated Christian. She is survived by one daughter, Mrs. Paul Patten, and two grandsons. Hers was a life of service and consecration.—Ladies Aid Society, First Methodist Church, Mount Olive, N. C.; Mrs. W. L. Hood, Pres., Mrs. L. G. Geddie, Sec'y.

MRS. MARGARET TODD PARKER

We, the members of the Woman's Society of Christian Service, of Trinity Church, Charlotte, N. C., offer this tribute of love and respect to the memory of one of our faithful and beloved members, Mrs. Margaret Todd Parker, who passed away January 3, 1957. She was in failing health for several years, but accepted her suffering in the Spirit of Christ.—Mrs. J. F. Todd.

MRS. T. C. ETHRIDGE

We, the members of the W.S.C.S. of St. Paul Methodist Church, Goldsboro, pause to honor the memory of one of our most faithful and beloved members, Mrs. T. C. Ethridge, who passed away on February 26, 1957.

She was a loyal member of St. Paul Church, and had served as a circle leader in the Woman's Society. We extend our heartfelt sympathy to her family.—Miss Hattie Dewey, Mrs. Geo. S. Baker.

MRS. J. K. OSBORNE

On June 17, 1956, West End Methodist Church lost one of its most devoted and saintly charter members with the passing of Mrs. J. K. Osborne. Words are inadequate to express the Christian influence this godly woman had upon her fellow church members and her neighbors, or anyone with whom she came in contact. A "Living Example" is what Jesus asks of us and Mrs. Osborne was ALWAYS an inspiration for all who tried to walk with Him, and to those who sought other paths her glowing countenance was a lasting call from God's own throne to "follow Him."

We, the members of West End Methodist Church, have truly felt the hand of God in the life of Mrs. Osborne, and with her passing no other thought could be more sweet to all who loved her than knowing that she lives eternally in the realms of glory and forever in our hearts.—Woman's Society of Christian Service of West End Church.

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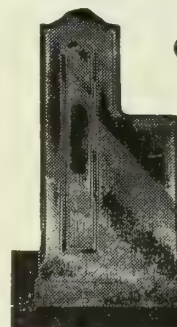
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The Emphasis Is on "Home"

By DALLAS MALLISON

"There stood by the cross of Jesus, his mother and his mother's sister Mary, the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother and the disciple standing by, whom he loved, he saith to his mother, Woman, behold thy son! Then he said to the disciple, Behold thy mother! And from that hour the disciple took her to his own home." (John 19:25-27)

Jesus was saying in modern terms, "Now I am leaving you. I leave with you my mother. Treat her the same as you do your own mother. Dear John, look after her well and tenderly."

And John, the beloved disciple, did as he was commanded, for it is recorded that "from that hour" he "took her into his own home."

It is a divine mission of the church—which is Christ embodied on earth today—to take care of human needs. The church is explicitly charged with the commandment of none other than its founder to show compassion and tender, loving care for anyone in need, which includes the aged in the eventide of life.

Thus the Methodist homes for the aged in Durham and Charlotte are in truth serving a divine purpose. They have an explicit divine mandate to look after the "mothers" and "fathers" in our midst who have need of their services in their later years. While our church has been slow to recognize its responsibility in this field, it is now beginning to do so, and it must continue to do so in an ever-increasing manner.

Notice the use of and the emphasis placed upon the word "home." John took Mary to his "home." Thus, nearly 2,000 years ago was set the precedent for our modern homes for the aged. We are commanded by Jesus as almost his very last act on earth "to take care of elderly people in homes."

Our Methodist homes for the aged are not institutions but are "homes" in the truest sense of the word. They are not to be thought of in any sense as "charitable institutions." These homes belong to our fine, elderly people who have earned this right through long years of devoted service to their God and communities.

Our homes are daily accomplishing miracles and wonders in the lives of our elderly people. Their experience shows what can be done with so-called "old folks" when they are placed in a favorable environment which is geared and centered around their kind of living. Many literally become new persons; health is often restored; the gaining of weight and strength is a common experience; and many regain their nerves, a better outlook on life, and a renewed zest and joy in daily living. It is all because they are truly in a "home" of their own again.

Not only do we need "to comfort the afflicted," but we also need "to afflict the comfortable." A mammoth job of education is needed—as well as some spiritual changes—if the role of the aged is to be properly understood, and an adequate place hewn out for them in our "aging" society.

MOTHER'S DAY -- Sunday, May 12

Won't You Open Your Heart For "Another" Mother?

The choice of Mother's Day for the annual offering to the Methodist Retirement Home is most fitting. Although the Home provides services to both men and women, a large percentage of our guests are wives and widows of former missionaries and ministers—"Mothers of our Church."

The Home is not a charitable institution. Members, if they are able, pay their own way. The offering will be applied to our initial indebtedness on our first building which stands as a tangible symbol of our love and appreciation for those who have given so unselfishly of their lives to the work of our Church.

Give to the Mother's Day Offering for the Methodist Retirement Home

(Kindly Clip Out and Mail)

Methodist Retirement Home
Erwin Road
Durham, N. C.

I would like to share in the annual Mother's Day Offering for our Methodist Retirement Home.

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Volume 102

Number 19

—Ewing Galloway Photo

The High Calling of Motherhood

By H. H. SMITH, SR.

Since Jesus Christ came into the world as a babe, motherhood has been exalted to a place of highest honor. Who will question the fact that the incarnation has forever nobled and sanctified motherhood? The Jewish mother of Bible times regarded herself as highly honored of God, and she was right, for every mother is indeed a co-worker with God. Would that every mother realized the full import of her sacred privilege and eighty responsibility. Wherever mothers have responded to their high calling in a worthy manner, they have blessed the world. Lincoln said: "All that I am or hope to be I owe to my mother." Thomas A. Edison bore this testimony to the influence of his mother upon his life: "My mother was the making of me. She was so true, so sure of me, and I felt that I had someone to live for, someone I must not disappoint."

The true mother finds her greatest joy in her children. The mother who is more concerned about dress, or pleasure, or society than she is about the welfare of her children, is not worthy of being a mother. The true mother is ever alert to give her children the best training possible. A mother once invited some children to her home, so that they might have the right kind of associates, and they all played in the yard on the beautiful lawn. Another mother, seeing the children romping on the lawn, said: "Those children will spoil your beautiful grass. I could never allow that." The wise mother replied, "I'm raising children, not grass."



People, Places and Happenings

THE REV. BRUNSON WALLACE, pastor of College Place Church, Greensboro, held TV Devotions daily, April 29-May 5.

DR. RALPH W. SOCKMAN of Christ Methodist Church, New York, conducted a series of special services at Myers Park Church, Charlotte, April 28-May 1.

FIRST CHURCH, Roanoke Rapids, will hold their revival services May 19-24 with Dr. C. C. Herbert, Jr., pastor of Myers Park Church, Charlotte, as the guest preacher.

CENTENARY CHURCH, New Bern, announces that during the Lenten Season they have received 48 persons on profession of faith and 6 on letter of transfer. The Rev. John A. Russell is the pastor of this church.

A PRINCETON UNIVERSITY professor, Dr. Richard W. Van Wagenen, 44, has been named the dean of the Graduate School of American University, Washington. He will succeed Dr. Ernest Posner, who is retiring July 1, it was announced by President Hurst R. Anderson of American University, a general institution of the Methodist Church.

NAVY CHAPLAIN (Capt.) HANSEL TOWER, a Methodist, has been made senior chaplain of the Third Marine Division, one of the top chaplaincies in the Far East. His new assignment places him in charge of all Marine Chaplains of this division in Japan and Okinawa. He has been chaplain of the Bainbridge, Md., Naval Training Center for several years.

APPOINTMENT OF J. OTIS YOUNG of Columbus, Ohio, as associate publisher of the Methodist Publishing House, was announced recently by Lovick Pierce, Nashville, Tennessee, president and publisher of the organization. The appointment was confirmed by the executive committee of The Methodist Church's Board of Publication. Dr. Young will be stationed at the Chicago location of the Methodist Publishing House, beginning his new duties as of July 1.

NORTH WILKESBORO DISTRICT CONFERENCE will be held at Bethany Church on the Jefferson Charge Tuesday, May 14, beginning at 9:30. Bethany Church is located at Baldwin on N. C. #194 about six miles southwest of West Jefferson in Ashe County. Those representing the causes of the Church and visitors will be welcomed.—Garland R. Stafford, D.S.

THE REV. H. A. PRUYN, pastor of Tryon Church, gives us the following information: On Easter ten were baptized, fifteen received on profession of faith and six by transfer to bring the present Tryon (Asheville District) membership to 270. These additions on the first anniversary in the new edifice indicated a net gain of 88 members during the present pastorate in this resort area.

THE REV. AND MRS. EDWIN W. ROGERS announce the birth of a son, David Lenoir Rogers, on April 28th, at Toumey Hospital,

Sumter, S. C. Mr. Rogers is pastor of Aldersgate Methodist Church, the new Methodist Church in Sumter, and was formerly pastor of the Garner Circuit of the N. C. Conference. Mrs. Rogers is the former Margaret Louise Davis of Columbia, S. C. The Rogers have two other children, Margaret Lee, age 10, and Edwin William Jr., age 7.



For Mother's Day

*Write a letter to your mother—
Go to see her would be best,
Where you'll find the old time welcome.
And will be her honored guest.*

*Take a trip across the country,
See the green fields and the trees,
See the roses in her garden,
Hear the humming of the bees.*

*You'll not miss the time you're losing;
Nothing better you could do
Than to spend a day with mother,
Who has done so much for you.*

*If she knows that you are coming,
She'll be watching all the while,
And will be the first to greet you,
With that old familiar smile.*

*She remembers all about you,
Knows just what you like to eat;
And the odor from the kitchen
Tells you plainly there's a treat.*

*You're the babe, the lad or lassie,
Whom she loved so long ago,
And 'twill cheer her heart to see you;
So, just leave it all and go.*

By LAURA E. STACY



DR. ALBERT SHIRKEY, minister of Mount Vernon Place Church in Washington, D. C., will be the preacher for evangelistic services at Trinity Methodist Church, Kannapolis, May 20-25.

THE METHODIST YOUTH FELLOWSHIP of the Davis Street Methodist Church held a week end retreat at the new Greensboro YMCA camp, May 3-5, returning to Burlington in time for Sunday school and church service.

THE REV. DR. HAYWOOD L. HARRELL of Autryville, Fayetteville District, is writer of the programs for May 5, 12, and 19 in *Program Quarterly*, official publication designed for Methodist churches with only one youth group, ages 12-18.

GOVERNOR LUTHER HODGES AND BISHOP NOLAN HARMON of Charlotte, will speak at the High Point College graduating exercises on May 26, according to Dennis H. Cooke, president of High Point College. Bishop

Harmon, who is presiding bishop over the Western North Carolina Conference and the South Carolina Conference of the Methodist Church, will deliver the baccalaureate sermon in Memorial Auditorium at 11:00 and Governor Hodges will give the commencement address at 3:30 that afternoon.

WASHINGTON, D. C. has been named the place for the National Evangelistic Convention, July 3-6, 1958, when it is expected that 5,000 people will attend.

THE BOARD OF TRUSTEES OF LOUISBURG COLLEGE recently voted to proceed with plans to build a student union-cafeteria plant at a cost of around \$200,000 and to complete the Davis Building during the summer.

THE REV. WAYNE E. NORTH, former director of the department of District Evangelism, Methodist Board of Evangelism, has resigned to become pastor of Westlawn Methodist Church, Detroit, Mich. His successor has not yet been named.

THE CORNERSTONE OF THE NEW CENTRAL CHURCH, Denton, was laid on Easter morning when Bishop Ralph S. Cushman, District Superintendent M. Teague Hippy (Thomasville), Pastor D. L. Stubbs, and members of the church committees shared in placing the mortar for the stone.

NINETY METHODIST MINISTERS attended a seminar in Washington, April 23-25, sponsored by the Methodist Board of Education. Among the group were R. Delbert Byrum (WNC), now of Nashville, Tenn.; J. L. Brower of Greensboro; and R. S. Harrison of Oxford (NC).

PROTESTANT CHURCHES are being urged to co-operate in a nation-wide campaign against obscene literature, photographs and films, following recent startling revelation concerning the spread of this traffic. Former Congressman O. K. Armstrong of Missouri, a prominent Baptist layman, has been named chairman of the newly created Churchmen's Council for Decent Literature.

NORTH CAROLINA CHRISTIAN ADVOCATE

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North Carolina Conferences of
The Methodist Church
ESTABLISHED 1855

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EDITORIAL



A Way to Remember Mother

Dr. H. C. Sprinkle, in an editorial published in this magazine some years ago, said, "There is no tribute too high or honor too great to pay to the Christian mothers of our land. The foundation of our society, and our church and community life will not rise higher than the ideals of our mothers."

North Carolina Methodists are asked to make much of this day set apart for honoring our mothers. Offerings will be received in each Conference for the benefit of the homes for the aged in Charlotte and Durham. The *ADVOCATE* is happy to give space to these appeals and to exhort its readers to generous giving to these funds.

Congratulations to NC Board of Education

The dedication of Camp Don-Lee on May 18 will be an event long to be remembered in the North Carolina Conference. In this beautiful spot young people from all over the Conference will assemble during the summer for their activities. Deserving particular commendation are Dr. C. P. Morris, manager and secretary of the NC Conference Board of Education; Mr. and Mrs. Don Lee, donors of the camp site; and all those who have worked untiringly for this cause.

The full story on this dedication will be found on pages 8 and 9 of this issue.

Invincible Ignorance

Some years ago, we got into a conversation with a dear friend who happened to be a priest in the Roman Catholic Church. It was at the time when the case of a Father Feeney was in the papers, and we had just learned that the intolerant little priest had been severely reprimanded by his bishop for preaching that Protestants hadn't an earthly (or heavenly) chance of being saved.

"How come?" we asked our friend. "Don't you Catholics believe that everybody outside the fold of your church is lost?"

"Not at all," said he. "That's where Father Feeney is wrong. The Church teaches that only those will be lost who reject the light and go on their way in rebellion against what they know is right."

"Where does that leave us?" we wanted to know.

"Well," said our friend, "You will be saved by your invincible ignorance."

Now that was somewhat startling, but he explained that the term "invincible ignorance" meant ignorance that was not deliberate or willful, and that, according to the Church's doctrine, those who had not become convinced of the truth of Catholic dogma, yet who had faith in Christ and sought to walk in the light, would eventually be saved.

We suppose and hope that we are still classified as invincibly ignorant in the eyes of our Catholic friends, and that the intolerance of Father Feeney continues to be frowned upon in American Catholic circles. (It is not so in some other countries.) Perhaps we Protestants might well promote such a doctrine among ourselves, for, to our shame, we must confess that there are certain groups among us who find in their hearts no room for those who disagree with them and who would throw

out of the church and bar the doors of heaven upon anyone who, in the words of the Catholic priest, is "invincibly ignorant."

The next time we are tempted to cast doubts upon the Christianity of someone whose theology differs from ours we will, instead, kneel down and say a prayer for the poor man, who despite his heterodoxy may lay claim, at least, to ignorance.

A Layman's View of Preaching

Following a series of sermons in a preaching mission, a layman approached the visiting minister and said, "I'd like to thank you for those messages and to tell you that you're the first preacher I've heard in a revival meeting who didn't waste his ammunition."

"What do you mean?" asked the minister.

"Just this," said the layman. "Most preachers spend their time talking to the people who aren't there and lambasting the sins that very few folks commit. What we need is more 'close' preaching to the church members, more teaching about the Bible, and more instruction in how to live the Christian life."

The minister wasn't too much elated by the compliment, for he knew that he had been guilty of the kind of mistakes his listener mentioned—if not in that meeting, in many others. He was sobered by the reflection that many of his sermons in the past may have failed to hit the mark because they were aimed at a non-existent target.

We might as well face it. Congregations today are not made up of admitted "sinners", in the sense that they were many years ago, when the rear seat, or the standing room in the back, was occupied by those who were outside of the church and ready to be won to a decision. Today those people are not in church, and the average congregation is composed of those who "belong" and yet are conscious of their shortcomings and desirous of getting help.

High-falutin' Language

At a meeting of the Curriculum Committee of the General Board of Education recently one "grass-roots" representative advised the editors and writers to "steer clear of high-falutin' language."

In answer to the challenge, Dr. J. Emerson Ford, editor of Methodist Youth publications, assured the speaker that the need for simplicity is constantly in the minds of his staff, and no one who knows the editors of these publications would have any reason to doubt those words. After much experience as a writer of material for our magazines, we can testify to the fact that any fault which has appeared is not that of the editors but of the writers. But some of us can remember when things were different and when—before the days of Dr. Ford—our youth programs and materials were completely over the heads of our young people.

We suspect that some criticism of the high-brow language may have come from those who have not read our material recently. Readers have a way of remembering all the mistakes for years afterwards, and editors frequently receive irate letters concerning material which appeared long years ago.

But it is well to be on the look-out for trouble, and the critics are well within their rights to protest even the small amount of sesquipedalian wordage which sometimes occurs, despite the editor's best efforts. Correspondents and lesson writers have a way of insisting upon their right to be incomprehensible.

The Mother's Heart

By RICHARD BRAUNSTEIN

There are many special days we are asked to observe. Days dedicated to certain ideologies and propagandas. Many of them are worth while and if we had the time we would include them in our addendums and calendars. One very special item is Mother's Day. We could combine Mother's Day, Father's Day and Children's Day and create Home Day. So much needs to be said about the home, the part it plays in the community and national life, its importance as a definite contributor toward a Christian civilization.

Mother's Day will meet with the intelligent sanction and practical approval of those who are deeply concerned with the preservation of the best interests and highest values of our time.

The observance of this day dates back to 1908. Miss Anna Jarvis of Philadelphia set aside this day in memory of her own mother. Believing that others shared her feelings and sentiments she began a nation-wide movement and succeeded in interesting the Congress of the United States which set aside the second Sunday in May, which this year falls on May 9, and is known as the Festival of the Christian Home.

Words are interesting. They can mean so much. They are the best medium we have for the expression of our ideas and ideals. While all of us are hopelessly unexpressed, we have no better tools with which to shape our thoughts or better pigments with which to paint our



WHEN MOTHER BAKES A CAKE

*When Mother bakes a cake,
I stand on a chair to see,
And when she lets me help her,
I'm careful as can be.
I like to stir the batter,
While Mother tends her cooking,
It tastes so good I lick the spoon,
If she isn't looking.
Making cake is lots of fun,
Stirring and all the rest,
But scraping batter from the bowl,
Is the part that I like best.*

—VIOLA VICK BRASWELL

pictures. The greatest word is God. The deepest word is Soul. The longest word is Eternity. The swiftest word is Time. The nearest word is Now. The darkest word is Sin. The broadest word is Truth. The strongest word is Right. The tenderest word is Love. The sweetest word is Home. The dearest word is Mother.

Elizabeth Stuart Phelps said, "Everybody's mother is a remarkable woman." Most beautiful things come to us by dozens, hundreds, thousands. There are multitudes of stars. There is a plethora of roses. Sunrises and sunsets are legion. Rainbows come and go with the seasons. Uncles and aunts come in pairs and multiply themselves all over the world. Families contribute brothers and sisters. Lovers and friends spill themselves everywhere. But there is only one concept of beauty and tenderness called *Motherhood*. In a world of substitutions and imitations, duplications and fluxations, vacillations and waverings, even contradictions, here we have an eternal fixation. The Jewish Talmud sums our theme when it tells us that God could not be everywhere, so He created mothers.

We find among the lowest forms of life that maternal instinct and mother-love without which the world would be barren. Henry Drummond in *The Ascent of Man*, states that motherhood is the highest expression of nature. When we think of motherhood we naturally think of womanhood. So we have an incentive to continue our struggle for the sanctity of all women in general. It is a truism for all time that no nation rises above the ideal and status of its womanfolk. The place of women in the annals of the nations has not always been one of envy. There are still some statistics that should give us pause. They convince us that in many places the heights of Christian teaching have not yet been obtained. Our literature and theatre, vitally related to each other, in many instances present low standards in the guise of culture. We are presented with a situation that is vogue on the outside and vague on the inside. What Eddie Cantor said about

the stage may be applied to other realm of thinking and living, namely, "Play should be seen not obscene."

When the ship *Titanic* was launched it was believed that ocean travel had reached its zenith. But when that luxury liner struck an iceberg we learned that progress is at a discount unless it is motivated by morality and sobriety. When the captain and passengers indulge in orgies the ship is bound to hit something. In an age of the atomic bomb, the concern is not the atomic man. The question is not what he has invented but what he is going to do with his creation. Frankenstein repeats in many ways. Comparatively speaking, the *Mayflower* was not much of a vessel when laid against the *Titanic* or the *Lusitania* or *Queen Mary*. But that frail craft bore a cargo of God-fearing people and a Bible on which would rest the home and school. Television as a means of visual education can be a blessing. But television offering stories of crime and horror has already held itself open for censure and criticism. Well, does Douglas Mallock declare:

"The man is more important
Than the machine that man invents.
It still must do his will.
And that is true of governments.
Machines must only be the means
And not the masters of men."

The greatest letters ever written, measured not by standards of literature but of influence, were written by



MOTHER'S DAY

*The flowers we wear on Mother's Day
You see, are white and red;
The red is for the living ones
The white is for the dead.
I am glad that I can wear
A red, red rose like this;
That I can feel my mother's arms
And tender loving kiss
A boy like me just simply needs,
Can hardly do without,
A mother's love and sympathy
To bring his goodness out.
It seems so easy when she sees
Me doing something wrong
For her to make me understand
Where little boys belong.
If everyone could only have
A mother just like mine,
This earth would be a paradise
And everything divine.*

—By LAURA E. STACY
Taken from *Home Folks*

mothers. They are dictated by mother's love and concern. These are the genuine love letters of the human race. The mightiest prayers ever offered came from a mother's lips. "My mother's prayers haunt me like a ghost," said a sailor on the high seas. The swiftest thing in the universe is not an eagle's flight but a mother's petition. An arrow of light, tipped with fire, aflame with love, winged with faith.

The greatest sacrifices were made by mothers. "There stood by the cross of Jesus his mother." Wherever there is a cross there is a mother. Kipling confesses, "If I were hanged on the highest hill, mother of mine you would be there." In the Old Testament we read of a lad who was overcome by the heat. The father said to a servant, "Carry the lad to his mother." It was not that he did not care, but he knew that the mother could cope with the situation. So in the sick room, you find a mother, keeping vigil through the night. She has understanding and intuition. It is part of motherhood to be geared for crises. A student stood before the statue of the Venus of Milo and exclaimed, "She is beautiful but she has no arms." The world needs arms for holding and comforting.

Somebody said of a woman who had gone through much adversity, "She seems to have internal shock-absorbers." That is the way the mother-heart is equipped. History gives us Clara Barton and the Red Cross, Jane Adams and Hull House, Helen Gould and philanthropy and countless agencies and movements for the uplift of mankind and the assistance of peoples everywhere.

In the Westminster Abbey of the eleventh chapter of the Book of Hebrews, we find entombed many illustrious souls. We read of those "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens . . . of whom the world was not worthy."

Surely somewhere in this eulogy is included the mother-heart.

◇ ◇ ◇

Abuses of the freedom of speech ought to be repressed, but to whom dare we commit the power of doing it?—Benjamin Franklin.

ARMS

By O. D. PARK

*Happy arms—
Holding close
The sweetness of new life—
Than this, there is not known
Sweeter joy.
The dimpling new-born babe
Rests secure, feels no fear,
Cuddled to the breast by
Mother's arms.*

*Tiny arms
That gently
Twine round about the neck
And fondly feel the face;
Chubby arms—
So little, yet so strong
They pull the heartstrings tight,
Make music in the soul—
Baby's arms.*

*Loving arms
Held thee close
And would not let thee go
'Til thou hadst plighted troth.
Steady arms—
Sustaining through the years,
Guiding the faltering step,
Comfort in time of stress—
Such strong arms.*

*Outstretched arms,
Mutely plead
The cause of human need,
War's fearful aftermath—
Helpful arms
Give aid across the seas;
Christ-like, clothe the naked,
Feed the hungry—they are
Christian arms.*

*Empty arms—
Longing arms—
That ache to feel once more
Thy nearness, clasp thy form;
Know again
The thrill of love's embrace;
And, tiring, glory in
The joy of toil for thee—
Empty arms!*

*Tragic arms—
That knew not
What treasure they once held,
That valued not their wealth
'Til 'twas gone—
Outstretched, they beckon back
What once they cast aside—
These arms of mine, these
Tragic arms.*

*Shortened arms—
Futile arms—
That cannot reach to bring
The lost from out the past;
Crying arms,
Which, searching blindly, fail
The path of right to find,
Thus thy life condemn to
Uselessness.*

*Mighty arms—
Twining 'round,
And circling underneath,
Lift up, and lend their strength—
Bear thee up
Lest, stumbling, thou shouldst fall,
And falling, fail to rise:
In these thy safety lies—
God's strong arms!*

Taking Care of Mother

By EDWIN S. PRESTON*

"Can you suggest some licensed boarding home for my mother who is 82? She would be happier staying in one place with others of her own age-group than she is going from the home of one of us children to another."

This inquiry came to the county welfare department from a daughter, one of three grown children of this mother. Each of the three children had a family and lived in a small and modest home in different towns.

Every few months the aged mother would come to spend a month or two in the home of one of the children. The families loved her and were always glad to see her. It was difficult, however, and it was becoming increasingly so.

None of the children's homes had a spare bedroom. Every time the mother came, one or more of the children gave up their room to grandmother and slept on the couch in the living room. Grandmother did not always agree with the way the grandchildren were being disciplined and did not mind telling her daughter so. The grandchildren began to look with apprehension toward her next visit. Something just had to be done.

Fortunately, a good suggestion could be made to this daughter. For North Carolina has 327 licensed boarding homes for adults in 77 counties over the State. These are licensed by the State Board of Public Welfare and are privately operated. One of these was found which made a convenient and pleasant "home" for the grandmother. Her three children contributed a sufficient amount to provide the moderate cost. Some of the grandmother's own personal things, a rocker, sewing basket, etc., were placed in her room. The location was near enough for the three children and the grandchildren to visit frequently. The plan is working out happily for everyone involved.

No financial aid from the welfare department was involved—just helpful and needed service. The county department of public welfare had helped to meet another problem brought about by modern living necessities.

*Director of Publications and Information, State Board of Public Welfare

The Christian Family in Australia

By DAVID DUFTY*

America started as a haven for persecuted Christians. Australia began as a penitentiary for unwanted convicts. Your land began three hundred fifty years ago, ours only one hundred seventy. Your frontier yielded vast areas of rich land, ours revealed a continent almost two-thirds desert. You provide for one hundred sixty-nine million people, we have only nine million in an almost equal area. Yet we have many important things in common—a common ancestry, a common language, a common belief in democracy and a common Christian faith.

Naturally, religion did not find a very favorable climate in the convict settlement of Sydney in 1788. There was a Church of England chaplain, but it was five years before the first church was built and the chaplain had to pay for it himself, only to see it burned to the ground, probably by convicts who objected to the compulsory church parades. A Presbyterian chapel was built in 1812 and in 1814 a group of six Methodists sent a pleading letter to London saying "send us a preacher . . . Leave us not forsaken in this benighted land." The following year the Rev. Samuel Leigh arrived, but it was another four years before a chapel was built. Gradually, the work was expanded and converts were won, some of whom were former convicts. Settlements began to extend across the ranges into the warm, dry inland, and where towns appeared churches were soon built, although there were some homes so remote that they seldom saw a preacher.

From the first, the Australian churches were missionary minded. Church of England missionaries went to New Zealand to convert the warlike Maoris, and Methodists began to look to the islands of Tonga and Fiji and to have a concern for the Australian Aborigines who were being shamefully treated by the white people. Progress was slow with the Aborigines but the Pacific story was different. After three years without a single convert, the first missionary to Tonga suddenly found the Spirit of God work-

ing in an amazing way and within a few short years the islands were completely transformed. Similar events occurred in Fiji and soon these islands were sending native preachers to New Guinea, the



PARRAMATTA—"PLACE OF EELS": Parramatta, 16 miles west of Sydney, was founded in 1788, in the same year but 10 months after Sydney, and it is therefore the second oldest settled part of Australia. It is the centre of an important industrial and agricultural area. The district has about 500 factories in the light and heavy industry class, while the city's 1,200 shops attract a buying public of about 250,000 from surrounding districts.

St. John's Church, Parramatta. The records show a burial in 1789 (the year after first settlement), and a marriage and a baptism in 1790. The towers were built in 1815, making this the oldest piece of Anglican building in Australia, but the balance of the church was re-erected about 1852. The Rev. Samuel Marsden, who helped to introduce Merino sheep to Australia, was one of the first preachers. Caption by C. Slocombe. —Australian Official Photograph by W. Brindle

great island to the north of Australia, which we have the responsibility of bringing to nationhood.

Modern Australia is an industrial nation with most of the population crowding into the capital cities, especially Sydney and Melbourne. Some live in attractive cottages surrounded by gardens, others live in rather dingy residencies in the inner suburbs, where life is hard and the church has a tremendous battle to exist. Indeed most Australians, although nominally Christian, are poor church-goers. The Church of England claims 39% of the population, Roman Catholic 20% (and they attend church more regularly than the Protestants), Methodists 11%, Presby-

terians 9%, Baptists 1½%. But when the census comes along at least 5% say they have no religion or simply do not answer the question on religion. Sunday school attendance is poor, adults being present only as teachers, and many pupils leave by 13 or 14. Boys and men are often few in numbers for there is still that erroneous feeling abroad in this young country that religion is not very manly but designed rather for "women and kids."

This apathy and lack of interest are naturally a challenge to the churches, and Methodism has been crusading strongly in recent years. There has been no sign of widespread revival as yet, but steady gains have been made by The Methodist Church, which is the fastest growing of all the churches in recent years. Like the other churches, it has made a great contribution to the life of the nation. Throughout Australia there are many fine Methodist schools, theological colleges and residential colleges within the state universities. Methodist missions cater for the homeless, the fallen, the sick, the aged and the dying. In the interior the Methodist Island Mission serves lonely settlers scattered throughout an area of a million and a half square miles bringing medical aid, friendship and the gospel of Christ. The mission trucks are a mobile library, dental and first aid clinic, a Sunday school and a chapel on wheels. Close to Broken Hill, where I lived for some years, a truckload of shearers returning from a wild party overturned in the early hours of the morning. Two young women trained as nurses and deaconesses raced their truck through the darkness across rough and sandy tracks to render aid thinking nothing of their own comfort and safety. Such is an everyday occurrence in the life of the "outback." In some areas there is another scheme, thanks to a Presbyterian minister, Rev. John Flynn. He conceived the idea of the Flying Doctor Service whereby medical aid may be called by radio and help arrive within an hour or so instead of in days or weeks.

Still further west, Lutherans, Presbyterians, Methodists and others are doing their best to aid the handful of full-blooded aborigines left in the continent. Indeed, probably only the church has the answer for these stone-age people.

*Australian exchange teacher at Bessemer High School, Greensboro, N. C.



TRANSPORT IN THE NORTHERN TERRITORY: Greatest problem in developing Australia's Northern Territory, which covers 523,000 square miles between the latitudes of 12 degrees south and 26 degrees south, has always been to overcome enormous distances. Until World War II roads other than rough tracks were non-existent, but urgent defence needs brought about the building of two long bitumen highways; the Stuart Highway, extending for almost 1,000 miles north and south between Darwin and Alice Springs, and the Barkley Highway, which runs for 400 miles east and west between Mount Isa, just over the Queensland State border, and the Stuart Highway intersection near Tennant Creek. A railway, operated by the Federal Government, transports cattle freight and passengers 800 miles from Alice Springs south to Port Augusta, to link with the South Australian Railways route to Adelaide, while a second line, 300 miles long, runs from Darwin down to Birdum. Frequent air services, operated by Trans Australia Airlines from Adelaide to Alice Springs, Tennant Creek, Daly Waters, Katherine and Darwin, provide links with southern states, whilst an internal network run by Connellan Airways carries mail, freight and passengers between towns, cattle and sheep stations, mines and missions. Since the war vital secondary roads to pastoral holdings and mining fields have been vastly improved, but their earth and gravel surfaces are often impassable in the monsoonal Wet Season, which causes widespread floods each year.

The road from Alice Springs to Haast Bluff Aboriginal Reserve in the Northern Territory, passes over Mitchell grass plains, used for grazing beef cattle, with the bold mountains of the Macdonnell Range always in the background.

—Australian Official Photograph by Neil Murray

who so easily drift into the worst of white man's ways when they contact so-called civilization. One state government had completely failed in the task of solving these problems, so they handed over a property worth a quarter of a million dollars to The Methodist Church, and, already, fine progress is being made in helping the natives in this area to find a new purpose in life.

Australian churches have continued their interest in overseas missions. New worlds have been discovered in the New Guinea Highlands and Australian Methodist teachers, ministers and agriculturalists have been amongst the very first people to enter these unknown valleys where over 100,000 are making their first contact with the outside world. Ten leading Australian missionaries were lost during World War II when a Japanese prison ship was sunk by allied torpedoes, but many young people have responded to the call. Some have gone to India and we are making slow progress towards establishing work in our neighbor country of Indonesia, which has a population of seventy million.

In thousands of little local churches people worship in Australia each Sunday with a very similar form of service to yours, and, above all, with a common love for a common Lord. My family and

I felt strangers no more in America the moment we entered our first American church. Instead we experienced the strong kinship that links men and women of all lands and races together in the world wide family of Christ.

Hickory Grove Sends "Pennies Per Year" to Methodist Home

The Methodist Home "family" received a contribution today that was like a shot in the arm or a spring tonic. This voluntary contribution came from the Intermediate Group (ages 12 to 15) of the Methodist Youth Fellowship of Hickory Grove Methodist Church, Pelham-Hickory Grove Charge, in the Greensboro District.

This contribution represents a penny for each year of each member's age. It really did our hearts good to know that this group of young people not only thought of our "family", but used their own methods to do something about it.

As we are now approaching Mother's Day, which is the one day in the year set aside by our Annual Conference for the Methodist Home to make an appeal to all churches in our Conference for a free-will offering, it gave us quite a thrill to realize that this group of young Methodists are among the first contributors for this season.

Our Home is under the auspices of our Conference, and it is through the continued efforts and contributions of our churches and various groups that we are able to render the service to our "family" which gives them the comfort and feeling of security so important to those in their later years.

C. W. KIRBY, Superintendent
The Methodist Home

WESTERN N. C. COMMISSION ON HIGHER EDUCATION

The entire membership of this commission is called to meet in First Church, Charlotte, on Thursday, May 16, at 10:30 a.m. Lunch will be served, and the meeting will end about 3:30 p.m. A report by a survey committee will be made and recommendations to the Annual Conference will be considered.

WILSON O. WELDON, Chairman

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THE J. G. PHILLIPS MEMORIAL SWIMMING POOL

With Bishop Paul N. Garber performing the rites and with several thousands of Carolinians from both conferences attending, the formal dedication of the N. C. Conference youth camping center on lower Neuse River, Camp Don-Lee, will take place in day-long ceremonies on Saturday, May 18, it is announced by Dr. C. P. Morris, manager and secretary of the Board of Education.

Dr. Morris—who has nourished the project for the past several years—said that Don-Lee is literally “a long-cherished dream come true.” The labors, best thoughts, and prayers of many devoted men and women over several years have gone into the Camp.

Certain to be a gala event most extraordinary, much thought and care has gone into the building of the program for that day. Dr. Morris said that the event has been set for a Saturday in order that school children, for whom the Camp is operated, can attend and take part in the memorable and historic exercises. Scores of dignitaries will take part and every section of the N. C. Conference area is to be represented.

Every event of the day will lead to or from the formal and solemn “Service of Dedication” which starts at 11:30 a.m.

The day’s formal program is scheduled to get under way at 10:00 a.m. with tours of inspection of the buildings and interesting sights on the grounds and thrilling boat rides on the majestic four-mile-wide Neuse River. Nearby Camp Sea Gull, through its director, Brother Wyatt Tay-

lor, has made available its cruiser, “Joy Boy,” for the cruises.

From 11:00 to 11:30 a.m. there will be a formal concert by the 80-piece Greenville High School Band under the baton of Director J. E. Rodgers. The band will also render special music during other times as will also a choral group of eight young women from the Greensboro College for Women, Dr. Morris announced. Following the close of the Service at 1:00 p.m. will come a barbecue luncheon, and the day’s events will come to a formal close around 4:00 p.m. following a two-hour period of camp tours and river cruises.

Service of Dedication

Dr. Virgil E. Queen, president of the N. C. Conference Board of Education and pastor of the Duke Memorial Church in Durham, will be the presiding minister during the solemn “Service of Dedication” which is to be both moving and impressive. A cordial welcome to all present will be made by Dr. A. J. Hobbs, superintendent of the New Bern District of the N. C. Conference, to be followed by greetings from the Camp Director, the Rev. J. Robert Regan, Jr.

Dr. Morris will make numerous introductions and will read a statement depicting succinctly and graphically the thrilling history of Don-Lee. He will also formally recognize the many gifts and memorials that have helped make Don-Lee a living reality today.

Plans for additional N. C. Conference youth camps will be announced by Mr. Bill Price of Burlington, a prominent N. C. Methodist layman and member of Front Street Church in his city. As chairman of the camp committee of the N. C.

Dedication of Cam

By I

Conference Board of Education, Mr. Price is aiding greatly in laying the groundwork for more youth camps. Dr. Morris and his board are aiming their sights at eventually three, and possibly four, conference youth camps.

Bishop Garber will have three important parts in the Dedication Service—making a formal address, leading the formal Act of Dedication, and presenting Citations of Appreciation.

Citations of Appreciation will go to Mr. and Mrs. Don E. Lee of Arapahoe, the donors of the camp site. Cited also will be the late Rev. J. G. Phillips, former secretary of the Board of Education under whose direction the Camp had its beginning. Mrs. Phillips will be present to receive this Citation. A third Citation will go to the late Dr. T. McM. Grant who helped in the Camp’s beginning as a former president of the board of trustees of the Camp. Mrs. Grant will be on hand to receive this Citation.

Don-Lee will be formally presented to the Conference by Brother L. R. Foreman of Elizabeth City, president of the Camp’s board of trustees. A member of First Church in his city and a prominent Tar Heel layman, Brother Foreman has contributed generously of both his time and money to the camp.

Bishop Garber will then formally accept the camp on behalf of the people of the

FIRST CONFERENCE CAMP COMMITTEE head, Mr. T. J. Collier, Dr. J. E. Garlington, Rev.

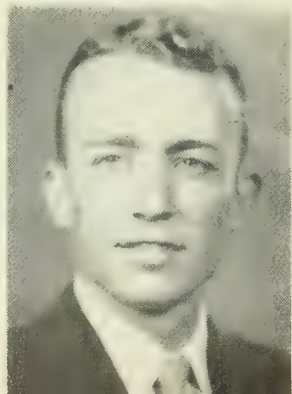


FON C. VEREEN
Camp Director

REV. J. ROBERT REGAN, JR.
Present Camp Director

REV. J. G. PHILLIPS
Under whom the Camp
had its start

DR. T. McM. GRANT
Who helped start the Camp





THE T. McM. GRANT MEMORIAL DINING HALL

-Lee Set for May 18

LISON

N. C. Conference who will join with him in the Act of Dedication.

In conclusion the people and the Bishop will say in unison: "We dedicate ourselves anew to that service of our fellowmen wherein can best be performed our true service to God, in obedience to the Spirit of the Master when He said: 'Thou shall love the Lord thy God with all thy heart, and thy neighbor as thyself.'"

Then the vision will have been fulfilled, the dream come true, and Camp Don-Lee will live for a service of love to thousands and thousands of Tar Heel Methodist youth and all Methodists in all the years to come.

Location and Description

Located in Pamlico County on the northern shore of spacious and majestic four-mile-wide lower Neuse River about 25 miles east of New Bern and about 15 miles from the mouth of the River where it empties into Pamlico Sound, water and plenty of it is the chief asset and attraction which the N. C. Conference youth center, Camp Don-Lee, offers to Tar Heel Methodist youth.

The northern shore of lower Neuse River is so attractive to those who wish to operate summer youth camps that there are two others in operation adjacent to Don-Lee—Camp Sea Gull and Camp Caroline—and still others are in prospect.

Sea Gull is run by the Raleigh YMCA and Camp Caroline by the North Carolina Disciples of Christ. Not far away is Minessott Beach—one of the loveliest on Neuse River.

The Camp has a lovely river frontage with a long, sloping shoreline. On the east and west boundaries of the Camp are two small creeks with inland shores. Most of the prevailing cool winds during the summer hit the Camp.

The 50-acre campsite contains over 20 buildings which, with equipment, is estimated to be worth nearly \$200,000. It has taken nearly ten years to build the camp, and even now a permanent pier is nearing completion.

Made of the most substantial and storm-resistant material, the new pier is to be 500' long and 8' wide, with a 25' x 25' "T" at the river's end. It will be ideal for boating, fishing, crabbing, and nature study classes. It is being built by Brother Thomas Ure, a layman at Ann Street Church in Beaufort. The pier is to cost \$5,000, and two members of the board of trustees have contributed \$500 each toward this amount.

There are two pump houses, two deep water wells and a large fresh water swimming pool. The buildings are of permanent construction and several have been winterized.

Most recently completed are a staff lodge and a fellowship lodge. The \$10,000 staff lodge provides living quarters for members of the staff who are not cabin counselors. The \$15,000 fellowship lodge provides facilities and space for recreation, worship, general assembly, offices, and camp store.

The swimming pool has been named in memory of the late Rev. J. G. Phillips. The dining hall bears the name of the late Dr. T. McM. Grant.

The boys' cabins and the girls' cabins form complete units in themselves. There

are four cabins in each group with a bath house for each group. Each cabin includes space for worship and study and a room for the counselor.

The buildings also include a crafts' hut, an infirmary, caretaker's lodge, and a combination garage-workshop-storage building. There are three pavilions and several canoes and other boats; and soon there will be the new pier. There is a very beautiful outdoor worship amphitheater near the water's edge.

Board of Trustees

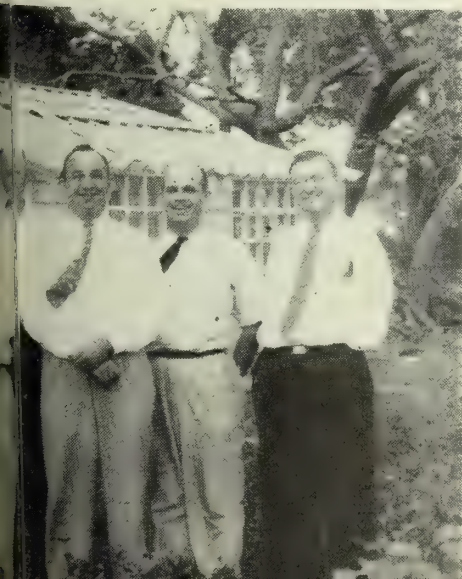
The Camp is operated by the N. C. Conference Board of Education under direct supervision of a Camp board of trustees composed of nine members, functioning under a charter granted by the State.

The original board of trustees is the same except for the two vacancies caused by the deaths of Dr. Grant and the Rev. Mr. Phillips. The Rev. Mr. Phillips was succeeded by Dr. C. P. Morris, who as secretary of the board of education, is secretary to the board and business manager of the Camp.

Dr. Grant was succeeded in the presidency of the board by Brother L. R. Foreman of Elizabeth City. The Rev. T. J. Whitehead, pastor of the Graham church, has taken Dr. Grant's place on the board. Brother F. L. Blound of Bethel succeeded Brother Foreman as vice-president.

Brother T. J. Collier of Bayboro, who served four terms as Pamlico's representative in the General Assembly, is treasurer. For the past several years he has done yeoman service as virtual superintendent of construction. Other members of the board include Judge J. Paul Frizzelle, Snow Hill; Dr. J. E. Garlington, superintendent of the Wilmington District; J. H. Rose, superintendent of the Greenville City Schools; and the Rev. Forrest D. Hedden of the General Board of Missions.

T. McM. Grant, Dr. A. J. Hobbs, Rev. T. J. Whitehead, James G. Phillips, and Rev. C. Freeman Heath.

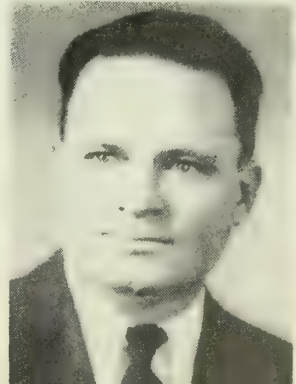
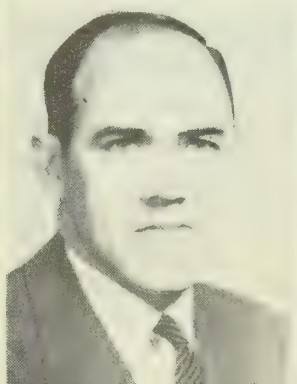


DR. C. P. MORRIS
Present Don-Lee Business
Manager

DR. A. J. HOBBS
Host District Supt.
will welcome guests

DON E. LEE
Donor of Camp Site

DR. VERGIL QU
President N. C. Conf
Board of Educati



New Greensboro Church Hires Director of Education

Kenneth G. Fansler, formerly minister of music and director of Christian Education at Central Church, Concord, has joined the staff of the new Christ Church, Greensboro, where he will be in charge of the choir and the educational program. Mr. Fansler is a native of Winston-Salem and has been active in church work for several years. A member of the WNC Youth Council, he has directed the singing at the Conference Youth Rally for three years.

Christ Church, not yet one year old, now has a church membership of 320 and a Sunday School enrollment of 464. An architect has been employed and the pastor, the Rev. Mel Harben, reports that the church building is expected to be started within the year. The congregation now is meeting in the Sternberger school.

Doctors and Nurses Needed for Alaska

The Board of Missions is looking for enough doctors, nurses and medical technicians to operate three small hospitals in Alaska—hospitals that cannot be operated unless such key personnel are found. And without the hospitals, large areas and thousands of persons are currently without adequate medical care. Three doctors, 12



GROUND BREAKING CEREMONIES for the new Education building at Trinity Methodist church in Fairmont, N. C. were held Sunday, March 31, immediately following the morning worship service in which Dr. J. E. Garlington was guest speaker.

The new building will contain about 11,000 feet of floor space. There will be 14 classrooms, a parlor, a chapel, a pastor's study, secretary's office, a kitchen and a social hall 30 by 50 feet. The approximate cost of the project including heating and airconditioning is \$108,000.00. Each classroom will have cabinet and wardrobe space. The small children and adults will be located on the first floor, and the older children on the second floor. Restroom facilities will be provided on both floors.

Remodeling of the present sanctuary will follow the completion of the new structure.

Members of the building committee are G. H. Floyd, chairman, W. Carlton Floyd, W. B. Lennon, Mrs. Wilton McDaniel, H. J. Rawls.

Those taking part in the groundbreaking ceremony were from left to right: Dr. J. E. Garlington, district superintendent; the Rev. J. D. A. Autry, pastor; A. L. McDaniel, chairman board of trustees; Carlton Floyd, H. J. Rawls, members of the building committee; Wade Ashley, church school superintendent; Mrs. A. L. McDaniel, member of the building committee; Mrs. A. R. Floyd, chairman Commission on Finance; Mrs. Oscar Floyd, president of the Young Adult Fellowship; Kenneth Cruikfield, president of the MYF; and Mrs. V. F. Teal, president of the Woman's Society of Christian Service.

nurses and four technicians are minimum needs.

If any qualified doctor, nurse or medical technician is interested in helping to fill either need, he (or she) may write to: Office of Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y.

Bishop Kennedy on Separation Of Church and State

Religious liberty in the U. S. is threatened by a "growing lust for unity at too low a level," Bishop Gerald Kennedy declared in a recent speech before the national conference of Protestants and Other Americans United for Separation of Church and State.

Decrying the popular contemporary idea that all separation is bad, he said that Protestantism's division into many sects demonstrated its strength rather than its weakness.

"The price of one church in a society is a bigger one than most of us want to pay. Democracy flourishes where there is a variety of religious institutions, and conformity is not the ultimate goal," he told delegates.

"The only true basis of unity is in God." Any pressure to conform to something lower is self-defeating. His ultimate purpose is to "create free persons and great personalities."—From Los Angeles Area "News of Your Church in Action."

WORLD SERVICE LEADER URGES WIDE SUPPORT

"Unless the nine million Methodists give \$4,265,000 for World Service during April and May, almost every general church agency will have to restrict its planned service to the field," the Rev. Dr. Thomas B. Lugg of Chicago warned in a statement issued April 3. His report as treasurer of the Council on World Service and Finance for the 10-month period from June, 1956, through March, 1957, showed World Service receipts of \$7,939,573.61. This represents a gain of 11.37 percent over a similar period last year, but is far short of the increased amount needed annually this quadrennium. "With every Methodist participating," Dr. Lugg hopefully added, "the annual World Service goal of \$12,200,000 can be achieved."



The Mount Pleasant Methodist Church near Bailey, N. C., was dedicated Easter Sunday morning with the Rev. O. L. Hathaway, Fayetteville District superintendent and former member, delivering the sermon and conducting the act of dedication. Following the services dinner was served on the church grounds.

The Mount Pleasant Church was founded in 1817 and the first church erected on a "parcel of land" given by Lazarus Strickland. The first church served the community for 85 years, and was torn down in 1902 to make way for a new structure. In 1930 a brick annex, with Sunday school rooms was added to the 1902 structure. In 1953 the 1902 structure was razed to prepare way for the new sanctuary, which was dedicated April 21, 1957. This new structure was begun during the pastorate of the Rev. T. H. House, and completed during the pastorate of the present minister, the Rev. L. E. Lugar.

Winston-Salem District Meeting Discusses Church Growth and New Buildings

By DALLAS MALLISON

Church growth and building improvement were the keynotes of the annual Winston-Salem district conference, with special emphasis being placed upon the outstanding program just getting under way in the urban area of Winston-Salem.

With about 500 delegates attending, the annual meeting was held on Tuesday, April 9, at the Center Methodist Church at Center, near Yadkinville, on the Yadkinville-Center Charge. A welcome was extended by the Rev. Norman Pusey, pastor of the host church which served a delightful noon-day meal.

Presiding was the new district superintendent, Dr. Lee F. Tuttle. The district contains some 140 churches on 61 pastoral charges, with over 25,000 members, in Forsyth, Surry, Stokes, and Yadkin counties (including one church in Wilkes and four in Virginia).

Launched this year is a three-year \$75,000 church growth and expansion program covering the general urban area in and around Winston-Salem. All 12 churches in the town are contributing to what is called the "Capital Assets Fund," the purpose of which is to aid in any type of new church building and physical improvement. This program includes brand-new churches as well as the established ones.

Besides the new Children's Home Church, two other new churches in this area are the Wesley Memorial and Konnoak Hills churches.

Referring to the district-wide evangelism program, Dr. Tuttle said that a recent five-year study in his district shows that the area is falling behind in this field. The study showed that 20 churches on the 61 charges in the district have had a net loss in membership during that time.

To aid in improving this situation, Dr. Tuttle gave a strong boost to the Ten Dollar Club plan in his area. If the present nearly 1,000 members in the district could be greatly increased, he felt that the downward trend might be checked or reversed.

Dr. Horace McSwain, Conference secretary of Missions and Church Extension, gave the results of studies that have been made over the general WNC Conference area. He said that these indicate that new churches must be placed within half a mile of prospective members who say they do not want to go further than that to church. He also said that the whole Western-Piedmont Carolina area is one of rapid population growth. The Conference has not yet geared itself to this fact, he said.

Pointing out that out of the 1,127 churches in the WNC Conference, over 800 are on circuits and are small churches, the Rev. Wilson Nesbitt, Conference secretary of Town and Country Work, indicated that the small church is here to stay. He gave encouragement to these churches and told them they could have just as good and effective a program as do the larger churches.

A report of progress by the W.S.C.S. in the district was made by Mrs. Fred Hobson,

of Yadkinville, who is president of the district society. She said they lead the whole Conference in mission giving. There are lo-



DR. LEE F. TUTTLE
Winston-Salem District Superintendent



A DREAM HAS COME TRUE as members of 98-year-old Ebenezer Church, near Elkin, prepare for the dedication of the church building on May 12, by Dr. Lee Tuttle, superintendent of the Winston-Salem District. This congregation had its beginning in April 1859 when William Fentress deeded 4½ acres of land to the trustees for a church building. This tract was increased to 5½ acres in 1937 by the gift from the heirs of Henry P. Jackson. Meeting first in a brush arbor, Ebenezer Methodists later built a one-room log house, but found it necessary to meet in the home of Mr. Fentress during the cold winter months. Many of the first ministers served without salary.

The little frame church shown in the upper left of the picture was built in 1904 and served the congregation until the new one was built, as a result of a campaign for funds started in 1948 by Mrs. Henry Steele and carried on under the leadership of the Rev. O. D. Smith, the Rev. J. W. Crawley, the Rev. M. S. Needham and the present pastor, the Rev. Ernest Stephens.

With a membership of only 83, it was necessary to depend upon some outside assistance. Duke Endowment gave \$2,500, the Board of Missions, \$600, and the Surry Board of Missions, \$250. But money was saved by the donation of labor, and the small group of young people raised \$1,167.

cal societies in 100 churches and guilds in 21 churches.

The main inspirational message was brought by Mr. Walter F. Anderson of Raleigh, an outstanding Methodist laymen in this state and president of the N. C. Conference Board of Evangelism. Using as his theme, "This Is the Hour," he said this is the crucial period in our nation, and that if we are to survive a more adequate program of Christian education must be set in motion.

So far 33 churches have reported over 2,500 signers on Commitment Day, it was reported by the Rev. A. L. Chamblee, Jr., pastor of the Pine Grove Church, who is chairman of the Temperance Advance Committee.

HYMNS OF CHARLES WESLEY FEATURED IN NEW BOOKLET

Bishop Roy H. Short, Nashville, has written a 32-page booklet, entitled *My Great Redeemer's Praise*, in which the basic messages of some of Charles Wesley's hymns are presented. Published by Tidings, a department of the Methodist Board of Evangelism, the booklet will be used across the nation in connection with this year's celebration of the 250th anniversary of Charles Wesley's birth. Charles Wesley wrote about 6,500 hymns, was born December 18, 1707, and was the brother of John Wesley, founder of Methodism.

Registration blanks
available from
your pastor



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Projects of North
Carolina Conference
Methodist Youth
Fellowship and
Board of Education

YOUTH ASSEMBLIES --- 1957

LOUISBURG COLLEGE

Louisburg, North Carolina

Assemblies for 1957 are:

LOUISBURG ASSEMBLIES 1957, are planned for all high school age youth (those entering grades 10, 11, 12 this fall) of the North Carolina Conference Methodist Churches. Every local church is invited to send as many delegates as possible, but at least one. The primary purposes of these youth programs are training in the daily Christian life, deepening the spiritual life, leadership training, churchmanship, training in MYF work, the fellowship of group living rich in Christian Witness.

The First Assembly
June 3-8

The Second Assembly
June 10-15

The Third Assembly
June 17-22 (Workshop)

THE COSTS

The total cost for each five-day assembly will be \$19.00. A \$3 pre-registration fee is to be mailed with the registration form to Methodist Youth Assemblies, Box 6667, College Station, Durham, N. C. The remaining \$16 will be paid when registration is completed upon arrival at Louisburg. Costs include: Room and meals, travel and health insurance, and program expenses.

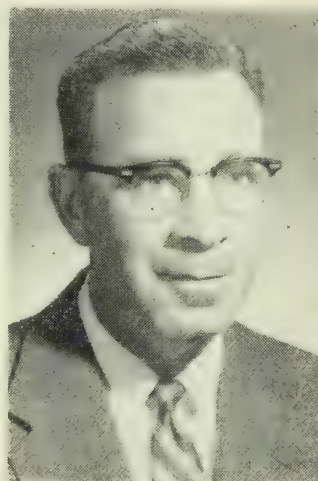
INSPIRATIONAL SPEAKERS

June 3-8



REV. W. M. HOWARD, JR.
Jarvis Memorial Methodist Church
Greenville, N. C.

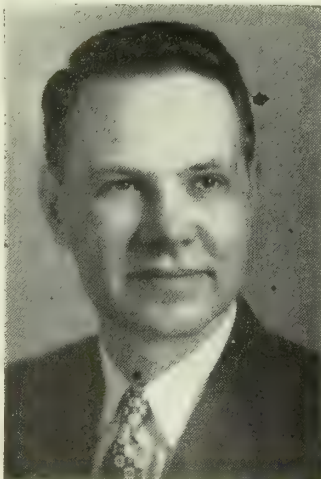
June 10-15



REV. HENRY RUARK
First Methodist Church
Laurinburg, N. C.

BIBLE FORUM LEADERS

June 3-8



DR. HAROLD HUTSON
President, Greensboro College
Greensboro, N. C.

June 10-15



DR. CLYDE MANSCHRECK
Professor, Department of Religion
Duke University, Durham, N. C.

Assembly Workshop, Third Week, June 17-22:

An Assembly Workshop is a group or several groups patterned after an MYF in a local church, demonstrating an MYF in action. The purpose of the workshop is to train MYF officers and members in skills of leadership and in the program of the MYF. It will be set up to duplicate several local church MYF's with members, officers, adult counselors and advisers (including the pastor). The entire group will be divided into MYF's. In each MYF, officers would be elected and the group organized for work in the five program areas. Each MYF will operate as a unit in planning and carrying out a program. Each MYF may have a name such as Wesley, Asbury, Edwards, Oxford, Aldersgate, Ebenezer, Cartwright. This is the week for officers and program area chairmen to attend if possible. This assembly is limited to 150 delegates.

Theme: "Christianity: What Difference Does It Make?"

"Praying in an Evil World"

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Genesis 18:20-33; 19:29

Be not afraid to pray;
To pray is right . . .
Pray in the darkness
If there be no light.

—HARTLEY COLERIDGE

There wasn't much light in the culture in which Abraham found himself. But he prayed anyway. He might have said "The people of Sodom and Gomorrah deserve destruction, let them be destroyed." One is reminded of many other great men and women of the Bible who prayed under similar circumstances. One thinks of Jeremiah's prayers for people who had refused to listen to his warnings; of Ezekiel who "sat where they sat" and prayed that his people would not yield up their faith, even when surrounded by pagan influences; of Moses who would allow his own name to be blotted out of the Book if God would not forgive his people. Great praying is praying for others. We cannot be selfish when we really pray, for we live in communities and we have to refer our own prayers to the plan of God for others' greater good.

Abraham's prayer is a noble example of humility ("I am but dust and ashes") combined with an exalted conception of the nature of God, whom he believed to be just. Here the old patriarch is invoking God's own character in behalf of his plea for mercy toward the remnant of the faithful people who lived in Sodom—"Shall not the Judge of all the earth do right?" (Gen. 18:25). It is only when we see this incident against the background of the religious conditions of 2000 B.C. that we can realize what it meant to have faith in such a God. We have only to read the stories of Babylonian gods, for example, to see how far short they came in the moral qualities that Abraham found in his God.

How often do the best people among us misunderstand the purpose and the value of prayer! There is a story related by Madame Chiang Kai Shek concerning this question of prayer. She said that when the Japanese were pillaging and burning China she said to her mother: "Mother, you are a woman who is powerful in prayer; why don't you ask God to completely destroy the whole Japanese nation?" Her mother looked at her and replied: "I am surprised that you could suggest that I ask God to do something which would be unworthy even of a human being, like myself."

Abraham prayed for a tiny minority of righteous people in a wicked city. Right here we need to remind ourselves of the importance of a small minority who are committed to the best. The Bible has a lot to say about the power of the righteous remnant. They were always the rallying point for the forces of good when the battle appeared to be lost. Jesus paid his followers a tremendous compliment when he called them "the salt of the earth". As Abraham prayed for the few faithful souls in Sodom, we need to remember that all those who stand for justice and fairness in our com-

mon life need the support of our constant prayers.

No thoughtful person can deny that a host of questions are raised by the practice of intercessory prayer. But as Bond Fleming has reminded us "when an emergency arises we stop questioning and start praying." We need to be sure that in such prayers we are not guilty of the presump-

tion of telling God what He ought to do in such and such a case. Prayer isn't asking God for anything except that His will may be done; and that we may have the joy and privilege of being used by Him in bringing that righteous will into action. "To be religious," says Paul Tillich, "is to be unconditionally concerned." If we are concerned we will pray. We can't help praying then!

◇ ◇ ◇

"In understanding The Methodist Church always we come back to its essential nature, which is to advance."—Bishop Gerald Kennedy.

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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

Our Best to Her

The month of May had come in with brilliant sunshine, and after a gentle rain the night before, the flowers, with freshly washed faces, looked up with a special radiance. And you could almost hear the roses say, "This is our month of months, for we'll be going soon to gladden the hearts of mothers—in fine homes and humble cottages, in hospitals and homes for the aged, and wherever there are mothers who are loved by sons and daughters. So soon now it will be Mother's Day."

That afternoon after school a group of boys and girls—Bill, Kathy, Mabel and Dick—joined Joe and Ellen in the lovely garden back of their home. This was a favorite spot where the youngsters loved to go, for it was quiet and beautiful, and Ellen's and Joe's mother always had lemonade or cokes for them, as they sat around on rustic yard furniture or on old tree stumps, and chatted happily about this and that, or made plans for school or for their Sunday School activities.

But today they had something very special to talk about, and were unusually happy as they met in the garden. They chatted casually for a few minutes, while they drank lemonade and ate cookies. Then, when they were sure Mother was out of hearing distance, they pulled their chairs closer together and in low tones began to discuss their plans for Mother's Day.

Each of the children had a wonderful mother, and they had been planning a gift that they felt would mean most to her. Bill was fairly bursting with excitement as he told the others that in his wood-working class he was making a cabinet that his mother had been wanting for a long time. "It will soon be ready for the varnish," he said proudly, "and with its brass knob and hinges it's really going to be a beauty. I know Mother will be proud of it."

Now Kathy had been sewing ever since she was quite young, and each year she became more enthusiastic about it, and showed marked improvement. She had gotten beyond the doll dress stage, and was now doing a good job on some of her own simpler garments. Her face lighted up as she told of the gift she was making for her mother. "It's an apron made out of several bright flowered handkerchiefs, and it's so pretty that I can hardly wait for Mother to see it. She will look so dainty and sweet with it on. Sometimes she almost catches me working on it, but it's a dead secret, and I manage to hide it so it will be a complete surprise."

"And now, Dick, what's your plan?" queried Bill.

"Well, I don't know as I can make anything like some of you can, but I have an

idea anyway. Remember the rose bed back of our little house that I've been working on all spring? Way back weeks ago I started working hard to make the red roses grow 'specially big and beautiful—for my idea. You see, we've never had much money, and my mother has had to do without a lot of things. I've heard her say that she has never had a Mother's Day corsage, so I'm going



A FELLOW'S MOTHER

*"A fellow's mother," said Fred the wise,
With his rosy cheeks and merry eyes,
'Knows what to do if a fellow gets hurt
By a thump or a bruise or a fall in the dirt.*

*A fellow's mother has rags and strings,
Bags and buttons and lots of things.
No matter how busy she is, she'll stop
To see how well you can spin your top.*

*She doesn't care—not much, I mean—
If a fellow's face is not quite clean;
And if your trousers are torn at the knee,
She can put in a patch you'd never see.*

*A fellow's mother is never mad,
And only sorry if you are bad;
And I'll tell you this: if you're only true
She'll always forgive you whatever you do.*

*A fellow's mean who would never try
To keep the tears from her loving eye;
And the fellow's worse who sees it not
That his mother's the truest friend he's got."*

—MARGARET SANGSTER



to take some of the red rose buds from my bushes to Mr. Hardy, the florist down the street, and he's going to make them into the most beautiful corsage, with ribbon, an' a pin to pin it on with. I've saved up some of my allowance to pay him, and he says it's goin' to be the prettiest one he ever made. I know Mother's eyes will shine when she opens the box, and puts it on."

And now it was Mabel's turn. Always when she talked her eyes sparkled, and today they fairly danced. "Other years for Mother's Day Daddy has always bought a beautiful cake for Mother, and she has been very proud of it. But this year I wanted the cake to be different—one that I made myself. Now I haven't made a big cake before, but Mrs. Brownlee, one of our neighbors, has been letting me watch her make cakes several Saturdays, and has let me make some small ones all by myself. Then on the Saturday before Mother's Day she's going to let me make a big one in her kitchen, and after the icing is on, I'm going

to use her decorator to write on top 'Love to Mother, from Mabel.' How excited I'll be when I put it in front of her at our Sunday dinner, and then give her a big hug and kiss."

Joe and Ellen had joined in the enthusiasm of the others as they told of their plans but there were moments when they had seemed a bit thoughtful and quiet. Now they looked at each other, and then Joe said, "Ellen, you tell them what we are going to do."

"I guess our idea will seem a little strange," said Ellen quietly, "but we've decided it's what will make Mother the happiest. You see, Joe and I have never really given our hearts to the Lord Jesus and joined the church, and I know Mother has been praying about it for a long time. We've talked with our pastor about doing this on Mother's Day, and he is planning to receive us on that morning. We couldn't think of anything in the world that would make Mother any happier on her day, and so this will be our gift to her."

Bill, Kathy, Dick and Mabel were already ready happy members of the church, so was with a glow of pleasure that they expressed their gladness to Joe and Ellen.

"And now let's remember," said Joe, "and this is a dead secret until Mother's Day."

The Day was one of spring's loveliest, and the children were radiant with joy as they presented their tributes to their mothers. Bill's well-made cabinet, Kathy's dainty apron, Dick's lovely corsage, and Mabel's delicious cake brought happiness and pride to the hearts of their mothers. And as Joe and Ellen stepped to the altar of the church, and the minister called for their mother to stand with them, tears of joy filled her eyes, and she knelt in a prayer of gratitude for the dearest Mother's Day gift she had ever received.



BIBLE QUIZ

(Bible Mothers)

1. What mother had the most wonderful love for all sons?_____
2. What mother dedicated her little son to the Lord, and left him to grow up in the temple?_____
3. What mother hid her baby among the reeds in the River Nile to keep him from being killed by a wicked ruler?_____
4. Who was the mother of St. Paul's beloved young helper Timothy?_____
5. Who was the young mother who, with her son, was driven into the wilderness by a jealous wife?_____



Answers to Last Week's Quiz

1. Adam and Eve—Genesis 2 and 3
2. Cain and Abel—Genesis 4
3. David and Jonathan—I Samuel 18:1-4
4. Mary and Martha—Luke 10:38-42
5. James and John—Matthew 4:21-22
6. Paul and Barnabas (Silas or Timothy)—Book of Acts
7. Ananias and Sapphira—Acts 5:1-4
8. Ruth and Naomi—Book of Ruth
9. Elijah and Elisha—II Kings 2:9-14
10. Aquila and Priscilla—Romans 16:3-5

METHODIST WOMEN URGED TO WRITE CONGRESSMEN

About 1,800,000 women across the United States, members of the Woman's Society of Christian Service, are being asked to write their Senators and Representatives urging the continuance of economic aid and technical assistance to foreign countries in the 1957-58 federal budget. The request for a letter-writing campaign was made April 15 in a letter sent to about 250 Woman's Society leaders and was signed by Miss Thelma Stevens, New York, executive secretary for Christian social relations of the Woman's Division. The letter asked that women point out that the aid should be continued both directly to foreign countries and through the United Nations.

CHURCH COLLEGE LEADERS PLAN NATIONAL MEETING

Some 500 presidents and trustees from the nation's Protestant church-related colleges are scheduled to meet June 28-30 at Lake Junaluska, N. C., Methodism's Southeastern Jurisdiction summer assembly grounds. The National Committee of Church Men for Church Colleges has initiated the conference as the first of a series of meetings to study problems facing church-related colleges. Milburn P. Akers, Chicago, is chairman of the committee, which was organized last year by two units of the National Council of Churches. A Methodist layman, Akers is executive editor of the Chicago *Sun-Times*.

MISS LAURA HESS, director of Christian education at Riverside Methodist Church, Miami, Fla., has been appointed to the staff of the Editorial Division of the Methodist Board of Education in Nashville, Tenn.

◆ ◆ ◆

A METHODIST SAID IT—

"After studying annual conference reports for 1956, we once more realize that the big problem for Korean Methodists is not how to get a congregation in a new village, but how to take care of the congregation that comes to hear the preacher."

—The Rev. Charles Sauer, Methodist missionary correspondent in Korea, commenting on reports of Korean Methodism for 1956.

◆ ◆ ◆

Let us have faith that right makes might and in that faith let us to the end dare to do our duty as we understand it.

—Lincoln

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED: Young man to direct the religious education program of Grace Methodist Church of Greensboro, N. C.

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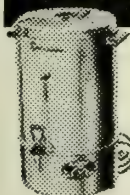


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Seventy Years in the Methodist Church

By RALPH L. BULLA

A membership in the Methodist church for over 70 years has been the experience of Artus Bascom Caviness, Sr., a North Asheboro man who observed his 80th birthday on Tuesday, March 25.

The formal birthday celebration for this diminutive, hard working citizen took place on Sunday, March 31, to which members of the family were invited.

Mr. Caviness joined the Methodist church at the age of either 7 or 8, he doesn't remember which, and his name has been on the church rolls since that time. The church has been a part of his life and it was therefore natural, and in order, that he would meet his wife through the church, as will be told later in this story.

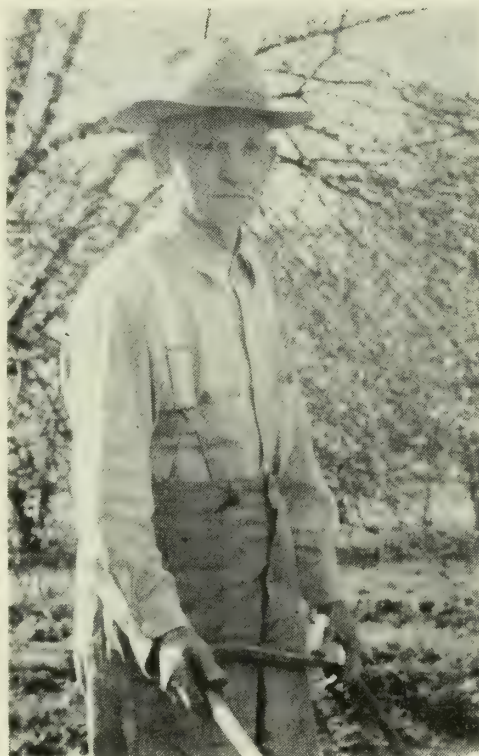
After his conversion, which happened one day while he was alone and hauling rails, he joined the Center Methodist church in Moore county, near to where he was born, and his membership remained there until he moved to North Asheboro in 1926, at which time he affiliated with the First Methodist church in Asheboro. He continued as a member of the First Methodist church until he became a charter member of the newly organized Calvary Methodist church in North Asheboro in 1950.

Mr. Caviness was born on March 25, 1877 in Moore county, half way between Carthage and Sanford, in a little community called White Hill. His family was a large one, including 6 boys and 7 girls. He grew up in the White Hill community, settled down there after he was married, nearly 55 years ago, to Sankie Teague, of the Mt. Olivet church section in the Erect community of Randolph county, and lived there during the birth of their ten children, leaving there in 1926 when he and his family moved to the North Asheboro community to establish the Asheboro Dairy.

Eight of those ten children were raised to manhood and womanhood, with two dying in infancy. One of the remaining eight, Mrs. Stella Caviness Lemon, died in 1948. The others are Mrs. Ila Caviness Lavinder, of Los Angeles, Calif., Clifford Caviness, of Laurinburg, Mrs. Grace Caviness Millikan, of North Asheboro, Sam Caviness, of North Asheboro, A. B. Caviness, Jr., of North Asheboro, Mrs. Gladys Caviness Gray, of Dayton, Ohio, and Billy Caviness, of North Asheboro.

Mr. Caviness' early schooling was received in a one-room log school house which was heated with a large fireplace. The pupils sat on benches made out of slabs and the school term was for three months. However, Mr. Caviness was not satisfied with the education he received at the log school house and he attended a subscription school for two years.

Mr. Caviness worked on his father's farm until he was about 21 years of age, and then got his first job selling trees for the J. Van Lindley Nurseries in Greensboro.



Mr. Caviness at Work in His Orchard

While selling the Lindley nursery products in the Erect community, he attended church services at the Mt. Olivet Methodist church. He observed a young girl standing at the chancel of the church, during the interval between Sunday school and the preaching hour. He didn't know who she was, he says, but the Lord spoke to him say-

ing, "You've been asking me, well, then she is."

Mr. and Mrs. Caviness operated a store and post office in the White Hill community for many years, working together to provide for themselves and their large family of children. A disastrous fire in 1911 burned their store and all of its belonging and, according to Mr. Caviness, they owe more at that time than they were worth with no insurance on the store building and its merchandise. But the Cavinesses, by the dint of persistence, hard work, living meagerly, and raising six-cent cotton, paid off their debts and re-established themselves in business.

Active in the three Methodist churches with which he has been affiliated, Mr. Caviness served as Sunday school teacher, Sunday school superintendent and steward of the Center church, as a steward in the First Methodist church and as a Sunday school teacher in the Calvary church.

Mr. Caviness says it was not easy to be a church member, back when he first joined the church over 70 years ago. If a person bought or sold on the sabbath day, he would be given a church trial and turned out of the church, if he did not repent. He wonders, if the rule still held good today, how many people Coco-Colas would turn out of the church.

He retired from the dairy business several years ago. He said he was working 8 hours a day, and the doctor told him he was going to die if he didn't slow down. He may have slowed down, but he is still the hardest working man in his community. For the past three years, he has been raising strawberries, and he also sells apples out of his orchard. He sold 600 quarts of strawberries last year, and, in the words of Mrs. Caviness, that took "a lot of picking."

Although he has worked hard all of his life, the years have still been kind to this man who is held in high esteem in his community and by all those who know him. His figure is erect, his step is sprightly, and there is a twinkle in his eyes.

DEADLINE!

The World Service program
of The Methodist Church for the coming fiscal
year is dependent on the money which is received
from local churches by **May 31, 1957**

CHURCH MEMBERS:

It will help greatly if all World Service pledges are brought up to date and balances due paid through May.

CHURCH TREASURERS:

It is urgent that all money on hand be sent to Annual Conference treasurers by May 31, the end of the fiscal year.

CENTRAL PROMOTIONAL OFFICE OF THE METHODIST CHURCH

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NORTH CAROLINA

Christian Advocate

May 16, 1957

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Number 20

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DURHAM, N. C.

WESLEY AT ALDERSGATE

On May 24, 1738, John Wesley walked the streets of London, a beaten, disappointed man. He had failed as a missionary; he was conscious of his lack of "saving faith". Yet in his heart there was a gleam of hope for, in his morning devotions he had read, "There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature." (2 Peter 1:4) and, as he prepared to leave his room, he read again, "Thou art not far from the kingdom of God."

"In the afternoon," he records in his Journal, "I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I cried unto thee, O Lord: Lord hear my voice . . .'"

"In the evening," he continues, "I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away MY sins, even MINE, and saved ME from the law of sin and death."

That was the Aldersgate experience—the foundation of the Methodist teaching of Assurance and the beginning of the great revival.



People, Places and Events



The Rev. D. J. Reid of Davis St. Church, Burlington, held a week-end revival at Fellowship Church, Hamlet, May 2, 3, and 4.

The Rev. C. A. Rhinehart, pastor of Pleasant Grove Church, Thomasville, was guest preacher at the 7:30 service April 28 at First Church, Lexington.

The Rev. Cliff Shoaf, Lillington, led a Leadership Training Course on "The Educational Work of the Small Church" at Fellowship Church, Hamlet, April 29, 30, and 31.

Bishop John Branscomb of the Jacksonville Area and Dr. Robert Henry Pfeiffer, a member of the family from which the college received its name, will be the speakers at the graduating exercises at Pfeiffer College, May 26-27.

The Statesville District Christian Vocations Conference was held Saturday, April 27, from 10:00 a.m. til 9:30 p.m. at Abernathy Memorial Church. A banquet of the Intermediate and Youth was served at 6:00 p.m. The W. S. G. of the church served the banquet.

Mr. O. D. Park, managing editor of the *ADVOCATE*, left Greensboro on May 6, for an automobile tour of the western states and a visit to relatives on the West Coast. (This is the reason why the editor will not be so much "in passing" for the next six

weeks. He'll have to stay home and look after things. Editor)

The Rev. E. K. McLarty, Jr., of Salisbury was elected to the presidency of Brevard at the recent meeting of the board of trustees. He succeeds the Rev. Robert H. Stamey, who resigned because of the condition of his health. The trustees elected Dr. Stamey vice-president. The new president has been pastor of First Church, Salisbury. He will take office on July 1.

Mt. Carmel Church, near Reidsville, just completed one of the greatest revivals of its history. The Rev. A. D. Shelton did the preaching. Twenty three were received into the church on profession of faith, and three by transfer. Mt. Carmel completed its new church in 1956; in October, 1956 it was made a station. A new brick parsonage will be completed by June 1.

The Rev. Harold Robinson, Thomasville, who was scheduled to conduct revival services at Bradley Memorial Church, Gastonia, recently, was unable to preach here. The minister underwent an emergency operation at Memorial Hospital, High Point, and the Rev. Harlan F. Creech, pastor of Dilworth Church, Charlotte, led the revival in place of Mr. Robinson.

The Rev. Leon Couch, minister of St. Paul Church, Goldsboro, was guest preacher in a series of services at First Church, Mount Olive, April 8-12. The services were preceded by a week of visitation, with 24 teams visiting the homes of the membership and 8 teams visiting prospective members. The total number of new members received through Palm Sunday was 30, twelve of whom came by profession of faith.

Air conditioning has been installed in the sanctuary of Grace Church, Wilmington, and will be in use by June 1. The cornerstone of the new education building was laid by Bishop Paul N. Garber on May 15, and the building will be ready for use by mid-summer. Since last July, \$60,000 has been raised for budget and building purposes. Dr. J. V. Early, now serving his first year here, has received a total of 80 members since July 1, 1956.

Bishop W. Angie Smith of Oklahoma City, head of the Oklahoma-New Mexico Area, was elected president of the Council of Bishops of The Methodist Church here April 25. He succeeds Bishop W. Earl Ladden of the Syracuse (N. Y.) Area. Bishop Smith, who had been president-designate during the past year, will serve a one-year term as head of the church's 80-member Council of Bishops, which is charged with "the general oversight and promotion of temporal and spiritual interests of the entire church."

A county-wide revival at West Jefferson attracted a congregation of 500 persons on the opening night when the Rev. John Car-



Mr. L. Roscoe Foreman of Elizabeth City, N. C., President of the Board of Trustees, Camp Don-Lee, Inc., who will present the Camp to Bishop Paul N. Garber for Dedication in rites on the camp grounds Saturday, May 18, 1957.

per, pastor of First Church, North Wilkesboro, was the preacher. He was followed on Monday night, April 29, by the Rev. Herman Duncan and on Tuesday by the Rev. Julian Lindsey. Dr. James Sells of Atlanta preached during the remainder of the revival. Ministers of Methodist churches in Ashe County are cooperating, under the leadership of the Rev. Garland Stafford, district superintendent.

Salem Church, on the Farmer Charge, Randolph County, will hold a homecoming on May 19, with the Rev. C. A. Rhinehart of Thomasville as guest speaker at the morning hour. Lunch will be served and a special musical program is scheduled for the afternoon. Everyone is invited to attend. The church is located about three miles west of Farmer, off Highway 49. The pastor is the Rev. William C. Anderson.

The Rev. Herley C. Bowling, assistant to the president of National College, Kansas City, began work May 1 as assistant secretary of the Commission on Chaplains, Washington.

NOTICE

I call the attention of the ministers of the Conference to the Pastors' School to be held at Duke University the first week in June (3-7). The School is, of course, held in connection with the Annual Convocation at which the Gray lectures are to be delivered. This year the lecturer is Bishop Gerald Kennedy, and I feel sure that those who can avail themselves of the opportunity will want to hear him. Bishop Kennedy is a strong preacher and his writings have already made him known to thousands more. The full details of the program can be found by reference to other announcements.

Our Western North Carolina Conference Cabinet members expect to be present for certain of the lectures, and indeed we have scheduled a Cabinet Meeting on June 5th at Duke, since we will all be together at that time.

A large attendance of ministers from each of the supporting Conferences is expected for the Pastors' School and to attend the lectures. I feel sure that it will be a profitable program.

NOLAN B. HARMON

NORTH CAROLINA CHRISTIAN ADVOCATE

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North Carolina Conferences of
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ESTABLISHED 1855

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... EDITORIAL ...

Requiem for a Senator

With the sudden passing of Senator Joseph R. McCarthy came the end of an era of hysteria and fear in American politics.

And yet, as one commentator put it, Senator McCarthy died politically three years ago. The menace of his soft-voiced innuendos and strident questioning of motives was over before the nation fully realized what it had been spared. He did not fall prey to drastic action or summary punishment, but to the suffocating blanket of silence thrown over him by press, radio and television. When reporters and commentators decided that he was becoming too dangerous to be any longer exploited for sensation, they ignored him and he died.

He did not end as a martyr. He died a politician, who, after having accomplished his purpose and achieved a dubious fame, seemed to have mellowed a bit and found happiness during the short years of his marriage to a lovely lady. His heart was not broken and his head was unbowed, for, in the manner of all politicians, he knew when to call it quits on a played-out game.

Television can claim the credit for killing the growing myth of McCarthy as a super-man. Without the day-by-day story of the Army-McCarthy hearing, the American people might have believed that he was what he said he was, a Prince Valiant in the fight for liberty. But the TV screen showed no hero, only a petty politician surrounded by his henchmen. When the hearing was over McCarthy was done, and it was left only for the Senate, by its resolution of censure, to pronounce the final word of doom. Then press, radio and television dropped the senator like a dead snake in a slough. What they had made, they now unmade, and his name faded from the public memory, as a new generation of high-school freshmen grew up to ask, "Who was that man McCarthy, anyway?"

Who was he? Only a man—a little man with a "gimmick" which might have worked, but didn't. He might have been an American Hitler had he been less human and more ruthless; he might have been a credit to the nation. But he was neither, and he died, leaving as his legacy a memory of a haunting fear and a list of new words in the dictionary of suspicion and insinuation. "McCarthyism," "guilt by association," "fellow-traveler," "Fifth Amendment Communist"—these may last on to remind us that we are not completely safe as long as hate and prejudice lie so close beneath the surface of our lives.

Guest Editorial

The Greatest Hour

As a kind of counterblow against the "wasted hour" of Sunday school, a large number of church leaders point out that within the framework of the Christian Church millions of people participate in, and millions of others are offered, the week-day "morning worship," which can well qualify for the Greatest Hour of the Week.

The intellectual, emotional and spiritual parts of personality are so integrated in a carefully planned worship "service" that any person who seriously takes active part will have a view of life which will be challenging, wholesome and secure. God

and man are brought together during the greatest hour of the week in an experience supreme for man.

The adoration of God, which is the starting point of worship, is the heart saying, "Oh God, how wonderful!" The acceptance of the wonderfulness of God leads to a proper respect for His creation and the kind of realistic view of the world which overcomes a sense of the impending doom of physical things.

The confession of sin is the personal realization of the nature of man at his best. Man is seen clearly in relation to God's pure justice and his own idealistic vision of himself. Man can then get on better with man for he will know that imperfections and weaknesses will show and that he will have to learn to accept and to forgive. Man's real view of man comes from the recognition of his own and the other man's natural shortcomings.

The affirmation of faith supplies the need for united proclamation against the onrush of doubt during the week. To say firmly aloud in the supporting presence of others, "I believe," gives a positive and sturdy strength.

The dedication of life must follow. It is the answer to the purpose of living. Worship offers the call to every person to lay down his or her life in the greatest relationship known to man—a life laid in sacrifice, so it may be released, to the Person of Almighty God.

The total view of the world, of man, of faith, of life and of God brings to the worshipper the opportunity for life abundant.

—JOHN DAVID ERB in *Zions Herald*

The World Scene

Well-informed sources discount the possibility of a shooting war over the Jordan. U.S. show of force is merely to remind Communists that the Eisenhower Doctrine means what it says. Of course, an accident could happen, but such is not expected.

Trade with Red China is expected to be stepped up on the part of some of our allies, whether we like it or not, but the U.S. will not relax its own ban on such trade.

One of the U.S. agencies to feel the axe of a budget-cutting Congress is the Information Agency, but its most important activity, the Voice of America, was not trimmed, due to the feeling of most congressmen that its broadcasts of factual information and its interpretation of the American position are having great influence upon other nations.

European countries outside the iron curtain are becoming more and more "Americanized," with motels, super-markets, and hot-dog stands springing up in all large cities. American music (if jazz be called music) is taking the continent by storm.

Canadian anger over the Norman incident seems to have cooled somewhat, according to reports, and the Canadian government is now being criticized at home for its policy regarding the affair. (See the article in April 26 issue of U.S. News and World Report.)

Latest report on crime by the FBI discloses the startling fact that more than half of all major crimes in this country are being committed by persons under 21. Youth under 18 (both boys and girls) are responsible for 46% of all major crimes. The total of all major crimes was 2.5 million—an all-time record.

Progress of Church Extension in the North Carolina Conference

By DALLAS MALLISON

(Written soon after the 1956 Conference)

Church extension in the N. C. Conference has just closed out its greatest four-year period of gains (quadrennium 1952-56) in the opinion of one of the very few men best qualified to speak about such matters.

This person is the Rev. S. J. Starnes of Wilmington who has rounded out more than five consecutive quadrenniums (1935-56) on the Board of Missions of the N. C. Annual Conference.

Unprecedented gains in many fields and solid gains in all areas in church extension in the N. C. Conference during the quadrennium (1952-56) is the gratifying record to which he can point with great pride.

"I seriously doubt that any conference within American Methodism has had a more extensive and farreaching program of church extension than the N. C. Conference, especially from a comparative standpoint," the Board of Missions official has declared.

Highlighting this thrilling story of church progress are these striking gains:

(1) A grand total of 41 new churches have been organized.

(2) A grand total of \$1,003,207.84 has been raised and spent for church extension.

(3) The Ten Dollar Club has been formed which has raised over \$255,000 to aid new churches in building their initial units. A total of 15 churches of the 41 formed have been thus aided by the new club.

(4) Raised and expended \$109,568.25 to aid established churches in their building and remodeling projects exclusive of parsonages. To this should be added \$29,250.00 for new parsonages, as well as \$63,728.82 for special conference aid to Havelock, Jacksonville, and Sunset Park churches.

(5) A total of \$204,250.00 raised and given the 41 new churches through the regular Conference Advance Program and city mission societies.

(6) A total of \$154,641.15 in pastoral support given these new churches under the Minimum Salary program.

(7) A total of \$78,885.00 raised and given these new churches through Board of Mission funds, primary Church Extension items in budget.

(8) A total of \$97,434.12 raised and expended through Conference Loan Fund.

(9) A total of \$9,600.00 raised and expended for parsonages for these new churches.

(10) To aid the 15 new churches the

Ten Dollar Club, which began operating in October, 1953, made seven calls for funds. It now has 21 churches on its waiting list (June 30, 1956). Five churches had been formed and aided



Rev. S. J. Starnes, who last June completed 21 years on the N. C. Conference Board of Missions and Church Extension. He was secretary of the board for 17 years. He is now at the Sunset Park Church in Wilmington.

by the Missions Board previous to the Ten Dollar Club.

Concerning the progress of all phases of church extension in the N. C. Conference, the Rev. Mr. Starnes has made some significant comparisons. In 1935 when he became a member of the Missions Board, the total budget of the Board was only \$16,967.06. In 1954 it was \$421,655.00 and it is now around the \$500,000.00 mark.

The holding of tent revivals, begun in the summer of 1955 on a large scale when six were held has been found to be of great help in forming new churches. The Rev. Thomas A. Collins, executive secretary of the Board, is the person usually holding these revivals.

The conducting of surveys in new communities and older ones to determine if new churches are needed in these areas has become an important function of the Missions Board. For example, more than 35 were conducted during 1955 by a survey team of Duke students in house-to-house interviewing. Such surveys are a continuing process and are still being conducted.

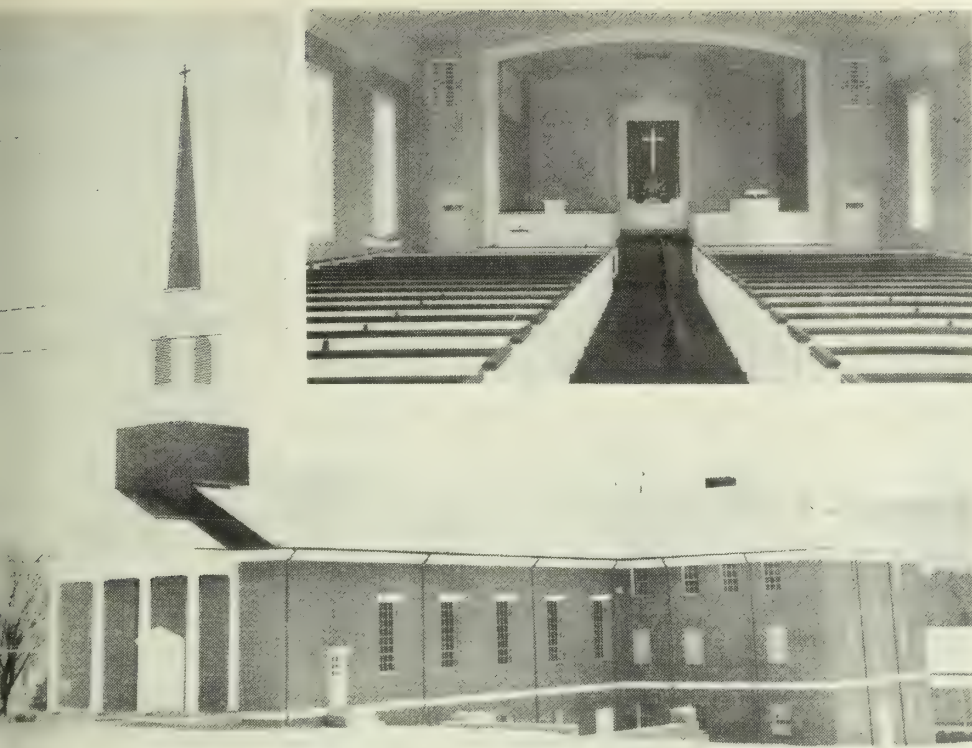
The N. C. Conference Board of Missions is one of the very first conference boards of missions to incorporate Title Insurance was an important step or advantage because it means that the Board can more easily buy and sell property and also borrow and lend money.

The complete personnel of the present N. C. Conference Board of Missions includes the following: Rev. Thomas A. Collins of Raleigh, executive secretary; Dr. J. E. Garlington, president; Rev. A. S. Parker of Henderson, vice-president; Rev. Mark W. Lawrence of Kinston, missionary secretary; and Rev. W. D. Caviness, secretary.



NEW PARSONAGE AT STANLEY DEDICATED: The Rev. James G. Huggin, superintendent of the Gastonia District, will dedicate the new parsonage for Stanley Church on May 26, when former pastors and members and friends have been invited to attend a homecoming.

Pastor J. Leonard Rayle describes the new parsonage as "spacious and beautiful, with nine rooms, a large patio, carport, utility room, four large bedrooms and two baths, with 8 walk-in closets and wall-to-wall carpeting and tile floors in the kitchen, den and utility rooms." The building committee, consisting of Ralph Handzel, Carl Cannon, O. W. Davis, Mrs. Ruth Dellinger, Mrs. Mary Moore and Jack Simon, supervised the construction of the house, which was built and furnished at a cost of \$20,296.



Valdese Methodists Open New Church Building

Valdese, N. C., is a small town east of Asheville. Years ago Waldensian immigrants settled here and built up a prosperous community, but it was only in 1928 that the Methodist Church entered the picture with the organization of a Sunday school, under the direction of Mr. D. W. Alexander, superintendent of the Connelly Springs Sunday school, who came at the request of the Rev. E. O. Cole, presiding elder, and the Rev. W. L. Scott of Connelly Springs.

The church was organized during the next year and met in an old mill building which also housed the Sunday school. During the next few years the congregation planned for greater things and in 1932 laid the cornerstone for their first building, a small frame structure which did duty for the next twenty-five years.

The Rev. D. D. Holt, now with the General Board of Education, was the organizer of the church and served for a year. He was followed by the Revs. E. C. Price, McRae Crawford, G. F. Hood, J. E. Abernathy, M. T. Hinshaw, A. J. Clemmer, O. B. Mitchell, W. J. Plint, P. L. Smith, M. W. Heckard, and the present pastor, Charles Beaman.

Under the leadership of the Rev. P. L. Smith, in 1946, a parsonage fund was started and the land was purchased in 1948 while the Rev. M. W. Heckard was pastor. After the parsonage was completed, the congregation began to plan for a new church building. A fund was started for this purpose in 1951, even before the parsonage debt had been fully paid.

Pastor Beaman and his congregation worked hard during the next six years. On March 11, 1956, ground was broken for

the new building, and a little more than a year later, on April 14, Palm Sunday, the happy people assembled for the formal opening of the new \$186,000 plant.

Located on the corner of Saint Germain and North Carolina streets, the colonial-type building dominates the scene with a copper cross, flood-lit from below. Inside, the sanctuary is a place of simple beauty, with curved white ceiling, recessed lighting, french-gray walls, and mahogany-and-white pews, which are accented by the maroon carpet. Windows of colonial antique glass let in the light in vari-colored patterns.

Liturgically proper chancel furniture and altar bring to the worshipper a sense of reverence and beauty.

Vacationers passing through the little town are invited to stop and see one of North Carolina's most beautiful small churches.



NEW MEMBERS—Pictured above are 27 boys and girls who were received into full membership in Central Methodist Church, Shelby, N. C., on Palm Sunday. Following a six-weeks preparatory course, the minister, the Rev. Howard C. Wilkinson, administered the vows of membership during the 11:00 o'clock service of worship. The children who, with their pastor, are shown above are (left to right): Lynda Crowder, Karen Walters, Lynn Tolleson, Sara Staley, Ann Parris, Tommy Cothran, Jr., Grady Vaughan, George Corn, Jr., Rush Thompson, Donald Vaughn, Tommy Palmer, Jerry Vaughan, Leon Wright, Johnny Lutz, Jr., Dean Kistler, Tommy Hardin, Forrest Welch, Jr., Jane Oehler, Terry Vaughan, Eleanor Holton, Susan Schenck, Sandra Schenck, Ricky Dedmond, Ann Harmon, Susan O'Leary, Sherry Barlow, and Jane Laughridge.

Louisburg Trustees Vote to Build New Cafeteria

The Board of Trustees of Louisburg College in session April 26, voted to proceed with plans to build a Student Union-Cafeteria Building at a cost of approximately \$200,000 and to complete the renovation of the Davis Building during the summer months at a cost of \$60,000.

In the meeting, presided over by Dr. James E. Hillman of Raleigh, chairman, the Board also authorized an increase in salaries and wages and approved an increase of \$50 in tuition and \$45 in room and board the academic year beginning September 10, 1957.

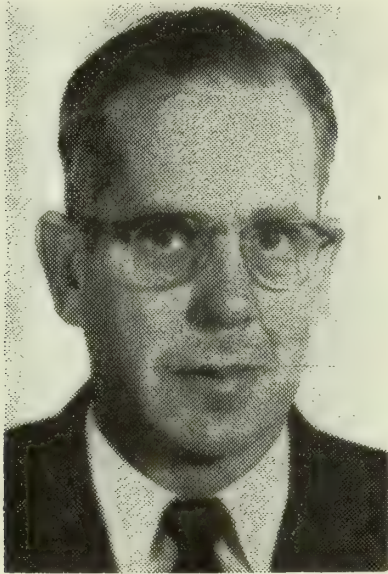
The Student Union-Cafeteria Building will contain a dining hall and two small dining rooms with a total seating capacity of around 325, a modern kitchen, a book store, a soda shop, and a lounge room. It will be built from funds provided from a loan by the Housing and Home Finance Agency of the federal government and funds provided by the college. It was brought out that to complete and furnish both the Student Union-Cafeteria Building, and the Davis Building, around \$45,000 in additional funds will be needed; and plans were made to secure the necessary amount. It is expected that the construction on the new building will be begun by next September, and the structure will be ready for use by September, 1958. Recommendations for the building projects were presented by C. S. Bunn, chairman of the Buildings and Grounds Committee.

President C. W. Robbins in his report stated that enrollment during the year has averaged 325 with 366 different students registered. He stated that \$25,500 has been added to the endowment since the meeting last fall and that several improvements have been made on the property. He reported that applications of new students for the coming year are about 50% ahead of the same period last year. New courses to be offered next year will include General Biology, Introduction to Social Studies, Life and Letters of Paul, Life and Teachings of Jesus, Remedial Reading, and Secretarial Accounting.

Mallison Views the Conferences

Rural Church Gets Emphasis At Marion District Conference

Strong encouragement for the rural and small church in the WNC Conference—which is made up largely of such churches—was voiced at the Marion District Conference at Glen Alpine on April 10 by



DR. J. GARLAND WINKLER

the Rev. Wilson Nesbitt who is Director of Town and Country Work for the WNC Conference.

Of the 1127 churches in the WNC Conference over 800 of them are on circuits, he said. Two-thirds of all the churches in the Conference, he pointed out, have less than 200 members while one-third of them have less than 100 members. The very large church, he asserted, is a rarity, and the church with over 200 members an exception to the rule.

With around 250 delegates in attendance, the 1957 annual conference of the Marion District met in all-day sessions at the modern Glen Alpine Methodist Church with the district superintendent, Dr. J. Garland Winkler, presiding. A word of welcome was extended by the Rev. M. G. Ervin, pastor of the host church.

With 40 pastoral charges and about 90 churches with around 15,000 members, Dr. Winkler said that his District is typically a small-rural church area. The District is a mountainous-foothills section, comprising Burks, McDowell, Mitchell, and Rutherford counties (including part of Polk).

The inspirational high of the Conference came during "The Hour of Evangelism" when the delegates heard a moving sermon on Evangelism delivered by Dr. Wilson O. Weldon, pastor of First Church in Gastonia. Preceding the sermon, prayer was offered by Dr. J. Clay Madison, pastor of First Church in Morganton and Conference Secretary of Evangelism. Presiding was the District Secretary of Evangelism, the Rev. C. L. Heckard, pastor of the First Church

in Marion. He reported only "one barren church" in the district.

The highlight of the afternoon session was "The Laymen's Hour," presided over by Ray Murray of Rhodhiss, district lay leader. The chief speaker was E. W. Ross of First Church in Marion.

Mrs. J. H. Greenlee of Glen Alpine, district president of the W.S.C.S., said that her group was working toward organization of every charge in the area. Twenty-three of the charges have no societies now, she said.

Two steps were taken in regard to the district superintendent's office and expenses. The delegates voted to double the expense fund from \$600 to \$1,200. They also voted to completely underwrite the cost of equipping the district superintendent's office. The district parsonage debt is being paid off as scheduled, it was reported.

All the regular committees and boards on the district level were represented. Elected secretary was the Rev. John H. Barnes, pastor of the Clinchfield Church in Marion.

"We Could Try That" Keynotes Statesville Conference

A series of short talks and papers on the general theme, "We Could Try That"—only one of several interesting innovations in district conferences—featured the annual Statesville District Conference which met at Race Street Methodist Church in Statesville on April 11, with the district superintendent, Dr. J. Elwood Carroll, presiding.

Interspersed among talks and reports by institutional and cause representatives was a series of five papers and talks on local church programs above and beyond the ordinary programs—all depicting both exciting and heartening stories of progress and new ventures.

One of the most interesting papers was that on "Christian Family Education" by Dr. Dewitt Trivette, member of First Church in Hickory and a pediatrician in Hickory.

Another report was that on "Neighborhood Shepherd Groups" in the Central Church in Mooresville under the Rev. Horace P. Myers, who gave the report. The point of this report is what it offers to the larger churches which lack homogeneity or intimacy of contact simply because of size. The Central Church membership has been divided into 30 small neighborhood or face-to-face groups with a shepherd selected by each group as its leader.

A challenging and arresting progress report in the field of youth and temperance was made by Alan Clark, Statesville high school senior and member of Broad Street Church, who reported that forty young Statesville people have solemnly pledged themselves to total abstinence. A genuine youth movement, it is being led and inspired by the youth themselves.

In a report on "Radio Ministry," the Rev.

Donald K. Funderburk depicted what I own Shiloh Church radio program has done in the way of the outreach of the church.

The fifth "We Could Do That" report was that on "Camping" by Miss Ramona Morton, Director of Religious Education at First Church, Hickory, who spoke of the experiences Statesville district youth have been having at Camp Friendship and Camp Nixon.

The next report was by a group which had studied the needs of a district youth camping center for Statesville district youth. It was voted that a committee, named by the delegates, proceed with selecting a suitable site and all the other necessary details.

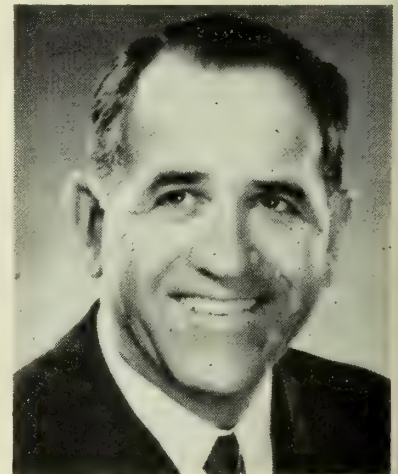
Incidentally, Dr. Carroll introduced two other minor innovations in district conferences. He clanged a gong or bell at the start and said he absolutely would ring it on any speaker exceeding his time, but the only person he rang it on was himself. But it was very effective and kept the conference on time. It even "tamed" the "untamable" Dr. Joe S. Hiatt who complained to this writer that he did not even have time in which to relate his famous "frog story."

The other innovation—if such it is—was the "Coffee Break" which Dr. Carroll proclaimed at mid-morning.

This was Dr. Carroll's first experience presiding over a district conference as superintendent. He was obviously not only in command but enjoying the experience.

The featured speaker during the "Hour of Evangelism" was Dr. J. Clay Madison, pastor of First Church in Morganton and Conference president of the board of Evangelism.

The report of the Statesville District Mission Society showed that an excellent beginning has been made in the two-year period of its history with two new churches



DR. J. ELWOOD CARROLL

organized and two more in prospect.

Around 300 delegates attending, the Conference met from 9:00-1:00 with a luncheon being served by the host church at the end. A welcome was extended by the pastor, the Rev. Ivan L. Roberts. Counties making up the district include Iredell, Caldwell, and most of Catawba. There are 43 pastoral charges, 77 churches, and over 21,000 members in the area.

All the usual causes were ably represented. Institutional representatives were

portrayed the work of their institutions. The miracle-working power of prayer through Christ was the essence of the devotional message by the Rev. O. L. Robinson, pastor of the Hudson Church. Elected secretary was the Rev. C. Marvin Boggs, pastor of the Catawba Church.

The report of Mrs. Fred Price, president of the district W.S.C.S., indicated that there are over 3,500 members in 69 societies in her district. There are only eight churches without local units, and the district has eight Wesleyan Guilds, she reported.

The significant finding in church building improvements was that in at least 43 churches in the district some phase of a building program is now in process—some kind of a record undoubtedly.

Accepted unaniously as the next meeting place was the invitation of Claremont Church issued through its pastor, the Rev. R. Dwight Ware.

Beaufort Church Plant Due To Be Finished June 1

The congregation of Ann Street Methodist Church, Beaufort, is anxiously awaiting completion of an \$180,000 educational building. The structure is expected to be ready for occupancy June 1.

Constructed of brick, concrete, steel and Georgian marble, with tiled floors, the new building will be completely fireproof, and modern in every respect.

An abundance of light and ventilation is provided through dozens of aluminum-trimmed windows. Aluminum trim is used extensively throughout the building, including the stairways which have steps of tile.

The Rev. J. D. Young, pastor of Ann Street Church, says no expense has been spared in construction. "The best materials available have been used throughout," he adds.

The edifice consists of a main three-story structure with a single story annex, connected by a combination entrance and foyer opening onto a side court. The latter contains paved walks, and constitutes the main entrance way.

A total of 11,075 square feet of space is contained in the ground floor, annex included. It houses a game room 43 feet by 41 feet; a combination chapel and assembly room with seating capacity of 100; a stainless steel, all-electric kitchen; and a parlor.

Also two nurseries and a cradle room complete with facilities for warming baby's milk, a kindergarten, two offices, two class-

May's Chapel, one of the oldest congregations in Catwaba County, used its new building for the first time on April 14. The sanctuary will seat approximately 375 persons, and there are 10 classrooms in the basement.

Organized in 1868 by the Rev. Daniel May, it had its first building in 1871, and a second in 1910, under the leadership of the Rev. T. S. Coble.

A recreation building was erected in 1952, valued at more than \$5,000 when the Rev. G. F. Houck was pastor. Separated from Maiden in 1953, May's Chapel became a station, under the leadership of the Rev. Thomas King, and erected a parsonage valued at \$12,500. In 1954 St. Paul Church was placed with May's Chapel and the Rev. William H. Pheagin, the present pastor came to serve the two churches.

When the \$3,000 parsonage debt was eliminated in 1955 and the parsonage dedicated, the congregation began to plan for a new church building. In September of that year the official board set a tentative date for the beginning of construction and began to draw up plans. With only \$6,000 on hand, it was decided to begin work on July 1, 1956.

On July 8, 1956, the ground was broken in a special ceremony and construction began soon afterward. The present indebtedness is approximately \$30,000. The pastor says, "The spirit of fellowship and co-operation which has always been a part of May's Chapel is an inspiring thing. The congregation has been behind the building project and have given unselfishly of time, talents and possessions."

This small church has sent four men into the ministry: Clyde Murray, Curtis Murray, John Miller and B. C. Sweeney.

rooms, restrooms, the foyer, and a heating plant.

The second and third floors each contain approximately 4,330 square feet of space. Included on the second floor are six regular classrooms, two primary departments separated by a partition, a senior assembly room, a kindergarten, and restrooms.

A total of ten classrooms are located on the third floor, along with an intermediate and a junior assembly.

Built by members, patrons, and friends of Ann Street Church, one of the oldest Methodist organizations in the country, the structure is expected to cost \$200,000 completely furnished.

The architect, Robert H. Stephenson, and the latter's mother, Mrs. A. V. Pierson, will have the surrounding grounds landscaped in memory of Mrs. Pierson's father, the late Burret H. Stephenson.

A total of four permanent benches, each seating nine persons, will be spaced about the court. To the left of the building's main entrance, on the wall of the single story annex, a seven-foot cross will be erected, and will be illuminated by floodlights spaced about the court.

The entire side of the main building,

facing the court, is done in Georgian marble, emphasizing the three floor level arrays of glass windows.

Included on the building's steering committee are W. H. Potter, chairman, Leslie Moore, Thomas Eure, Braxton Adair, Lance Smith, the Rev. Young, and Mesdames Ann Neal, and Virginia Potter.

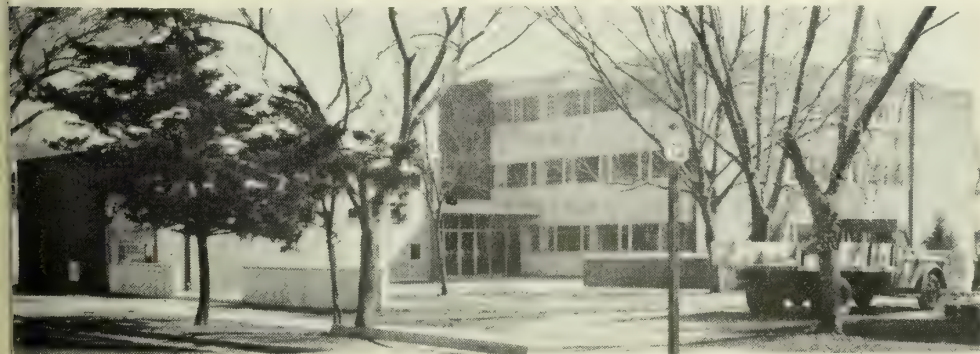
Mr. Eure, who also served as contractor's representative, heads the building committee composed of about 25 representatives of Ann Street Church's various departments.—NORWOOD YOUNG

First Homecoming for Wallace Methodists

Methodists at Wallace will hold their first homecoming celebration on Sunday, May 26, beginning at 10:30 a.m., when Mrs. J. S. Blair, Sr., will read a brief history of the church and former ministers and friends will be given an opportunity to tell of their memories of other days in the church. Special music by Mr. Clyde Brown, one-time member, and a sermon by Bishop W. W. Peele will complete the program. Dinner will be served, and all former pastors, members and friends are invited.

Cabinet and Co-ordinating Council Meet at Rocky Mount

Bishop Paul N. Garber met with the Cabinet of the NC Conference and the Co-ordinating Council at Rocky Mount on May 7. Plans for the coming Conference at New Bern, May 24, were made and reports received from members of the Cabinet.



BEAUFORT METHODISTS' EDUCATIONAL BUILDING NEARS COMPLETION

THOUGHTS for the week

By ROBERT G. TUTTLE

"Consider the lilies of the field, how they grow."—Matt. 6:28.

CONSIDER THE CHILDREN, HOW THEY GROW

Consider the Children, How They Grow, is a book by Elizabeth Manwell and Sophia Fahs. I have not read the book, but the title is a challenge. It makes me think that Jesus would not object to the paraphrasing of his observation concerning the lilies of the field: "Consider the children in the home, how they grow; they toil not, neither do they bring you any gold; and yet I say unto you, that even the world and all its wealth cannot be compared to one of these."

Consider the children, how they grow! Remember they do grow. God has ordained that they grow. God has established the laws by which they grow, and they grow from within. You do not press a child into a mold, nor do you take a chisel and carve him into the form that you desire, nor do you lay him upon an anvil and hammer him into shape—The child grows, and parents are ordained by God to guide that growth.

We are responsible for two generations, in one generation. I am responsible for myself; I am also responsible for my child. No one generation is independent—Each depends for its rootage upon the last, must see to the fulfilment of its own, and prepare the soil for the next. It has been said, "God couldn't be everywhere, so he created fathers and mothers." We are God's agents.

With every new stage in the development of a child, the old stage dies as the new stage is born. May Sinclair in *The Tree of Heaven* observes, "For the awful thing about your children was that they were always dying. The child Dorothy was dead and in her place was a strange big girl. The child Michael was dead. And in his place was a strange big boy."

We might be good parents for babies, supplying Pabulum and orange juice on schedule; yet, be horrible parents when it comes to meeting the problems of an adolescent child. We might be very good at handling the adolescent; yet, fail in guiding the thought growth and the spiritual growth of the more mature young person. Children grow, parents must grow if they are to guide the growth process. Children will grow, nevertheless—as to whether that growth is the growth of fulfilment, or the growth of tragedy, depends upon the parent.

These words of Herman J. Sweet might help us to understand some of the laws by which growth is guided:

We cannot impatiently teach patience.

We cannot with faltering uncertainty teach faith.

We cannot anxiously and fearfully teach courage.

We cannot in pettiness and strife teach the love of our fellow man.

We cannot without affection teach the abiding and sure love of God the Father.

Margaret Owen (*Christian Advocate*) once asked Dr. Wilfred Granfell to give a definition of a good home. After quiet thoughtfulness, he replied: "A good home is one where the attitudes and habits of the parents can be safely and happily followed by the children."

It is a grand thing for youth to be able to look to their parents and say: "Sure, I believe in goodness. Dad and Mom are good folks, and I believe in them! Sure, I believe in God. Dad and Mom know him and talk to him; I know he is real! Sure, life is wonderful. In my home there is happiness, understanding!"

Growth cultivation requires loving care—with planned and persistent purpose. In Grace Fletcher's moving book, *In My Father's House*, she tells of her immigrant grandfather dying when her father was only nine, and the terrific hardships endured by the family. All the children had to leave school and go to work. The mother took in washing in order to hold the family together, and the children would fall asleep to the thump of her iron on the ironing board. "There were many days when they ate only corn-meal mush and molasses. Yet every Sunday their mother took them,



PRAYER: *Father, teach us with never ceasing love to guide and train the growing personalities of our children, so that they grow toward thee. AMEN.*



washed, patched, and painfully clean, to sit in a neat row at the Methodist Church, a penny clutched in each small hand." This is the determined, purposeful cultivation which produces strong useful men and women. Another mother of outstanding children, Mrs. Elias Compton, when asked the secret of her success, replied, "I brought them up on the Bible, soap, and spinach."

Consider the children, how they grow! We are only temporary parents; God is the ultimate parent. It is our opportunity to be such parents that, through us, they will discover the Parent that abideth always. If we are faithful in obeying the laws of growth, God, himself, will be responsible for the outcome. We lead them to God; God will lead them on!

A LITTLE STORY

The Sunday school teacher had been telling a story of spring, and the miracle of the growth of the lily.

"Now, children," she said, who can tell me what it is that makes the lily grow from the little bulb?"

"God does it," said one little boy.

But little Bobby, who had heard his father talk about growing things, and what to do for the land, put up his little hand and said, "Fertilizer helps!"

A Hymn for Town and Country

Tune, "Canonbury"

Where open spaces greet the eye,
And nature's breath is everywhere,
There spires point upward to the sky
And hearts ascend in praise and prayer.

There men go forth to till the soil,
To sow and reap what God doth give,
In partnership with Him to toil
And find Him present where they live.

The seasons all their lessons give,
And weathers all have voice and speech,
The earth and sky find utterance,
And daily rounds their sermons preach.

There may Thy servants work with Thee,
Rich blessing gain for heart and mind.
Rejoice in all Thy handiwork
And share Thy bounties with mankind.

On every hill, in every vale,
O'er all Thy beauteous countryside,
Lord, let Thy benediction fall
And with Thy people there abide.

—BEN MALCOLM SMITH

North Wilkesboro.



Steeple Echoes

By

T. R. JENKINS

As we come to another observance of NATIONAL FAMILY WEEK, we would do well to ponder over the suggestion found in this incident:

A very fine woman came to her pastor and shouted that she hated her husband—"I hate him. I want to hurt him as badly as possible, and then divorce him. Tell me how to do it." The minister blinked; it was a strange request. He thought it over for a few minutes, and then said:

"Sure. I'll tell you how. Go home and be as sweet and loving to him as you can. Do EVERYTHING for him. Cook the finest meals he ever ate. Go out of your way to encourage him in his work. Make yourself indispensable to his comfort. Then tell him you're divorcing him. He'll never stop hating you!"

It looked like a good idea; she would make him love her and then throw him aside. For three weeks she did it. The she came back to the pastor. Her face was glowing:

"I've done it. He loves me as he never loved me before."

"Great!" said the minister. "Now we'll call a lawyer and go ahead with your divorce."

The woman leaped out of her chair. "Oh no," she shouted. "Not now. I don't want the divorce now. You see, WE LOVE EACH OTHER."

What had she done? Nothing, except keep the promise she made to God on her wedding day, "To love and to cherish . . ."

Among the many things that go into the making of a home, two things are most important—LOVE and WORSHIP. Love one another, and let your church and your Christian faith help you build your home.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

REASON FOR DELAY EXPLAINED

During the past several weeks, the "N. C. Christian Advocate" has published special editions, in which the conference pages have been omitted. Also, the March 7, March 21, and April 4 editions of the N. C. Conference Woman's Page were used entirely for publicity for the annual meeting of the N. C. Conference WSCS, the N. C. Conference WSG, and the report of the annual meeting of the WSCS. All of which means that it has been necessary to hold over a number of news stories sent your editor during this period.

We regret the delay in publishing some of these stories, as well as the necessity for omitting some which are no longer news. We are appreciative of every news item sent, and solicit your patience and understanding in the matter of unavoidable delays which sometimes occur because of the time element involved. We remind our readers that copy for the woman's page must be in the "Advocate" office no later than TEN DAYS BEFORE publication, and that the page must be edited even earlier.

MISS LAMB INJURED

The host of friends of Miss Elizabeth Lamb throughout the N. C. Conference will regret to learn of her recent severe injury of a broken hip, sustained in a fall at her home on April 30.

Miss Lamb, a former missionary to Brazil, and former secretary of spiritual life for the N. C. Conference WSCS, is beloved by everyone who is privileged to know her. We are confident that she will appreciate the prayers and the messages of love from her friends. Miss Lamb's address is P. O. Box 1199, Fayetteville, N. C.

NEW SOCIETIES ANNOUNCED

The former Bethel-Gray Rock Woman's Society of Christian Service has divided into two organizations, according to announcement by Miss Sarah McCracken, secretary of promotion for the Durham District Woman's Society. "Both societies are doing excellent work and showing increased interest in the work," Miss McCracken writes. Mrs. Lasiter Hicks is the president of Bethel Society; Mrs. Maynard Harris, Rt. 2, Kittrell, is the presiding officer of the Gray Rock Society. These organizations, both in the Granville Subdistrict, bring the total number in the Durham District to 73.

Mrs. Donald Edman, secretary of promotion for the New Bern District, has announced the organization of three new societies. They are Cherry Point, Pamlico, and Reelsboro.

DISTRICT MEETINGS HIGHLIGHTED

The approximately 250 women of the Durham District Woman's Society of Christian Service, meeting at the Carrboro Methodist Church, heard Mrs. Pierce Johnson, of Weldon, Conference presi-

dent, speak on the topic, "A Spirit Made Willing"; reports of officers, presented two adult life memberships, and elected Mrs. Frank Hanft, district president, as a delegate to the 1958 Assembly of the Woman's Division of Christian Service to be held at St. Louis, Mo. Receiving the life memberships were Mrs. Flora B. Galloway, and Mrs. J. R. Evans, both of the hostess society. Mrs. T. G. Stem, Sr., district secretary of spiritual life, conducted the memorial service. The officers and subdistrict leaders were installed by the Rev. C. D. Barcliff, district superintendent.

Fayetteville District

Miss Ethelynde Ballance, rural worker on the Roberdell Charge, and Mrs. L. C. Larkin, Mt. Gilead, were the principal speakers for the annual meeting of the Fayetteville District Woman's Society of Christian Service, held at the Roberdell Methodist Church. Miss Ballance reported on the meeting of the 1957 Conference on Missions, held at Buck Hill Falls, Pa. Mrs. Larkin gave the noon day meditation. Reports of officers and subdistrict leaders were heard. Mrs. H. R. Odom, district president, presided.

Goldsboro District

"District and subdistrict meetings have been held in the Goldsboro District with good attendance and excellent programs," Mrs. J. B. Frizelle, district chairman of public relations reports.

The district meeting was held at the Daniels Chapel Methodist Church. Main speaker was Mrs. S. A. Dunn, conference secretary of missionary education and service, who gave a report of the conference on missions at Buck Hill Falls, Pa. Mrs. L. C. Vereen, Farmville, led the devotional, and Mrs. H. A. Davis, conference treasurer, led the pledge service. Mrs. J. B. Chase, Eureka, conducted the memorial service. Mrs. Shelton Boyd, Mt. Olive, is president of the Goldsboro District.

Raleigh District

The beautiful and worshipful new sanctuary of the Hayes Barton Methodist Church in Raleigh was the scene of the annual meeting of the Raleigh District Woman's Society of Christian Service, with Mrs. D. H. Sutton, district president, presiding.

Mrs. S. A. Dunn, conference secretary of missionary education and service, reported on the missions conference at Buck Hill Falls, Pa. Reports of officers were heard, and a memorial service was conducted by Mrs. H. C. Jones, district secretary of spiritual life. Officers for the conference year 1957-58 were installed by the Rev. R. G. Dawson, district superintendent. The Rev. W. L. Clegg, pastor of the host church, led the opening meditation.

Wilmington District

"The highlight of the annual meeting of the Wilmington District Woman's Society

of Christian Service, held at the Whiteville Methodist Church, was the inspirational talk by Miss Ethelynde Ballance," writes Mrs. George Sloan, district chairman of public relations. Among other features of the program were the election of officers, election of Mrs. J. E. Garlington, district secretary of promotion, as a delegate to the 1958 Assembly; reports of officers, and a memorial service conducted by Mrs. C. Ed Taylor, Southport. Mrs. W. C. Davis, district president, presided.

Rocky Mount District

The Rocky Mount District WSCS attained two coveted goals during the third quarter of the current conference year, Mrs. Harry Pearsall, district secretary of promotion, announced at the district's annual meeting. These are: One hundred per cent in organization and 100 per cent in reporting. The meeting was held at the Enfield Methodist Church.

Principal speakers were Mrs. S. A. Dunn and Mrs. H. A. Turlington. Election and installation of officers and a service of remembrance, led by Mrs. R. L. Jerome, were also included on the program. The officers were installed by Dr. W. C. Ball, district superintendent. Mrs. Harold Braswell, district president, presided.

SUBDISTRICTS MEET

Subdistrict meetings have been in progress throughout the conference, several of which have been reported to us. Those reporting, their leaders, places of meeting, and speakers include: Vance-Warren (Raleigh District), Mrs. C. E. Thompson, Macon Methodist Church, the Rev. J. W. Lineberger, and Dr. F. S. Love; Cape Fear (Raleigh District), Mrs. Joel Layton, Jr., Union Methodist Church, Marners Charge, Miss Ethelynde Ballance and the Rev. T. H. House; Raleigh, Mrs. H. F. Leatherman, Wake Forest Methodist Church, Miss Ballance and Mrs. T. H. House; Louisburg, Mrs. Tom East, Zebulon Methodist Church, Miss Alta Nye, deaconess on the Pembroke Charge, and the Rev. Troy Barratt.

Two subdistrict meetings in the Rocky Mount District have been reported by Mrs. R. K. Adkins, district chairman of public relations: Tri-County, Mrs. J. W. Benson, leader, McTyeire Methodist Church, the Rev. Robert Bradshaw, Mrs. Harold Braswell and Mrs. W. H. Taft. Southern-Central, Mrs. J. Van Taylor, Jr., Vernon Methodist Church, Miss Mamie Chandler and Mrs. Arnold Pope. A film, "This Is Christian Social Relations," was viewed at both the Tri-County and the Southern Central meetings.

BOOKS DONATED TO LOCAL SOCIETY

Mrs. John Edgar Stevens, of Richmond, Va., and a native of Smithfield, N. C., has presented a gift of 100 books to the WSCS of the Elizabeth Methodist Church. The gift will provide a nucleus of a library for the historic church, located on Rt. 1, Smithfield.

The Elizabeth society is a little more than one year old, having been organized in December 1955, with Mrs. Harris Roberson as president. Mrs. Harold Arwood is serving as the librarian for the books, which are housed in the new educational building of the church.

North Carolina Conference Board of Education 1957 Summer Program

OLDER ADULT ASSEMBLY, LOUISBURG COLLEGE, MAY 29-JUNE 1

Director, Rev. Wayne Wegwart
THEME: "Building Companionship"

Cost: \$11.00, including \$2.00 pre-registration fee to be sent to Rev. Harold D. Minor, Box 6667, College Station, Durham, N. C.

SENIOR YOUTH ASSEMBLIES LOUISBURG COLLEGE

(For boys and girls entering grades 10, 11, and 12 this fall)

THEME: "Christianity: What Difference Does It Make?"

Cost: \$19.00, including \$3.00 pre-registration fee to be sent to Rev. Herman S. Winberry, Box 6667, College Station, Durham, N. C.

First Assembly, June 3-8

Dean: Rev. Brooks Patten
Bible Forum: Dr. Harold Hutson
Speaker: Rev. W. M. Howard, Jr.

Second Assembly, June 10-15

Dean: Rev. Harmon L. Smith, Jr.
Bible Forum: Dr. Clyde Manschreck
Speaker: Rev. Henry Ruark

Third Assembly, June 17-22

Dean: Rev. Harvey Johnson
Training Workshop for MYF Officers

STAFF TRAINING CAMP, CAMP DON-LEE JUNE 4-7

Director, Rev. Robert Regan, Jr.

Training in the skills of camping. Churches interested in sending delegates should contact Rev. Robert Regan, Jr., 107 Odell Place, Greensboro, N. C.

YOUNG ADULT WORKSHOP, CAMP DON-LEE JUNE 7-9

President Conference Young Adult Fellowship, Mr. Jack Keogh
Resource Leader: Rev. Robert Clemmons

THEME: "The Young Adult Group—A Redemptive Fellowship"

Cost: \$10.00, including \$2.00 pre-registration fee to be sent to Rev. Harold D. Minor, Box 6667, College Station, Durham, N. C.

CHRISTIAN ADVENTURE CAMPS CAMP DON-LEE

(For boys and girls entering grades 7, 8, and 9 this fall)

Director: Rev. Robert Regan, Jr.

THEME: "Camping and Christian Growth"

Cost: \$20.00 for six-day camps and \$32.00 for ten-day camps, including \$3.00 pre-registration fee to be sent to Registrar, Box 6667, College Station, Durham, N. C.

June 9-15	June 30-July 6	July 28-Aug. 3
June 16-22	July 7-13	August 4-10
June 23-29	July 14-24	August 11-21

FAMILY CAMP, CAMP DON-LEE, AUGUST 21-24

THEME: "Christian Attitudes for Family Living"

Class sessions for kindergarten, primary, junior and intermediate groups.
For full information and registration blank write Rev. Harold D. Minor, Box 6667, College Station, Durham, N. C.

DISTRICT JUNIOR CAMPS

THEME: "Learning to Live with Others"

Cost: \$18.00, including \$3.00 pre-registration fee to be sent to your district registrar.

Durham Dist., July 15-20

Camp New Life, Raleigh, N. C.
Director: Rev. Warren Bishop
Registrar: Rev. Chester Brown

Eliz. City Dist., Aug. 5-10

Camp Caroline, Arapahoe, N. C.
Director: Rev. Allen Wentz
Registrar: Rev. Angus Cameron

Rocky Mt. Dist., Aug. 12-17

Camp New Life, Raleigh, N. C.
Director: Rev. Maness Mitchell
Registrar: Rev. Stewart Brodie

Burlington Dist., July 29-Aug. 3

Camp New Life, Raleigh, N. C.
Director: Rev. Wesley Brogan
Registrar: Rev. Norwood Jones

Goldsboro Dist., Aug. 5-10

Camp New Life, Raleigh, N. C.
Director: Rev. W. R. Crowder
Registrar: Mrs. W. R. Crowder

Raleigh Dist., July 22-27

Camp New Life, Raleigh, N. C.
Director: Rev. Henry Bizzell, Jr.
Registrar: Rev. Rudy Hodge

Wilmington Dist., Aug. 12-17

Camp Caroline, Arapahoe, N. C.
Director: Rev. Fred Davis
Registrar: Miss Eva McClamrock

New Bern Dist., July 29-Aug. 3

Camp Caroline, Arapahoe, N. C.
Director: Rev. Langill Watson
Registrar: Rev. Cooper Yelverton

Fayetteville District, Aug. 12-17

Camp Monroe, Laurel Hill, N. C.
Director: Rev. Holland Hale
Registrar: Rev. Holland Hale

OLDER YOUTH ASSEMBLY, CAMP DON-LEE JULY 26-28

(For post-high school youth, working youth, college youth, servicemen and women)

Directors: Rev. Robert Regan, Jr. and Rev. Herman Winberry

THEME: "Christian Faith and Social Action"

Cost: \$9.00, including \$2.00 pre-registration fee to be sent to Box 6667, College Station, Durham, N. C.

ADULT CONVOCATION, LAKE JUNALUSKA AUGUST 2-5

(For leaders of adult groups in the local church)

Send \$6.00 registration fee to Rev. M. Leo Rippey, Box 871, Nashville 2 Tenn.

LEADERSHIP AND LABORATORY SCHOOLS LAKE JUNALUSKA, AUGUST 5-16

For information and registration blank write Rev. C. P. Morris, Box 6667, College Station, Durham, N. C.

ANNUAL CONFERENCE SESSION OF MYF DUKE UNIVERSITY, AUGUST 5-9

(For elected delegates—one from each local church)

President Conference MYF and Presiding Officer, Jim Long

Dean: Rev. Harry Jordan

THEME: "To Serve the Present Age"

A Vacation Church School in Every Local Church

C. P. MORRIS, Executive Secretary

HAROLD D. MINOR
Director of Adult Work

HERMAN S. WINBERRY
Director of Youth Work

ROBERT REGAN, JR.
Director MSM and Camp



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

JIM LONG, President
Chi Psi Lodge, U. N. C., Chapel Hill, N. C.
JEAN EDWARDS, Publicity Superintendent
612 South Taylor Street
Rocky Mount, N. C.
HERMAN S. WINBERRY, Conference Director
of Youth Work
Box 6667, College Sta., Durham, N. C.

For Adult Workers with Youth

A series of filmstrips on "Adult Workers in the Methodist Youth Fellowship" has been developed for use in leadership education of adults who are counselors and teachers of youth.

The three filmstrips have the following titles: "Winning the Confidence of Youth"; "Co-operation Among Adult Workers"; and "Toward Better Teaching."

Each filmstrip presents a problem common to the youth teacher and counselor. After some discussion of what was involved in the problem and some possible solutions, the filmstrip is continued to see how close the discussion came to analyzing the situation.

These discussion type filmstrips can easily be used in leadership classes and schools; worker's conferences; and in meetings of adult workers with youth in a local church, subdistrict, or district.

The showing time of each part runs about six minutes, but it will take from 30 to 40 minutes to allow ample time for discussion.

The filmstrips are available from the Methodist Board of Education, Box 6667, College Station, Durham, N. C.

Around the Conference

North Alamance Subdistrict

One of the largest projects ever taken over by the North Alamance Subdistrict was a Brunswick Stew sale for proceeds to be used to support an Overseas Orphan. These MYF'ers, with the help of Glen Raven Church, made 100 gallons of stew and reported a highly successful project.

Mount Olive, Manteo

The MYF of Mt. Olive Church participated in the all night Prayer Vigil on January 19 for two hours from 9:00 to 11:00 p.m. Only volunteers took part and there were three or more at the altar all the time during this period. Also on MYF Prayer Day, the first day of Lent, the Youth Fellowship groups of Manteo High School set up an altar in the auditorium of the High School and some one was constantly at prayer throughout the school day.

The MYF had a study course on Southeast Asia recently that was different. They took a "tour" of these Islands, going from home to home representing different islands, where a dish was served appropriate to the locality represented. After partaking of the food, different members of the group gave facts about the places being studied. Puzzlemats, napkins, favors of Southeastern Asia were used. A game or legend from each place was used at each stop. At the end of the four-course progressive supper, the group returned to the church for a closing meditation. The menu for the evening was as follows: Lemper Croquettes—Indonesia; Hin Thi Hin Ywet—Burma, Singang Baboy—Malaya, Pauk Pauk Mow—Burma.

Five Ways to Keep MYF Attendance High

1. *Plan program ahead of time.* Many MYF's work from three months to a year ahead.
2. *Offer opportunities for real worship experiences.* Recreational activities alone are not enough.
3. *Stay active.* Raise money, help out in the church, take all program areas seriously.
4. *Arrange transportation.* See that all have rides. Meet in various homes. Transportation is especially important in rural MYF's.
5. *Keep it a youth fellowship.* Let the youth run it. The young people themselves can hold the MYF together.

A Voice from the Past

What do you know about the United Nations, about our national government? Does it seem far away, not meaning much to you? Then, young people, heed now the voice from the ages. It is not loud; you must listen for it. The people of ancient Greece did not hear its warning, nor did those of Rome. They became complacent, forgot their obligations as citizens of their great civilizations, and, as we now say, "Rome fell". We must not let this thing happen in America, where there is the best opportunity yet in history for keeping our nation great! But there is not any danger of that, you may say. Think a minute . . . is there?

Why, you ask, are we more fortunate in respect to living in this modern civilization . . . more so than those citizens of many years past? Because, simply because we have Christian principles upon which to base our interests and actions concerning those vital organizations: our national government and the United Nations. Herein lies the secret of this nation's and this world's success or failure, the conscientious interest and action of its citizens, following the rules of Christ. We say rules, because they can apply in any religion or belief. They are the basic beliefs in the human individual's worth and dignity and in the brotherhood of man under the Fatherhood of God.

Cultivate an insatiable thirst for the news of the day. It's really more fun than fiction, and so much more real. Do you know what the UN does; what it successfully accomplishes? Much more publicity is given to things that don't succeed, or things that are having difficulties than we like to realize; this is just human nature. There is the program of technical assistance and the very important work of the six organs of the UN, which handle (1) territories; (2) disputes among countries; (3) economic assistance; (4) international systems of trade and monetary values; (5) administration, budgets, and election and; (6) the total organizing of the many facets of this complex organism with its numerous committees and "ticklish" diplomatic situations.

The UN works for peace; but PEACE is not only the absence of war; it is also the task of working for the individual rights of every human to live freely and healthy and happy. This, in part, is your UN.

Put into action your interest by reading, and talking, find out more about our own US Government. These things aren't dry, they are *fascinating* . . . and vital! Write constructive letters to your congressmen, giving them your thoughtful opinion on some matter of importance. In short, become actively aware, proud of your heritage, humble in its improvement, and conscientious Christian citizens!

(Editor's Note: The above article was written by Miss Carolee Wood who is our Conference Chairman of Christian Citizenship Area and also a recent delegate to the National Methodist Youth Fellowship United Nations-Washington Seminar from our North Carolina Conference.)



STRUGGLE

*When Atlas bowed beneath a sad world's weight
He could not know the sorrows of our day,
Nor could his burden show the interplay
Of elemental force that makes for hate
When States unite against another State
To crush its freedom and destroy the way
Of life wherein its spirit's essence lay.*

*Dear God, who undergirds our saddest fate,
Give us to learn Thy larger Wisdom's strength,
The while we seek for Thee, until at length
We know the height and depth and power of Love
Divine that lifts humanity above
The slime and bids us turn toward dawning Light
Whose glory overwhelms the deepest night.*

—MRS. METTA FOLGER TOWNSEND
Lenoir, N. C.



Elizabeth City District News

Members of Manteo WSCS have voted to begin a \$1,000 education fund for Charles Nickols, a five-year-old boy in the Raleigh Children's Home.

Lord's Acre funds at Mattamuskeet Charge amounted to around \$1,200, according to the Rev. A. M. Cameron, who commends his people for their sacrificial giving of total returns from the acreage, ignoring losses.

Bethany (Wanchese Charge) Men's Club received its charter recently. The revival at Wanchese, conducted by the Rev. Van T. Crawford, last month drew an average attendance of 220.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

Greetings!

It seems like ages since we've come into your homes, due to the fact that we have gladly given our space to some of the fine things that have appeared in the Special Issues of the *ADVOCATE* this spring. But here we are again, and glad to share with you some more of the interesting happenings here at the Home.

Orphanage Bowl Banquet

Finch's Restaurant, in Raleigh, was the scene of the annual banquet, on the evening of April 6th, in honor of our varsity football team who played in the Orphanage Bowl Game last fall. The menu consisted of fried chicken and ham, French fries and lima beans, tossed salad, hot biscuits and coffee, and apple pie a la mode—a real man's meal, which appealed also to the ladies present.

Special guests for the occasion were a number of the Shriners of Sudan Temple, and their wives. These fine men have sponsored the Orphanage Bowl Game for nine years, and have given generously of their time and effort in promoting the game for the benefit of our Home and the Oxford Orphanage.

The Shriners presented miniature gold footballs to the members of the team, in recognition of their excellent play and fine sportsmanship.

The address of the evening was given by Dr. C. W. Phillips, head of the Public Relations Department of Woman's College. He challenged not only the team, but all of those present, as he stressed the vast importance of each individual and his contribution to the work of the world, in partnership with the Creator. He pointed out that each person is gradually becoming, day by day, what he or she is ultimately to be, and the future of the world depends on the direction of this "becoming". To the team especially he gave this challenge: "So play the game that if you win, you win more than the game; and if you loose, you loose only the game."

Atwater Cottage

The third cottage up from the main gate is the home of some of the sweetest girls on our campus. Come with us, while we call on Miss Sophie Butler, gracious house mother of these twenty-two little ladies.

The ages of the girls range from nine through twelve years, representing third, fourth, fifth and sixth grades. There is no house girl from the older group, as Miss Butler says her girls all accept responsibility in such an excellent manner that they manage their own home. Their house mother says "Here is where we keep house together, live together, and try to have as normal home life as is possible."

The attractive living room is the center of social activity, with its comfortable new furnishings. Here the girls enjoy TV and quiet visits together in an atmosphere of refinement and good taste. Frequently they gather in Miss Butler's room, for where she is, there you'll usually find the girls.

Their day begins with a brief but inspirational devotional service at 6:30. It is time then for breakfast, and getting off to classrooms in our Methodist-Lewis School on the campus.

Occasionally there are the "unusual" occurrences which happen in the best of families. Not long ago, Helen's teacher sent her to the cottage with a hurt ankle. Miss Butler noticed some swelling, and applied a well-known liniment at once, and again that evening. The following morning, a delayed heat reaction from the liniment took place, and Helen exclaimed, "Miss Butler, I feel like my ankle is exploding—it's so hot!" Anyway, the ankle was soon good as new.

After school, as in most homes, there is a raid on the kitchen. And what a kitchen! Brand new, with U-shaped counter and benches where the children enjoy their cookies and milk and other snacks. The new electric range is a beauty, and inspired one of the boys who dropped in one day to exclaim, as he touched it gently, "That's the most beautiful stove I've ever put my hands on."

The piano in the upstairs hall has a busy schedule, with four fifth grade girls practicing every day. Also, this spot is the scene of song-fests, and many a hymn is sung with this closely-knit group gathered around the piano.

After-school hours are spent in recreational activities—indoors at games, or outside on bicycles or skates, depending on the weather. Some of the youngsters do their homework before supper. The keen interest in having good report cards to show Miss Butler is reflected in their sincere efforts in study hall. The records show the high calibre of work they are doing, with A's predominant in nearly every case.

Saturday morning is good-grooming time, for it is then that the girls shampoo their hair, and Miss Butler, who is a trained beautician, sets it. On Sunday mornings, in their best dresses, this fine looking family attends Sunday school and church services together.

There's many a chuckle in a house mother's life, and Miss Butler enjoyed the little girl who was playing outside, and getting very hot in our unseasonable April weather. "Miss Butler," she said, "I'm so hot the presbyteria is running right off my face."

Bed time comes early in the Atwater Cottage, as the days are busy and full for these little ladies. They are normal, active and fun-loving youngsters, but due to the gentle

leadership of their house mother, there is usually a calm atmosphere prevailing in their home.

In this quietness, let's slip away now. But do join us for a visit to another cottage soon.

Poet in the Making

We want to share with you a poem written by Paula Holmes, one of our fifth graders. Paula is 11 years old, and in addition to writing verse, she is making an excellent record in her study of piano. We are happy to publish her tribute to our Superintendent.

OUR SUPERINTENDENT

Our Superintendent is a nice man
He helps us with everything he can.
Whenever we don't know what to do
He always comes and helps us through.

He gets us the things we always need,
And so it is him we try to heed.
When things go wrong, these he can fix,
For our Superintendent is Mister Nicks.

Citizenship Honor Group

The Citizenship Honor Group in our Methodist-Lewis School for the fifth six-week period has just been announced, and we are glad to publish the names of these boys and girls who have been outstanding in their conduct and good relationships with others in the classroom and on the campus.

Fourth grade: Esther Bland, Linda Boulder, Shirley Daughtrey, Peggy Humphrey, Betty Landis, Phyllis Mock. Fifth grade: John Adams, Bob Hardison, Lewis Utley, Linda Carter, Dorothy Goforth, Helen Parrish. Sixth grade: Nellie Sue Dilley, Donna Medlin, Nina Sue Moore, Ethel Smith, Carolyn Walston, Freddie Taylor. Seventh Grade: Sandra Hardison, Carolyn Lewis, Pat Moore, Sonja Page, Janice Roebuck, Billy Gilbert.

These youngsters will be entertained by the Fidelis Class of Edenton Street Methodist Church, Raleigh, on Saturday afternoon, May 4th, at a fishing party at a near-by lake.

"Diversity of Gifts"

St. Paul pays tribute to the fact that there is a vast diversity in the talents and abilities of people. Some teach, some preach, others handle the business of the world, and there are many who mold and portray a lot of life with their hands. All of these fit into the intricate machinery of living. How dull things would be otherwise.

A little fellow in our Second Grade is trying So-o-o-o hard to learn to read, but the complicated matter of *words* seems to be completely out of his line. However during an "interest" period in the school room recently he was given a piece of modeling clay and a picture of a horse. His little fingers worked deftly with the clay, and in no time he had created a horse that fairly "lived in his hands. The lines and proportions, and the gracefulness of his subject would do credit to many a sculptor.

Our boy will probably learn to read some day, and will master other academic subjects, but his greatest skill may lie in his hands, and his is a talent well worth cultivating. All power to him as he molds greater things than clay horses!

A Man of Peace in a World of Strife

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Genesis 26:1-5; 12-23

This is World Service Sunday and the topic is very appropriate. For if we are not successful in preventing war we might just as well forget all our dreams of a better life in this world. It has been said that "we must be the best generation that ever lived or we will be the last." Now is the time for us, in Lincoln's words, "to think anew and to act anew". As a modern poet expresses it:

At last we who have been running away
must turn and face it:
There is no room left for hate in the world
we must live in,
Now we must learn to love . . .
There is no other country we can run away
to;
There is no ocean we can cross over.
At last we must turn and live with one
another.

It cost our country a million and a half dollars for every enemy soldier killed in World War II. Taking continuing costs into

Abraham had dug. There are many of us who are inclined to feel that because certain ways of living are new they are, therefore, good. Conversely, we think the old ways cannot be good because they are the old ways. It is quite possible that our fathers and forefathers were not entirely wrong about the things they thought were worth living for. It may be true also that all of our new ways are not good just because they are new.

Jesus said those who take the sword will perish by the sword. Read the stories of man's great empires and see whether or

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PRAYER FOR THE WEEK

Pour upon us, O Lord, the spirit of brotherly kindness and peace; so that, sprinkled with the dew of Thy benediction, we may be made glad by Thy glory and grace; through Jesus Christ our Lord. Amen.

—SARUM BRIEVIARY

✠

not their history proves the truth of Jesus' prediction. Even our great military leaders have reminded us repeatedly that it is hard to tell who is the victor in modern warfare. The prospects of atomic war make it all the more unlikely that any nation can escape vast loss of life and property in an all-out modern war. On the basis of past experience it is difficult to believe that nations would not, in any future war, resort to the use of whatever weapons they consider most effective. We know what these are. One bomb, we are told, could destroy a city the size of Greensboro.

All of the above adds up to this: every one of us must be peace-makers—not peace-wishers, or peace-lovers alone—but peace-makers. At the home level, the community level, the national level and the world level we must "follow after the things that make for peace." What are these things? They are justice, righteousness, fair-play, unremitting hard work and prayer.

Work Begins on New Hope Church in Winston-Salem

The congregation of New Hope Church, Winston-Salem, recently broke ground for a sanctuary that will eventually cost approximately \$120,000. It is located on Shattalon Drive.

A two-feature program was arranged to mark beginning of the first unit of the building expected to cost approximately \$40,000.

Dr. J. S. Haitt, superintendent of Hugh Chatham Memorial Hospital in Elkin preached at the eleven o'clock service, and Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, conducted the ground-breaking ceremony.

The Rev. John R. Sills, pastor, said that the congregation had decided on a modified "pay-as-you-go" plan and will complete the ground floor with money on hand or pledged to be paid in two-and-a-half years.

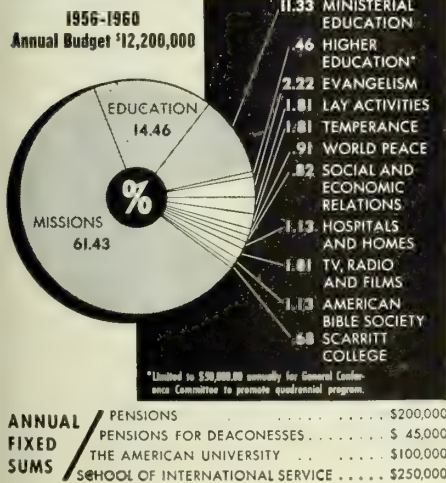
On the ground floor will be located a fellowship hall which can be used as an assembly room to accommodate more than three hundred persons, or for a dining room that can seat over two hundred and fifty for a meal.

And on the same floor will be a large kitchen at one end and a furnace room at the other, and at an angle at the rear will be the ground floor portion of a vestibule entrance to the rear of the church.

A temporary entrance will be constructed at the front of the building to be replaced when the main floor is completed.

The pastor said long-range plans call for an education building to be constructed at the rear of the present church building. This would be joined through the vestibule entrance with the new sanctuary that will front at an angle on Shattalon Drive.

DIVISION OF THE METHODIST WORLD SERVICE DOLLAR



account, the total expenditure was around \$13,000,000,000 or \$41,000,000 an hour. In 1947-48 we spent about five and one half billion on our schools—or about what it cost to wage war for six days!

In our Scripture for this lesson we are reminded of Isaac, a man who was willing to make some effort to keep the peace. His persistent attempts at reconciliation turned his enemies into friends. We need to remind ourselves that peace is not easy to win. Since war is only the result of a series of peace-time decisions, we need to keep eternally on guard, lest we pursue policies which will break the peace. This is true not alone in the realm of international politics. It is true with regard to family relationships, too. Each of us might ask ourselves: "Am I living the sort of life that will maintain peace and permanence in my home, or will my behavior eventually lead to the break-up of my family?"

There is a lesson for us, too, in the fact that Isaac re-opened the wells his father



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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

Mr. Mischief and the B.B.B.B.B. and B.A.

By LOUISE GOOSMAN

CHAPTER I

When Little Mischief changed his name to Mr. Mischief and flew away from the Great Green Wood, he went directly to Goldenrod Meadow. There he perched on a goldenrod blossom and thought about himself. Where should he go? What should he do now? He had become quite as long as your middle finger, and very grown up, so his future seemed worth a thought or two.

However, the sun was warm and he felt a bit sleepy, so he stretched out on the goldenrod blossom to take a nap. And as he slept, there were important things happening in the Meadow.

Every autumn all the forest and field folk gathered for a great convention. It had become the custom for them to meet and, around a bright campfire, tell of the wonderful things they had done during the year. They called themselves the "B.B.B.B.B. and B.A." which, as you can probably guess, stood for "Beautiful Birds, Beasts, Bugs, Bees and Beetles Association." Everyone belonged to the B.B.B.B.B. and B.A.—that is, everyone except the Field Mice.

Poor little Field Mice! Nothing exciting ever happened to them! They were not beautiful at all! Rabbits had longer ears, Chipmunks had shinier coats, Squirrels had prettier tails, Birds had brighter eyes; and so the drab little Field Mice, neither beautiful nor adventurous, were not members of the B.B.B.B.B. and B.A. They were VERY unhappy about this, and each year at the time of the big meeting they would silently creep up to the back of the crowd around the campfire and watch. All of the Mice, from Old Grandpa to Wee New Mouse watched and waited, and wished there was some way in which they could become members.

Now the day of the great meeting was near; in fact, it was to be tomorrow and still the Field Mice could find no way to distinguish themselves and be admitted as members.

It had been a busy day, and just before sunset the Field Mouse family trudged wearily to their burrow, after working hard collecting and storing grain and seeds for the long winter.

Suddenly, as they were going single-file into the burrow, Old Grandpa had an idea! It came so fast and surprised him so much that he lost his balance and slid right to the bottom of the burrow, upsetting all the others who were in front of him.

"Wait until I come back!" he cried as he struggled to his feet and ran up and out into the Meadow again. Oh, what a wonderful idea he had!

When he came back a short while later all the Field Mice gathered around him and stared in amazement. For there stood Old Grandpa with a wonderful golden plume gracefully waving up and over his back. Old Grandpa had a tail! This indeed was a sight to behold, for you see, until this time the Field Mice had never had anything but a short, broad stump to call a tail.

Now Old Grandpa had one! It was, of course, a goldenrod blossom plucked and attached to his short stumpy sail, but O how lovely it looked!

All of the other Field Mice wanted to be beautiful too, and they rushed out into

MOTHER

When you take all the good things
That God has ever given,
And put them all together with
The finest things in heaven;

Then add a piece of precious gold,
And after that, another,
Then after all is well combined,
You find you have a mother.

A mother who, with sweat and toil,
Has raised you from a child,
Who seldom spoke a hasty word,
And through her sorrows smiled.

For Mother is the only one
Who knows and understands;
Who's always there, to be of aid,
And lend a helping hand.

—Gail Bradshaw - Age 12
Roanoke Rapids, N. C.

Goldenrod Meadow at once to find bits of flowers, ferns, grass and leaves which they could use as artificial tails. Maybe now they could be beautiful and become members of the B.B.B.B.B. and B.A.

The larger mice had no trouble at all. They gathered blossoms, buds, fallen bird feathers, ferns, grasses and leaves, and each one made for himself a beautiful tail.

However, Wee New Mouse had a different and quite difficult problem. His little stub of a tail was so short that he could not tie ANYTHING to it. In fact, it just almost was not there at all. Dear, dear! What could he do? He was very unhappy and just about to cry, when he remembered Tall Pine Tree who lived on the other side of the Meadow. He was a very friendly tree, and maybe he would let Wee New Mouse

have a drop of his sticky resin so he could use it as glue to fasten on the little artificial tail.

Just as fast as his little legs could carry him Wee New Mouse scurried across the Meadow, and looking up into the branches towering far above him, he called, "O please, Tall Pine Tree, will you give me just one drop of your sticky resin, so I can have a beautiful tail and a chance to join the B.B.B.B.B. and B.A.?"

From his great height Tall Pine Tree looked down at Wee New Mouse, and his tree heart was filled with pity. How tiny Wee New Mouse appeared away down there! How his little eyes shone, and how eagerly his funny ears twitched!

"Of course! Of course!" said Tall Pine Tree. "Take all the sticky resin you want. There is plenty in my trunk."

"O thank you! Thank you!" cried Wee New Mouse, and he was so happy that his eyes filled with tears, and his front paws trembled as he filled them with the precious resin.

(To be continued)

GROWING BEAUTIFUL

Thinking beautiful thoughts all through your childhood days will help to make you beautiful—if not a beautiful body, certainly a beautiful personality. Real beauty is of the spirit. It is expressed in kind words, in winning smiles, in loving ways of living. It is unselfish, it is thoughtful, it is most happy when helping others to be beautiful.

—E. C. Durham

JUST FOR FUN

Helen and Johnny were having one of their regular arguments through the fence. "Huh," exclaimed Helen, "just imagine your papa, owner of a tailor shop, letting you run around in those ragged pants."

"Is that so?" retorted Johnny. "Well, your pop's a dentist, and the baby at your house has no teeth."

—Clipped

BIBLE QUIZ

Books of the Bible

1. What book is called "The Gospel of Common Sense?"
2. What is the great missionary book of the New Testament?
3. What book is known as "The Book of Beginnings?"
4. What book is composed chiefly of songs?
5. What book represents one man's vision of heaven?

Answers to Last Week's Quiz

1. Mary
2. Hanna—I Samuel 1:27-28
3. Jochebed—Exodus 1:22 and 2:1-4
4. Eunice—II Timothy 1:5
5. Hagar—Genesis 21:9-21

Methodist Bishops Consider Human Relations

CINCINNATI, OHIO—In weather so unseasonably warm that the bishop from Singapore felt right at home, the Methodist Council of Bishops met here April 23-25. Against this background of warm fellowship, the bishops spent three days in serious consideration of plans for strengthening the church's ecumenical outreach and making more effective its over-all, year-round program.

"The need of this desperate hour," Bishop W. Earl Ledden of Syracuse, N. Y., told his colleagues, "is not bigger stockpiles of nuclear weapons around the world. It is rather for fresh ideas in the field of human relations, Christian statesmanship that will reveal a basis for understanding and co-operation among the nations."

Anticipating the theme of the World Council of Churches' Oberlin (Ohio) Conference Sept. 3-10, the bishops devoted a major segment of time to a discussion of "The Nature of the Unity We Seek." Bishop J. Gerald Ensley of Des Moines, Ia., outlined some of the obstacles in the way of ecumenical understanding and declared that "the final vocation of the denominations is to yield their treasures to the Universal Church."

"To think that any one denominational formulation can encompass the whole of Christian truth is sinfully impertinent," he said.

Sharing the platform with Bishop Ensley was Professor Robert E. Cushman of Duke Divinity School, Durham, N. C., son of the late Bishop Ralph S. Cushman. Dr. Cushman called for "deepening and enlarging our self-understanding as a church" as one step toward strengthening Methodism's relationships with inter-church bodies.

Bishops who will attend the executive committee meeting of the World Methodist Council in London July 1-4 include: Bishop Fred P. Corson, Philadelphia; Bishop Arthur J. Moore, Atlanta; Bishop Odd Hagen, Stockholm; Bishop Paul E. Martin, Little Rock, Ark.; and Bishop Ensley.

Two new episcopal leaders from overseas were present for the first time: Bishop Horatius B. Amstutz, Singapore, and Bishop Mangal Singh, Bombay.

Bishop Richard C. Raines, head of the Indiana Area and president of the Division of World Missions, reported on his recent visit to Korea. He cited figures to show the increasing self-support of the Korean church but pointed out that "there are still several hundred churches in tents or in shacks or partially restored buildings and their help is desperately needed because the church is growing so rapidly."

Sharing the spotlight at another session were the church's two quadrennial emblems: the Local Church, presented by Bishop Roy H. Short, Nashville, and the emphasis on Christian Higher Education, headed by Bishop Paul N. Garber, Richmond.

Bishop A. Frank Smith of the Houston-Antonio (Tex.) Area delivered the principal address at the dinner attended by 500 Ohio Methodists and the bishops. "As the world grows smaller, men must

grow bigger," Bishop Smith said. "There is enough in the present world situation to make every man a prophet of doom, but there is also enough to bring strong courage and confident direction."

Sixteen of the retired bishops attended the council sessions. Heading the group of honored veterans were 94-year-old Bishop Herbert Welch of New York and his 90-year-old colleagues, Bishop Hiram A. Boaz of Dallas and Bishop Frederick D. Leete of St. Petersburg, Fla.

Gatlinburg, Tenn., was chosen as the meeting place for the next session, Nov. 12-14.



A MOMENT WITH GOD

Dear Jesus, help us make our home a place where You would love to stay; Where there is happiness and joy, and cheerfulness the livelong day. AMEN.

In Memoriam

Five cents a word. Please count your words and send remittance when sending your copy.

MISS JENNIE JONES

We, the members of John's Women's Society of Christian Service, offer this tribute of love and respect to the memory of Miss Jennie Jones who passed away March 16, 1957. She joined the church when quite young and was interested in all its activities.

Be it resolved, our sympathy be extended to her family, and commend them to Him whom she loved. Also a copy be sent to the North Carolina Christian Advocate.—Respectfully submitted, Mrs. Bill Evans, Miss Ruth Caddell, Mrs. W. T. Dawson.

BOOK REVIEWS

ABINGDON SONG KIT, by James Leisy, (Abingdon Press).

This small book is made up entirely of songs—old and new—strictly for fun and fellowship. I suggest that this book be used for the intermediate groups meetings at churches, camps and schools.

—N. M.

REVIVALISM AND SOCIAL REFORM, by Timothy L. Smith, (Abingdon Press, price \$4.00)

This scholarly, yet intensely interesting, volume is written by the pastor of the First Church of the Nazarene, Boulder, Colorado. His thesis, which he proves to the satisfaction of most readers, perhaps, is that the social gospel movement in recent years was the product of the "holiness" revivals of the preceding

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century. The book deals with the years of the middle 19th Century, and it is based upon a thorough study of magazines, newspapers, devotional tracts, sermons, biographies, and revival messages. It will be especially interesting to Methodist preachers and laymen because of the careful treatment of the contribution of the Methodist Church to both the revival movement and that of social reform. The author does not argue or preach; he merely sets down the facts and documents his conclusions.

Dr. Smith has made a notable contribution to the historical study of American religious life.—R. P. M.

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IN PASSING

I was somewhat puzzled when I saw that the editor was billed as the final speaker on the program of the Pirate's Jamboree at the Lost Colony theatre on April 28. It was the first time I had been intimately associated with pirates. But at the kind invitation of the Rev. Louis Aitken of Manteo, I found myself addressing what seemed to be a small clump of people congregated on the shady side of the immense outdoor auditorium on Roanoke Island on the hottest day of the season.

I was told afterwards that one lady fainted and had to be taken home. I hope that it was the heat and not the sermon. To tell the truth, the people were so far away from me that I wasn't sure how many survived. They said that there were 385 persons there, but I couldn't count them, and from where I stood it seemed like a prayer-meeting crowd in a circus tent.

One unusual feature of the occasion was my introduction that morning by the chairman of the Jubilee program in full pirate regalia.

Methodism seems to flourish in that section of the state, and we passed many lovely little churches on our way down from Norfolk. At Manteo, where Louis Aitken (a former Pennsylvanian) lives and serves, the church is a unique frame structure which reminds one of the old days when the people of the coastal towns looked to the ship-builders for architectural ideas. Visiting in the parsonage, we found evidence of the interest of these people in the work of the church and the welfare of the pastor's family in the lovely parsonage.

For the first time in years, we had the privilege of spending two nights at a seaside resort. Nag's Head is a favorite vacation spot and with good reason. Modern tourist accommodations can be found in profusion and there are several fine hotels. The Carolinian, where we were entertained, is one of the nicest I have ever found, and the good Methodists on the staff were diligent in making our stay pleasant—not to mention the manager, who, although not a Methodist, is a delightful host. (He was much more picturesque, I thought, on Saturday night, before he shaved off that magnificent set of whiskers! I didn't recognize him the next day.)

Did you ever think about the problems of a hotel-keeper? Or the troubles of a waiter? Well, I had an object lesson in bad manners during one meal when a diner, who boasted to all in earshot of all the fine hotels he had stayed in, showed how little manners he had by brow-beating a poor colored waiter into helpless confusion. The bad-tempered customer was a native of a state which boasts of its treatment of minorities, but his actions showed no such consideration on his part.

It was still hot on Monday as we set out on our journey back home, by way of Wilson, where I was to speak to the Meth-

odist men that night. But when we arrived there, my coming almost coincided with that of a downpour which cooled the atmosphere and refreshed the parched lawns. Perhaps that was the reason for the wonderful welcome which they gave me. I modestly took credit for all that water and the cooling breeze.

Those who complain about the passing of old-time hospitality have never been guests in a North Carolina home. I assure you that it hasn't changed a bit. Mr. and Mrs. S. M. Cozard live in an old colonial house on a main street, set so far back that the noise of traffic is screened out by the magnificent trees and shrubs. Staying there and meeting their three wonderful children was a treat indeed.

J. N. Hackney, who is a member of our Board of Directors, had been telling me about the new educational building which Robert Bradshaw and his congregation built last year. I knew it was nice, but I didn't dream that it was that fine. First Church is planning to invite Conference to meet with them, I understand, and maybe next year many of you will get to see it for yourselves.

Not content with building the education unit, they are going ahead with a remodeling job on the sanctuary, and I went in to look the place over. With all the pews and furnishings out, the fantastic echo which has always been present is more noticeable. Standing just in front of the altar rail, I spoke softly and heard my voice amplified as if from a loudspeaker. Touching a scrap of wood with my toe, I caused a rattle that sounded like gravel being poured into a bin.

They say that this amplification doesn't cause much trouble during services, and it helps the speaker out. But they also say that no one dares whisper in the first and second rows!

I've just returned from a trip to Charlotte, but that story will have to be continued in our next installment. Just to leave you wondering—I finally made a monumental "goof", but I hope I'll be forgiven by the folks down in Salisbury. Tell you about it next week—in passing.

Letters to the Editor

MORE ABOUT THE EASTER ISSUE

To the Editor:

"The Miracle at Grace Church" impressed me deeply. The one last year, "The Song of the Mockingbird", was most tender and beautiful.

The articles by Dr. Brownell and Dr. Braunstein were also excellent. . .

Ben M. Smith

North Wilkesboro, N. C.

To the Editor:

"Miracle at Grace Church" was a miracle in words. You have a power with prose and the story was beautifully told . . .

Miss Frances P. Smith

Liberty, N. C.

To the Editor:

I enjoyed reading the issue of April 18th. "The Miracle at Grace Church" is most appropriate and

is worthy of a place among the best. "Too Many Christians Are Afraid of Death" gives strength and comfort to us who are approaching the sunset.

"God's Acre" and "Where The Centuries Meet" and "Mary" make this copy a climax in good reading. Thank you.

N. F. May

Asheboro, N. C.

To the Editor:

. . . The story of "Miracle at Grace Church" was unusually fine.

Henry G. Russell

Laurinburg, N. C.

WHY NOT?

Dear Editor:

Fines have not solved traffic violations; better suits might be obtained by impounding the car for a few days instead. If we had to do without the use of it for a while, we might begin to understand right of the road.

William R. Sullivan
720 West Tenth Pl.
Los Angeles 15, Cal.

To the Editor:

I could do on less bread better than I could without the Christian Advocate. I wish more of our members prized it as I do.

Miss Beadie Melton
Route No. 2
Bostic, N. C.

HAS THE CHILD NO RIGHTS?

To the Editor:

I am so glad that you spoke out in favor of a little girl's rights (editorial, April 11). I am sure a couple will do the best they can.

Mrs. W. R. Grady

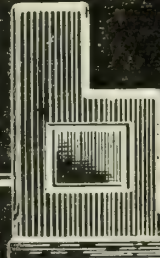
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May 23, 1957

Volume 102

Number 21

—Photo by L. A. Scott

God in Nature

By FRANCES PATTERSON SMITH

God is dignity and grace,
Counterpoint in every place,
Understanding, peace and power,
And fulfilled for every hour.

God is beauty on a day
When the world, in summer way,
Is on green and azure sky,
And we watch the larks fly by.

Can feel Him, and I will . . .
Can be still.



Methodism from Murphy to Hatteras

Dilworth Church, Charlotte, paid \$2,574 towards a goal of \$2,300 on an Easter missions special.

Air-conditioning of First Church, Charlotte, will soon be completed, according to the church bulletin.

Only three more Sundays in the WNC Conference year! The 1957 session will open at Lake Junaluska on Thursday, June 13.

Davis Street Church, Burlington, held a School of Prayer, May 16, 17, with Dr. H. P. Powell of Raleigh as the visiting speaker.

Dr. John T. Green, marriage consultant at Boston University, presented a series of lectures at Broad Street Church, Statesville, May 8-12.

The Rev. Joseph Coble, superintendent of the Methodist Retirement Home, Durham, was guest speaker at First Church, Henderson, May 5.

The Rev. and Mrs. Earle R. Haire announce the birth of a daughter, Paula Riley, April 25th, at Cone Memorial Hospital, Greensboro. Mr. Haire is pastor of Gethsemane Church in the Greensboro District.

Frank Grafton Potter, son of the Rev. and Mrs. W. Stanley Potter of The Steele Street Methodist Church, Sanford, has been given the Eagle Scout award of the Boy Scouts of America.

More than 360 persons attended the Homecoming celebration at Love's Methodist Church, Walkertown when this congregation celebrated its 166th anniversary. Dr. C. C. Herbert, former pastor, gave the sermon.

Dr. Bliss Wiant, Youngstown, Ohio, a minister who has served the church in the field of music for more than 30 years, will join the staff of the Board of Education in Nashville. He will be director of music in the Division of the Local Church.

The Rev. Howard P. Powell, Edenton Street Church, Raleigh, received into the membership of the church 32 boys and girls from the Church Membership Classes which were conducted over a period of six weeks prior to Palm Sunday.

Dr. J. Otis Young of Columbus, Ohio, has been appointed associate publisher of the Methodist Publishing House. He will be stationed in Chicago, beginning his new duties July 1. He is now administrative assistant to the bishop of the Ohio Area.

St. Mark's Church, Raleigh, is planning to build the first unit of its new plant, and on May 1 launched a bond sale to raise \$60,000. This amount, with the \$15,000 provided by the Ten Dollar Club of the NC Conference, will pay for the construction, furnishing and landscaping of the first unit, according to the story in a recent church bulletin.



District Lay Leader McNeil Smith presents the charter to Jim Ward, president of Christ Church (Greensboro) Methodist Men, who were recently organized with 75 members.



Shown above are officers of the newly organized Methodist Men of Christ Church, Greensboro: (left to right first row) Elvin Parker, secretary; Bill Hassell, membership chairman; Col. John Homewood, project chairman; Jim Watkins, devotional chairman. Second row: Bob Dixon, vice-president; Don Dohner, treasurer; Thurmond Freeze, attendance chairman.

Burgaw Church News, published by the Rev. C. Franklin Grill, contains a sparkling little column, called "The Church Mouse". We quote one paragraph; "I heard the preacher use the word 'triumph' last week. You know that is only 'try' with a little 'umph' added."

Mount Zion Church, Cornelius, will have their Homecoming Day, May 26. All former pastors, members, and friends are invited. Services will be held morning, noon, and afternoon. Picnic dinner will be served on the church lawn at noon. At the recent Quarterly Conference they reported a present membership of 833, with 51 new members during the year so far. Twenty-seven of these were on profession of faith.

West Burlington Church began a renovation program on Easter Monday. Besides painting the outside wood-work, the project includes a complete renovation of the sanctuary. New ceiling, light fixtures, chancel furniture, choir pews, wainscoting, carpet and an overall paint job, plus some work on the kitchen and assembly room of the educational building is to be done at an estimated cost of approximately \$15,000

and is scheduled to be finished around June 1.

Goldsboro District Churches have received 953 members by Easter. Those receiving more than 10 are: St. Paul, St. Luke, 61; Clinton, 49; Smithfield, Mt. Olive, 30; Grace, 24; Freemont, Kenansville, 21; Maury, 24; Pikeville, Pine Forest, 21; Salemburg, 27; Selma, Wallace, 27; Elm St., 21; Princeton, Seven Springs, 17; Magnolia, 17; Fairview, 15; Farmville, 10; Daniels, 10; Goshen, Keener, 12; Hookerton, 11; Rones, Noble's, 12; Mt. Carmel, 14.

Wallace Church, Wallace, will observe their first real homecoming Sunday, May 26. The program will begin at 10:30 A. M. A brief history of the church will be given by Mrs. J. S. Blair, Sr. Former ministers and members will be recognized and given an opportunity to reminisce over their years in Wallace. Mr. Clyde Brown, a former member, will give some special vocal numbers in song. Bishop W. W. Peele will be the speaker of the morning. Dinner will be served on the grounds, and the afternoon will be given to fellowship. All former ministers, district superintendents, members and friends of the church are invited to attend this special service.

Central Church, Mt. Airy, held a workshop for Christian recreation leaders May 9. Workshop sessions in fellowship singing, informal dramatics, and folk game leadership were conducted by Mrs. R. M. Smith, Miss Patricia Rothrock, and the Rev. J. Ingram. This is the first recreation workshop to be held in Surry County, and was planned for the adult leaders in recreation in church groups, for youth recreation leaders of senior age and above, and the young people of senior age who will be attending the Methodist Youth Camp at Camp Moxley, Elk Creek, Virginia. Miss Smith, Miss Rothrock, and Mr. Ingram attended the Southeastern Jurisdiction Recreation Workshop at Leesburg, Florida, in March.

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EDITORIAL



The Filthiest Racket

"Where did you get this?" asked the police of a 12 year-old boy who showed them a collection of unimaginable filth in the form of pictures and magazines. "We get it from some of the high-school kids. They buy it from the man who comes by the school. I don't know who he is."

Further investigation showed that the racketeers in filth were taking thousands of dollars out of the pockets of school children—lunch money and allowances—but, more than that, they were filling their minds with the most distorted views of sex and permanently warping their personalities. But little was done, for the laws do not cover many of the activities of these criminals.

It's against the law to send obscene matter through the mails—but postal authorities are forbidden to open first-class mail, and that is the way most of this material is sent out.

It's against the law to transport obscene matter across state lines—but the vendor of filth sets up a portable printing press in his car or trailer and carries on his business unmolested. In most states, possession or selling of such matter is subject only to a small fine, which is paid cheerfully by those who are making millions on the dastardly traffic.

Until the laws are changed, we are at the mercy of those who pander to the curiosity of adolescents and the peddler of filth does not usually stop with pictures and books; he often carries a line of "goof-balls", marijuana, and "dope".

Does the business pay? In Detroit the police confiscated at one place *one million dollars* worth of filthy material. It is a wide-spread menace, seemingly directed by a syndicate which works out of New York and Los Angeles.

Says Joe Miller, in an article in the current issue of Kiwanis magazine, "In your home town and mine, the key man in the filth-peddler's setup is the so-called 'corner man'. He is the innocent-looking 'novelty' salesman who takes his post on a corner near the school. He sells novelties, pennants, knives, etc., to the kids until he gets acquainted. Then he will pick up a gullible youngster and say, 'Hey kid, how'd you like to see something real good?'"

That is the start of a vicious operation, for the "hooked" teen-ager is sworn to secrecy, prevailed upon to sell to other kids and soon the whole school is flooded with a stream of filth.

What can be done? Aroused public opinion will bring about a revision of our laws which will permit authorities to crack down on the purveyors of filth. Kiwanis clubs and other service organizations are already taking action. The Church must do the same.

Congratulations

The election of the Rev. Emmett K. McLarty of Salisbury to the presidency of Brevard College is being hailed as a forward step by churchmen and editors throughout the state. The *Advocate* adds its note of congratulation and best wishes. Mr. McLarty has made a fine record as a pastor of several fine churches and will, no doubt, add new laurels as a college president.

Congratulations, too, for the outgoing president, the Rev. Robert H. Stamey, who five years ago took over the leader-

ship of a struggling institution, burdened with debt and suffering from an inferiority complex, and in that time brought it to its present state of solvency and academic respectability. For the fourth consecutive year, President Stamey reported an operating surplus at the end of the year. North Carolina Methodism owes him a debt of gratitude.

Mr. Stamey's resignation as president did not relieve him of responsibility, for the trustees promptly elected him vice-president, in which position he will give his time to assisting Mr. McLarty in carrying on the good work that has been started. We trust that the health condition which caused his resignation will soon be improved.

The Prayer of Confession

The prayer of Confession is a typically Protestant part of our worship service. There is no such prayer for the people in the Roman Catholic ritual, and for a good reason. All good Catholics are expected to confess their sins periodically to the priest and thus in the Mass, only the priest and the assistants confess in the beginning of the service.

But the **Book of Common Prayer**, from which our Methodist ritual is taken, provides an opportunity for the people and the minister to join in confessing their sins in the very first of the service. Protestants feel that our prayers should be between ourselves and God, and that it is not necessary to confess our sins to a minister or priest (although we do realize that it is often very helpful to do so).

The Order of Worship which is used in many Methodist churches provides a Prayer of Confession which is to be said by the minister and people. In addition to the one printed in the hymnbook which may be used from time to time.

Why do we need to confess our sins? The answer is bound up with the very nature of our spiritual life. All of us are aware that we have sinned and that we are not worthy to approach God, except through the mercy of Jesus Christ, Who died for us. To begin our worship—which is communion with God—we must clear the way in our own hearts. Someone has described this process as being a little like getting through on a telephone party-line. Suppose we want to make an important phone call but the line is "busy". Three or four of our neighbors may be talking to each other at the same time and in the confusion it will be impossible for us to complete our call. Other voices must be stilled if we are to talk to God, and there is no better way to clear the line than by approaching Him directly with our confession of our own unworthiness.

Does God demand this confession, or does our own nature make it necessary? Perhaps the need for confession arises out of our own need. We are not ready to talk to God until we have asked His forgiveness and received His assurance that our sins are behind us and the way is clear.

Prayers for Conference

A continuous prayer vigil in the home churches during the session of the WNC Conference has been planned by the Conference Board of Evangelism. Beginning at twelve noon on Friday, June 14, the churches of each district have been asked to assume responsibility of keeping the prayer vigil going. A schedule has been worked out and sent to the pastors.

The *ADVOCATE* commends the Board for this program and hopes that all the districts and churches will co-operate. "More things are wrought by prayer than this world dreams of . . ." And certainly an Annual Conference needs the prayers of all the people.

Visiting Allen High School

By MRS. JOHN C. WRIGHT

"So you visited Allen High School, the mission school operated under the auspices of the Woman's Division of Christian Service!"

"Yes! It is in Asheville on one of the main thoroughfares—the one leading into the tunnel through Beaucatcher Mountain."

"I hear that it is a VERY modern up-to-date school."

"So modern that Miss Titus said someone was about to mistake it for a fine new tourist court!"

"But the sign in front makes it plain, 'Allen High School. Founded in 1887. Under the auspices of the Woman's Division of Christian Service.'"

Indeed, a visit to Allen High School is an enjoyable experience, everything from the happy blend of voices singing, "Happy Welcome to You!" in the dining room at lunch, to the absorbed attention of each girl in the school choir practicing an anthem in the chapel. Classroom visits added further enlightenment, one class discussing the week's current events, and another trying out a new electrical question-and-answer device made by the girls.

The Home Economics room was a dream, large smooth cutting tables, with sewing machines concealed under the shiny surface, harmonizing color "swatches" on the wall charts, new electric stoves and cooking utensils. The Library was so inviting that it is no wonder that many of the circles of the Asheville churches make arrangements to hold their meetings there.

The draperies of all the rooms are especially beautiful—they were selected by the teachers and made by some of the students under the direction of the clothing teacher.

The music rooms are very modern, small up-to-the-minute practice rooms with sound-proof walls, and in each a student earnestly at work at the piano.

It is just wonderful. Every building is new and modern. The last vestige of the old buildings is gone, the old wooden dormitories that for almost 70 years rang

with the echoes of happy voices at work and play.

The four buildings of the school are arranged to form a giant U, and each is two stories in height, made of brick and stucco with MANY wide beautiful windows.

The L-shaped building on the left is the Muriel Day Residence Hall, dedicated in November 1952, housing 80 students and 16 staff members. The dining room for the students and staff is located on the first floor.

At the bottom of the U is a smaller building which houses the school laundry and beauty parlor, with the caretaker's apartment on the second floor.

On the right side of the U is the very modern new 15-room school building, as modern as the most recent public school built by the City of Asheville. Here all of the departments of work in the high school carry on a carefully planned program of education for 150 students. The girls walk through the halls as if they love every square inch of the building. One of the most interesting rooms is a cafeteria for day students. A place of warm friendliness is the lobby, with the principal's office on one side and the receptionist on the other.

At the bend of the U, just back of the new school, is the auditorium which also serves as a chapel for the school. Heavy curtains at the back of the stage are pulled open to show the altar for chapel on Tuesday mornings and for services on Sunday. For other school assemblies, the curtains swing shut.

Each of the buildings in the U is connected by a covered passage-way. The center of the U, between the buildings, is just plain campus. A cement walk follows the outline of the buildings, and has been a joy to the skaters at the school ever since it was finished. The center has been graded so that the top remains level with the street, and the bottom section, at a lower level, is covered with small white stone, now used as a parking lot, but it is so planned that it can be an outdoor arena

for the presentation of pageants and outdoor dramas.

There are 144 students enrolled in the school and 24 on a staff which includes three deaconesses, a nurse, dietitian, faculty members, a caretaker and his wife.

Miss Julia Titus, principal, states that she had such a good time observing the amazement of the contractors and builders during the building program, for they were amazed that a mission school could "pay as you go" on such a costly project. But the policy of the Woman's Division of Christian Service is "not to start on a project until all the money is on hand." The dormitory was made possible by the generosity of women in their Week of Prayer offering in October 1951, and the school building was made possible from funds from the Woman's Division of Christian Service.

Started as a school for Negro girls in 1887, the purpose has remained the same through all the years, even though the words that state the purpose may have been changed. "Allen High School is maintained for the benefit of any girls who seek an opportunity to receive a high school education under distinctive Christian influences and principles, and particularly from Western North Carolina communities where accredited high schools are not conveniently located. It seeks to prepare its students for a Christian and more intelligent and successful performance of life's duties," so says the catalogue.

Allen School is now open to any girl of any race who wants a Christian education.

The school is accredited by the State of North Carolina and its curriculum is planned in accordance with the state's requirements for high schools. Allen School makes an additional requirement, EVERY girl at the school is required to have two units in Home Economics and one unit in religious education. Since January 1940, the school has been a member of the Southern Association of Colleges and Secondary Schools.

The activities in the school cover every type of club found in other church-related schools. There is the Crown and Scepter Club, a state honor society for Negro girls, the Y-Teen groups, the Junior Red Cross, a Science Club, the Library Staff, a branch of the N.A.A.C.P. and a student council. There is an arts and crafts group, a dramatics group and the school choir, the most coveted honor of all.



Allen High School, Asheville, N. C.

The choir is carefully chosen, its standards are very high. Not only must a girl be able to sing, but she must be fulfilling her requirements in the dormitory and she must have a sincere desire to achieve and do her best in her classroom work. If any of these requirements slide backward, the girl is temporarily out of the choir. These are the students who travel for the school—and they travel many places, for they are known far and wide for the beautiful quality of the blend of their voices. They probably receive more invitations to sing than any high school choir in the state.

Other activities include a school newspaper, "The Allen Herald," basketball and physical education. Each girl must choose one of the activities and participate in its program. Parties are not forgotten, for these are planned by the Dormitory Council for Saturday evenings. May Day is one of the crowning events of the year, when a senior is chosen as May Queen and others are elected as her court.

Allen High School was founded in 1887 by the Woman's Missionary Society of the Methodist Church. It took its name from Mrs. Marriage Allen of London, England, who gave money for a dormitory. The property was given by Dr. and Mrs. L. M. Pease of New York City.

Autumn in Brazil

By JOHN W. GARRISON

It is autumn now in Brazil but everything is as green as ever and we miss the many colored trees of the United States autumn. The Methodist people of Mogi das Cruzes are waiting anxiously to move into the new chapel next month. But this does not mean that we are not busy preaching the gospel and winning others to Christ, because we are.

Let me share with you some of the enthusiasm of our people. We are very small yet, only 21 members, but we are growing. The secret of our growth is that some of our members, who are brand new Christians, have burning hearts. They witness naturally. Their enthusiasm is contagious. At their work and in their workshop they tell with lighted faces about Jesus.

Senhor Ary was transformed from a very dissipated life. He works for the city as a heavy machinery driver. I've overheard him talking with others: "You know how mean I use to be, how I gambled, drank and lived wild. Don't you see a difference in my life? Sure you do. Christ made me a new man and he will do the same for you." Hardly a week passes but that he's calling me aside, "Preacher, there is a new family coming to our service today. I work with the father and have been visiting them and they want to be Christians too." Or he will say, "Preacher, in my neighborhood there is a family who is interested. Could we go and have a worship service in their home?" We can and do go. Or he will ask, "Preacher, I've arranged a place for a street meeting,

The first dormitory was built in 1897, an adjacent building for classrooms in 1905 and another in 1924. The old three-story wooden structure stood until last summer after the new educational building was finished.

The faculty includes Miss Julia Titus, principal, Mrs. Claire Lennon, superintendent, Mrs. Izora Bagley, social studies, Miss Chrysal Baker, music, Miss Ola Lee Barnett, religious education and mathematics, Miss Cynthia Brooks, business education, Mrs. Lucille Burton, clothing, Miss Shirley Dean, junior high, Miss Rosella Hill, English and French, Miss Josephine Litchfield, library and English, Miss Virginia Priest, science and Latin, Miss Valentine Smith, science, Miss Ruth Walther, assistant principal and mathematics teacher, Miss Winifred Wrisley, music, and Miss Marguerite Sells, foods.

Other staff members are Mrs. Mary Andrews, Miss Jennie Hann and Mrs. Mary Searcy, dormitory directors, Mrs. Marion Dennison, office secretary, Mr. Fred Miller, dietitian, with Mrs. Bertha Randolph as assistant, Miss Frances Mills, laundry supervisor, and Mr. Mack Randolph, caretaker.



may we go?" We have street meetings every week with good attendance. Within the last six weeks he has won two whole families to Christ and the church. This contagious joy of theirs rubs off on us and we are better missionaries because of them.

John Wesley gave us two distinctive characteristics: the warm heart and the world parish. The first speaks of experience and the second of expression. "We cannot but speak the things we have seen and heard." These men are new in their faith but their warm hearts give them the desire to express their experience.

Senhor Norival has been a Christian for a little over a year. He is in charge of our campaign to distribute in each home of the city, the gospel of John with tracts and invitations to our church. Last Sunday five of us visited 130 homes. We found many interested in becoming Christians. The vast majority of these homes are without Christ or any church. No one seems to care. But Senhor Norival cares and is concerned and is carrying the good news of Jesus to these homes.

The Rural Church Comes to Life

By JAMES W. ATKINS
Publisher of *The Gastonia Gazette*

Resurgence of the rural church is one of the most interesting phenomena of modern times.

Twenty to 30 years ago the religious press of the country was bemoaning what was regarded as the inevitable passing of that institution from the scene of current life.

Serious minded editors of the lay press joined in the bemoaning. Books in large numbers were written on the subject. Commissions were appointed to study the situation to discover if perchance it were possible to stop the trend and bring the dying rural church back to life again.

That end was definitely accomplished. In most sections of the country—I know it is true in this section—the old frame building which housed the congregation has been rapidly disappearing to make way for handsome, modern, well-planned and commodious brick and stone church structures.

No doubt the campaign of publicity put on by the religious press and through books and newspaper articles hastened the resurgence.

However, I believe the final accomplishment of this end was really inevitable.

Why do I think so?

Because the rural church was built on a solid foundation. Its physical home might have been in a decaying and dying condition. But the people who composed the congregation were grounded in the fundamentals of the Christian religion and in the tenets of the several denominations.

Reared in Christian homes where they heard the Bible read, where the fundamentals of character—honesty, integrity, thrift, ambition to get an education and loyalty to the home and the community—were emphasized day in and day out, it was written in the stars that they would not let the rural church die. And they haven't.

Where a man's heart is, there is his treasure also.

I think the above explains, more than any other one thing, the resurgence of the rural church.

Thousands of these people have the little country weekly newspaper from the old home town follow them. It may be poorly printed, it may look unattractive, but it carries them news about the people they remember and love.

All of which has encouraged those who remain behind to redouble their efforts to provide bigger and better church buildings for their people.

And so it is that, in recent years, I have come to regard the rural church as the fountainhead of our manhood and womanhood throughout the nation—its ultimate salvation from heresy of all kinds including the belief held by many that material things constitute life's greatest values.

Editor's Note: This article, by one of North Carolina's leading newspapermen, contains the substance of an address delivered recently at a rural church.



BISHOP KENNEDY



BISHOP HARMON



DR. STOWE



DR. MACLENNAN

Convocation and Pastor's School

Duke Divinity School, June 4-7

With Bishop Gerald Kennedy as the Gray Lecturer, Dr. David MacLennan as the Convocation preacher, Bishop Nolan B. Harmon in charge of the morning worship hour, and other outstanding leaders playing prominent roles in the daily schedule, the 1957 Christian Convocation and Pastors' School will be held on the West Campus of Duke University during the period June 4-7.

Dean James Cannon of the Duke Divinity School and Dr. W. Arthur Kale, Manager of the Convocation, have announced the detailed plans for the Convocation. Assisting them in the advanced preparations have been members of the Board of Managers headed by Dr. Wilson O. Weldon, pastor of First Methodist Church, Gastonia, and Dr. J. Richard Spann, Director of the Department of In-Service Training of the

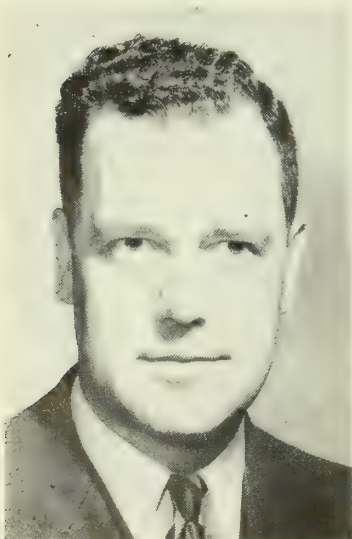
General Board of Education, Nashville, Tennessee.

Bishop Kennedy, famous for his scintillating style as a lecturer, will have as the theme for the eighth series of James A. Gray Lectures: "The Methodist Way of Life". Under this topic he will discuss the following: (1) A Man Named Wesley; (2) Mission to America; (3) A Church is Born; and (4) The Connectional Fellowship.

Dr. MacLennan is the senior minister of the Brick Presbyterian Church, Rochester, New York, and formerly the Professor of Preaching and Pastoral Care at Yale Divinity School. He has spoken many times in the State of North Carolina and is known personally to hundreds of North Carolina clergymen. He will preach each evening in Duke Chapel under the general subject of "Respectable Sins".

Other lectures will be given by Dr. Eugene L. Smith, general executive secretary of the Division of World Missions of the Methodist Church on the subject "The Christian Mission and the Making of History", and Dr. W. McFerrin Stowe, pastor of St. Luke's Methodist Church, Oklahoma City, whose theme will be "Parish Administration". Bishop Nolan B. Harmon, now presiding over the Charlotte Area, has endeared himself to all clergymen and laymen in his area and has demonstrated outstanding leadership as a church official. Bishop Harmon will be in charge of the Convocation Communion on Tuesday night following the preaching service and will lead the morning worship each day in York Chapel.

The afternoons will be given to seminars in special areas of church work. Dr. MacLennan will direct a group on preaching,



DR. DICKS



MRS. REED



MISS BOWMAN



ANTON BREES

Russell Dicks, of the Duke Faculty, be in charge of an advanced workshop in pastoral counseling, Mrs. W. R. Reed of Salisbury, who has been a part of the Convocation for many years, will again lead study on vacation school work, and Miss Clarice Bowman, of the faculty of High Point College, will direct the seminar on youth work.

Another feature of the Convocation week will be special music under the direction of Mr. John P. Waggoner, Jr., Mrs. Mildred Hendrix, organist, and Mr. Anton Brees, famous carillonneur of Lake Wales, Florida. On Wednesday of Convocation week, The Trinity School Alumni Association will hold a luncheon, and the program will be arranged by the officers of the Association, Rev. Warren Petteway, President, Dr. Purnell Bailey, Vice-President, and the Rev. Russell Montfort, Secretary and Treasurer.

DESCRIPTIONS RECEIVED SINCE LAST REPORT

EVERY-FAMILY

on Memorial, J. K. Bostick 29
h, D. E. Meadows 13

INDIVIDUAL

ity, Southport, R. H. Jordan 25
t Marion, G. W. Dalton 15
thage, M. C. Henderson 12
vidence, Charlotte, R. H. Nicholson 20
mouth, J. H. Lanning 21
st, Taylorsville, H. I. Ridenhour 10
xel Charge, F. A. Wright 15

Bishops Elect Officers For Jurisdictions

The term "college of bishops" is used to describe the six sub-divisions into which The Methodist Church's episcopal leaders in the United States are divided for administrative purposes. In contrast, "Council of Bishops" is the term describing all of the bishops of the church in the United States and overseas.

Officers of the six colleges of bishops are:

Central Jurisdiction—President, Bishop Edgar A. Love, Baltimore; secretary, Bishop Willis J. King, New Orleans.

Northeastern Jurisdiction—President, Bishop W. Earl Ledden, Syracuse, N. Y.; secretary, Bishop Lloyd C. Wicke, Pittsburgh.

North Central Jurisdiction—President, Bishop Edwin E. Voigt, Aberdeen, S. D.; vice-president, Bishop F. Gerald Ensley, Des Moines, Ia.; secretary, Bishop Charles Wesley Brashares, Chicago.

Southeastern Jurisdiction—President, Bishop Roy H. Short, Nashville; secretary, Bishop John W. Branscomb, Jacksonville, Fla.

South Central Jurisdiction—President, Bishop W. Angie Smith, Oklahoma City; secretary, Bishop Eugene M. Frank, St. Louis.

Western Jurisdiction—President, Bishop Gerald H. Kennedy, Los Angeles; secretary, Bishop Donald H. Tippet, San Francisco.

NC Council of Churches Approves Legislation

The North Carolina Council of Churches' Committee on Public Affairs unanimously has expressed its approval of certain legislation endorsed by the Department of Public Welfare.

The committee expressed its approval of the amendment to the Uniform Reciprocal Support of Dependents Act which would make it possible to secure support for a dependent from a parent who had left the state. "We believe," they said, "that the county should have the right to initiate action in the courts in such cases."

They also endorsed the legislation which would extend the jurisdiction of Juvenile Courts from age 14 to 16 for first offenders.

Announcement

Pre-conference meetings of the Board of Ministerial Training and Qualifications of the North Carolina Conference will be held as follows:

Tuesday, May 28 at First Methodist Church, Clinton, 9:30 a.m.

Tuesday, May 28 at Queen Street Church, Kinston, 2:30 p.m.

Wednesday, May 29 at St. James Church, Tarboro, 9:30 a.m.

Tuesday, June 4, Duke University, Durham, 1:30 p.m.

W. M. HOWARD, JR., *Chairman*

Worship—Study—Good Fellowship—Recreation

JAMES A. GRAY LECTURES

Bishop Gerald Kennedy, Los Angeles
"The Methodist Way of Life"

SPECIAL LECTURES

Dr. Eugene L. Smith, New York City
"The Christian Mission and the Making of History"
Dr. W. McFerrin Stowe, Oklahoma City
"Parish Administration"

PREACHING

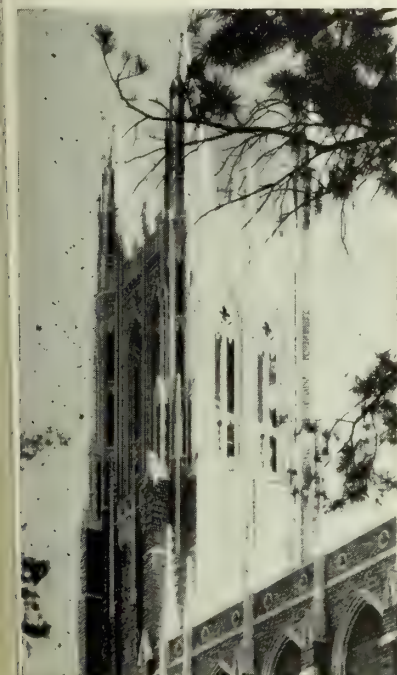
Dr. David A. MacLennan, Rochester

MORNING WORSHIP

Bishop Nolan B. Harmon, Charlotte

AFTERNOON SEMINARS

Dr. Russell Dicks, Durham
"Pastoral Counseling" (Advanced)
Mrs. W. R. Reed, Salisbury
"The Vacation Church School"
Miss Clarice Bowman, High Point
"Youth Work"



DUKE UNIVERSITY CHAPEL
Durham, N. C.

CONVOCAION and PASTOR'S SCHOOL

Duke University, June 4-7, 1957



OPEN HOUSE: The new educational unit of Sedge Garden Church, near Kernersville, was opened to the members and visitors for inspection on May 19. It has been in use for the past six months.

The building consists of fifteen rooms and is joined to the main church building by heated corridors connecting both floors. Built with special attention to the needs of youth, it will house classes from the cradle roll to older youth.

Erected at a cost of approximately \$60,000, it is of masonry construction, fireproof, except for rafters and roof. Heat is provided by a forced hot-water system through baseboard convectors. Lighting is by fluorescent units. Each first-floor room has closet space with hangers, and all needed equipment has been provided for every age group. Asphalt tile covers the floors.

On Easter Sunday this school reached the goal previously set of 400. The Rev. George W. Thompson is the pastor.

Seven Members Added to High Point Faculty

The appointment of seven new faculty members at the High Point College has been announced by President Dennis H. Cooke and approved by the executive committee of the board of trustees.

The new professors are: Dr. Rhea H. West, Jr., associate professor of business administration and head of the department, to succeed Dr. George Hobart who is retiring from service with the college. Dr. West is a native of Knoxville, Tennessee, received his B.S. and M.S. at the University of Tennessee and his Ph.D. from the University of Alabama. He has taught at Wake Forest College, the University of Tennessee, and the University of Alabama along with business experience with the United States Atomic Energy Commission, Aluminum Company of America, and Plastic Lines, Inc.

Dr. Jack Netcher, associate professor of physical education and head of the department, will succeed Wayne Hoover who has resigned to accept a position elsewhere. Dr. Netcher is a native of Asbury Park, New Jersey, received his B.S. degree from Carson-Newman College, his M.S. from the University of Tennessee, and doctorate from Indiana University. He was also a student at William and Mary College and George Peabody. Dr. Netcher has taught and coached at Carson-Newman, Indiana University, and Humboldt State (California).

Dr. Minor W. Boyer will be assistant professor of philosophy and religion, to succeed Dr. C. Excellence Rozzelle, who is retiring from the college. Dr. Boyer is from Lakeland, Florida, and received his A.B.

from Texas Christian, his A.M. from Tulane, and his Ph.D. from the University of Texas. He has previously taught at McNeese Junior College, University of Texas, Florida Southern College, and Tulane.

Dr. Joseph L. Bernd, assistant professor of political science and history, to succeed Dr. Blackwell Robinson who has accepted a position at Woman's College at the Uni-

DEDICATION—ROBERDEL METHODIST CHURCH—Roberdel Methodists dedicated their new church on Sunday, April 28th. The Roberdel Church was organized in 1887, and the first building was completed in 1888.

In 1949, during the pastorate of the Rev. E. G. Cowan, the congregation, seeing the need to expand, bought a lot just across the street from the old church. In 1953, ground was broken for the new building.

The first service was held in the new building in June 1954, and the cornerstone was placed in a special service in September, 1954. The Rev. C. K. Wright, who is now at Conway, was the pastor during the years of the actual building of the church.

The church debt was paid off under the leadership of the present pastor, the Rev. W. R. Johnson. Mr. Johnson, assisted by Mr. Wright, led in the Dedication Services.

Bishop W. W. Peele preached the Dedication Sermon and held the Service of Dedication which followed.

Working with the Rev. W. R. Johnson is Miss Ethelynde Ballance, Deaconess, who is assigned to the Roberdel Area Rural Project by the Woman's Division of Christian Service. This Rural Project includes the churches of the Roberdel Charge—Green Lake, Ledbetter, and Roberdel.



versity of North Carolina. Dr. Bernd is from Macon, Georgia, received his A.B. from Mercer University, his M.A. from Boston University, and his Ph.D. from Duke. He has taught at Georgia Military College and Boston University.

Dr. Hal Ballew, assistant professor of modern languages to succeed Dr. Phil Smyth who has resigned to accept a position elsewhere. Dr. Ballew is from Hickory, North Carolina, and has received his A.B., M.A., and Ph.D. from the University of North Carolina. He has taught at the University of North Carolina and has had foreign service with the U.S. department of State in several South American countries.

Dr. Walter E. Hudgins, assistant professor of religion and director of religious activities, to succeed Mrs. Marjorie Cooke who will leave the college at the end of the school year to be married. Dr. Hudgins is a native of Danville, Virginia, and received his A.B., B.D., and Ph.D. degrees from Duke University. He has served as minister of the Oak Ridge Methodist Church.

Mr. Harold Burhans as instructor in business administration to succeed Mr. Blackwell Robinson who will move to Greensboro with his family at the end of the school year. Mr. Burhans is from Rochester, New York, and received his B.S. and M.S. from Syracuse University, where he has taught for a number of years he served as head of the department of business education. In Floral Park, New York, he has had previous experience with Eastman Kodak Company.

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"We used not to know much about world affairs back in Indiana—an international situation to us was the speed trap in Ohio!"—Herb Shriner.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

ANNUAL MEETING

The seventeenth annual meeting of the Woman's Society of Christian Service of the Western North Carolina Conference will be held at Lake Junaluska June 11th through 13th, with Mrs. Clarence C. Cranford of Asheboro, president, in charge.

The theme of the Conference will be, "Christ Above All."

The opening session will be on Tuesday, June 11th, at 2:30 p.m.

Bishop Nolan B. Harmon of Charlotte will present the inspirational address the first evening, and will give two meditations on the program. Mrs. David Cathcart of Lakeland, Fla., president of the Woman's Society of Christian Service of the Southeastern Jurisdiction, will give the main address on Wednesday evening. Miss Kate Cooper of the Methodist Mission in Taejon, Korea, will be the missionary speaker. Miss Cornelia Russell, executive secretary of Town and Country Work of the Board of Missions, will speak Wednesday afternoon.

From our own Conference, the speakers will include our president, Mrs. Cranford, in the annual "President's Message," Mrs. J. W. Harbison in the Memorial Service, Mrs. J. W. Payne of Cherryville in charge of the installation service, Mrs. C. C. Weaver of Winston-Salem as speaker on, "United Church Women."

Mrs. John Hoyle of Greensboro, Mrs. Carl King of Salisbury and Mrs. Dan K. Moore of Sylva will discuss the meeting of the Southeastern Jurisdiction in Knoxville, in February.

Mrs. Nettie Rayle Gidney of Shelby will again be soloist for the Conference.

Each morning from 7 a.m. to 7:30 a.m. the Holy Communion will be in the Chapel at the Lake, available to all who attend.

Mrs. Rupert Crowell of Asheville, vice-president of the Conference, has arranged the program for the Annual Meeting.

Statesville District is Hostess

The women of the Statesville District are planning their duties as hostesses to the Annual Meeting.

An afternoon tea will feature the nations in the World Federation of Methodist Women. Pages will be in the costumes of the different nations.

Along with the plans for teas, flowers, pages, table decorations, and the other evidences of welcome, there is also the hard grind of work involved in preparing one thousand envelopes to be distributed to delegates and visitors at the meeting.

WESLEYAN SERVICE GUILD

The annual meeting of the Wesleyan Service Guild of the Western North Carolina Conference will be held at Lake Junaluska June 7-9, with Mrs. Ira C. Shelley of Greensboro in charge.

The Retreat will be held on Friday afternoon, June 7, in the Memorial Chapel from 3 p.m. to 5 p.m. Mrs. Katherine Ennis, the

Guild secretary of the Southeastern Jurisdiction, will be the leader. Their guest speakers will include Mrs. Lillian Johnson, W.S.G. secretary of the Woman's Division of Christian Service; Miss Peggy Billings, a missionary to Japan and Korea, now on furlough; Miss Georgia Haswell of Misenheimer, secretary of Spiritual Life, and Miss Doris Hutchinson, supervisor of physical education in Greensboro city schools.

Miss Margaret Marsh of Greensboro will have charge of the music for the meeting.

Five workshops will be held immediately after breakfast on Saturday morning at Lambuth Inn, and five after lunch the same day.

The banquet will be held on Saturday at 6 p.m. at Lambuth Inn.

The Statesville Guilds are serving as hostesses for the Conference.

Other important people who plan to attend the W.S.G. meeting are Mrs. John Hoyle of Greensboro, Mrs. Clarence Cranford of Asheboro, Mrs. Rupert Crowell of Asheville, Mrs. T. V. Goode of Statesville and Miss Una Edwards of Rutherfordton, all officers in the W.S.C.S. of the Western North Carolina Conference.

CALLING ALL WOMEN

The Clothing Exchange at the Cherokee Methodist Church is in urgent need of more used clothing for the center. Methodist women are urged to make a diligent search of any usable clothing and send it to the Cherokee Center. A contribution like this is a "double gift" to the Mission; good clothing is provided for the Cherokees at a low cost, and the income helps maintain the work of the church. There is an especial need for children's clothing, shoes and women's washable dresses.

In the past, the women from all sections of the W.N.C. Conference have sent clothing to the Cherokee Mission, so many packages that the room for the Clothing Exchange had to be enlarged. Now we need more clothing to offer for sale.

The shipping address: by rail, Whittier, N. C.; by motor express or motor freight, Cherokee, N. C. . . . OR deliver in person for a visit to the Reservation.

—Rev. Horace McSwain,
Missionary Secretary

MOTHER-DAUGHTER WORKERS IN THOMASVILLE DISTRICT

One of the most beautiful services ever held by Methodist Women was the Mother-Daughter Service held at the meeting of the Thomasville District on April 26th at the Calvary Methodist Church in Asheboro.

Thirty-five mothers and 38 daughters, all officers in the local societies of the Thomasville District, stood in pairs at the altar, as Mrs. Arnold Kirk, secretary of promotion, paid tribute to them.

Carnation corsages were provided for the daughters to pin on their mothers. Mrs. Kirk read the name of each mother and daughter and the office each held in her local church.

Those honored at this service are as follows: Asheboro, Central Church, Mrs. D. A. Henley and Mrs. Otis Brower. Bethlehem, Mrs. H. C. Gregory and Mrs. J. Roy Foster. Canaan-N. Davidson, Mrs. A. F. Berrier and Mrs. R. J. Kirby. Cedar Falls, Mrs. Harmon Trogdon and Miss Carolyn Trogdon. Denton, First Church, Mrs. C. Bisher and Mrs. Clay Loffin. Ebenezer—Welcome, Mrs. D. T. Fritts, Jr., Miss Edith Fritts, and Miss Mary Ann Fritts. Eleazor, Mrs. N. H. Luther and Mrs. Cecil Lucas. Farmer, Mrs. C. C. Horney and Miss Mozelle Horney. Giles Chapel, Mrs. Jessie Sykes and Mrs. Reid Rich. Hopewell, Mrs. Ettie Welborn and Mrs. Roy Kennedy. Jackson Hill, Mrs. E. R. Doby and Mrs. Paul Freezor. Mrs. T. S. Everhart and Mrs. Ray Loffin. Mrs. Zeb Loftin and Mrs. Jewell Spell.

Lexington, First Church, Mrs. J. Frank Spruill and Mrs. David Smith. Mocks, Mrs. M. R. Jones and Mrs. Steve Orrell. Mrs. Joe Jones and Miss Anna Gwyn Jones. Mt. Olivet-Coleridge, Mrs. M. F. Wrenn and Miss May Wrenn. Mrs. L. O. Sugg and Mrs. Ernest Teague. Mrs. Aldie Hunter and Miss Lottie Hunter. Mt. Olivet-Davidson, Mrs. T. M. Weisner and Mrs. E. S. Ciodfelter. Oak Grove-Davie, Mrs. Flossie Hutchins. Mrs. Paul Allen and Mrs. Tom Wall. Oak Grove-Farmer, Mrs. Grady Cranford and Mrs. Raymond Sink. Pisgah, Mrs. Carl Luck and Miss Shelba Jean Luck. Mrs. Howard Cagle and Miss Helen Cagle. Mrs. Walter Luck and Mrs. Raymond Slack.

Pleasant Grove-S. Davidson, Mrs. Fred Cook and Miss Pearl Cook. Mrs. John Sur-ratt and Mrs. Wayne Nance. Pleasant Hill, Mrs. Ben Hepler and Mrs. Guy Hughes. Mrs. Foy Sink and Mrs. Bruce Satterfield. Mrs. Fred Huskin and Mrs. Betty Sue Barnes. Rehobeth, Mrs. Herbert Brower and Mrs. Clyde Cox. Salem-Davie, Mrs. Claude Cartner and Mrs. Paul Shew. Mrs.

(Continued on page 11)



Mothers and daughters serving as officers in Thomasville District Societies. (See story above.)

Church School Work

in the WESTERN NORTH CAROLINA CONFERENCE

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



MRS. REED TO TOUR EUROPE

Mrs. W. R. Reed is giving her last annual report as Conference Director of Children's Work. She will attend Conference at Junaluska and will complete her work in Salisbury during June. On July 3 she will sail from New York on the Queen Mary as a member of a Brownell Tour that will take her to nine countries in Europe during July and August. On her return from Europe she plans to teach and write at her leisure and as her interest dictates. She is scheduled for training schools in this Conference in September and October and again in February. It is hoped that she will be available for continued service during the years ahead.

During the past eight years, Mrs. Reed has given outstanding leadership in children's work and has rendered invaluable service to the total program of Christian education in our Conference and in the Methodist church at large. She will be greatly missed by her friends and fellow-workers. Frequent return engagements, we trust, will serve to continue her influence in the many areas of church work where she has served faithfully and effectively. As a teacher, writer, public speaker, administrator, counselor and untiring worker, she has advanced the cause of Christian education and the influence of the church on the lives of children and teachers of children. Along with her many other achievements, it is a most appropriate honor that she is currently serving as president of the Children's Workers Section, National Conference on Christian Education, The Methodist Church, that will be meeting in Cincinnati, November 5-10, 1957.

Carl H. King, Executive Secretary

ANNUAL REPORT OF CHILDREN'S WORK

Recognizing the fact that the future of the church and the spread of the Christian gospel around the world are dependent upon what happens to boys and girls, our Board promotes Christian Workers' Schools, Laboratory Schools, Vacation Church Schools, day camps, institutes, and other training opportunities for those who teach our children.

Our purpose in teaching children is to guide them that they may have experiences in Christian faith and conduct. We seek to help them grow in a knowledge of and fellowship with God; in understanding the life and teachings of Jesus and a commitment to Him and His way of life; in discovering in the Bible inspiration and guidance for living; in growth in Christian attitudes and conduct; in love for and loyalty to the church; in world brotherhood and Christian social relations.

I thank you for the privilege of working in this Conference over a period of eight years. It has been a pleasure to serve as director of children's work I trust that you

will continue to support the work in the same fine way with your new director. As I relinquish the leadership in the children's work in the Conference, I am persuaded that it is ready for great achievements in the years ahead.

The progress made during the past eight years is cause for thanksgiving. Progress has been made in the net gain in children enrolled in the church schools, in boys and girls uniting with the church, in the number of boys and girls enrolled in vacation schools, in the number of vacation church schools, in the number of volunteer workers with children, in the number attending Christian Workers' Schools and Laboratory classes, in the provision of more adequate space and equipment for children in the church schools, in the use of Methodist Literature in the children's division.

It is worthy of note that there is now a visiting team of volunteer workers in every district except one. These teams have visited in seventeen churches, doing laboratory teaching this year.

We have a good report which has been made possible by the co-operation of the large number of Christian leaders who have given their time so generously. To all of them I give my thanks. I feel most grateful for the help given by the eleven district directors.

Churches Visited

The director visited fifty local churches, meeting with building committees, workers' councils, commissions on education, parents' groups, teaching boys and girls and their leaders and helping to select equipment.

Districts Visited

Early in the year the Conference Staff met with the District Staffs to evaluate the program of children's work in the conference, and to plan ways of meeting the needs of children more adequately. Later in the year, Educational Conferences were conducted in each district for the promotion of vacation church schools and other educational interests.

Vacation Church Schools

Plans are well under way for vacation church schools and we have every reason to believe that this conference will keep up the good work of the past in both the quality of work and the number of schools.

The Children's Vacation Church School Gift will be directed to buying booklets—Stories of Jesus for Children Everywhere. These are small booklets of eight pictures and stories of Jesus to be distributed by missionaries to the millions of children who do not know Jesus.

Christian Workers' Schools and Pastors' School

The director participated in a Vacation Church School Workshop at Duke University during the Pastors' School. The director also taught in twelve Christian Workers'

Schools, reaching one hundred-fifty two churches. In four of these schools laboratory classes were taught.

Other Items

A sign of progress has been the attendance of some of the pastors in Children's Division Classes in the Christian Workers' Schools. One of the most gratifying achievements is that ten of the leaders with children in this Conference have prepared course plans and have their certification to teach in Christian Workers' Schools.

There has been an increase in the number of nursery children enrolled in the church schools. More workers are reading recommended books. More effort is being made to help the parents to guide children in Christian growth throughout the week.

Respectfully submitted,
Edith Willis Reed

SUGGESTED OBJECTIVES FOR 1957-1958

1. Continued Emphasis on Laboratory Schools.
2. Laboratory Classes in several of the larger Christian Worker's Schools.
3. At least three all-day District Work Shops in the following districts—Asheville, North Wilkesboro and Waynesville.
4. The district teams visiting at least two churches during the Conference year.
5. One night meeting in each district in an effort to reach church schools that are not now being reached. This work may be done by the district teams. The greatest need is for help in the use of the literature.
6. The organization of a district team in the North Wilkesboro District.
7. A meeting of the district directors early in the year, with the executive secretary and the new director of Children's Work for planning the program for the children's leaders.
8. A concerted effort to enlist and train more children's leaders to teach in Christian Workers' Schools.
9. At all district meetings to lift to the forefront the use of Methodist Literature in the Children's Division.
10. A page, at least quarterly, in the *Advocate* in the interest of Children's work, to the end that the entire church constituency may become interested in and concerned about the children of the Conference, and their needs, remembering that children do not wait; that what is done for them must be done now.
11. To continue to strengthen the work of the Nursery Department in the local churches.
12. To encourage every church to help each new teacher to become acquainted with the teaching materials and with teaching techniques.

VACATION CHURCH SCHOOLS

Public schools have closed in some sections of our Conference and vacation church schools can now be held in many churches. More than 50,000 children were enrolled in these schools last year. This number is a record and is another fine achievement by Mrs. Reed.

New President Elected for Brevard College

BREVARD, N. C. —The board of trustees of Brevard College on May 3 elected the Rev. Emmett Kennedy McLarty, Jr., of Salisbury, as president of the institution to succeed the Rev. Robert H. Stamey, who resigned because of the condition of his health.

At the same time, the board created a new position of vice-president and appointed Mr. Stamey to serve in this capacity.

The changes, which will become effective July 1, had been requested by Mr. Stamey, not only because of the condition of his health, but also because of the rapid growth and expansion Brevard College has enjoyed for the past several years.

The new president is the youngest son of Dr. E. K. McLarty and the late Mary Brown McLarty, of Asheville. He was born in Asheville in 1908 and finished high school in High Point in 1926.

The Rev. Mr. McLarty received his bachelor's degree from Duke University in 1931 and his Bachelor of Divinity degree in 1934.

In 1934, Mr. McLarty joined the Western North Carolina Methodist Conference while serving as assistant pastor of West Market Street Methodist Church in Greensboro. During the ensuing years he held pastorates at Big Spring Church, Charlotte; Love's Church, Walkertown; Grace Church, Greensboro, where the church was dedicated during his ministry; First Methodist Church, Morganton, where the new edifice was planned and constructed under his leadership and the First Church, Salisbury, which has just accepted a plan for a long-range building program.

In addition to these pastorates, Mr. McLarty has served the WNC Conference as secretary of the Conference Board of Education for 10 years.

Mr. McLarty was married to Miss Margaret Harrell, of Asheville, in 1935. They have three daughters, Margaret Whitmel (Aggy), 18, who will enter Duke next fall as a freshman; Sallie Gordon, 11 and Jean, 7.

Members of the board of trustees highly praised Mr. Stamey for the remarkable



PEE DEE PARSONAGE: The small son of the Rev. George W. Ports, Jr., pastor of Pee Dee Church, turns a spadeful of dirt at the groundbreaking for the new parsonage. This church, which has been on a circuit with West Rockingham and Zion, is getting ready for its own pastor, to be appointed at Conference. The building, to cost \$22,000, will have eight rooms, two baths and a carport. In the above picture are, left to right, H. W. Sneed, Claude Mask, Mr. Ports and his son, Woodrow McPherson, Bruce Taylor, Horace Crumley, all of whom took part in the ceremony.

growth Brevard College has enjoyed under his outstanding leadership as president during the past five years.

They pointed out that many fine buildings have been erected on the campus, enrollment has grown from 119 to 493, the faculty has been increased from 16 to 31 and the annual budget has jumped from \$130,000.00 to \$447,000.00.

"We deeply regret that Bob Stamey finds it necessary to resign as president, but we are delighted he will continue as vice-president," Edwin L. Jones, board chairman, said.

"At the same time, we feel extremely fortunate in finding such an able and distinguished man to succeed Mr. Stamey as president," he declared.

This action, he asserted, is regarded by the board as being a most progressive step in the further development and expansion of Brevard College.

In creating the office of vice-president, he said, the president would be relieved of much of the institution's administrative work and would be free to devote time to college expansion.

Woman's Page

(Continued from page 9)

Marshall Koontz and Miss Glenda Koontz. Seagrove, Mrs. Noah Williams and Mrs. Charles Richardson. Spring Hill, Mrs. D. E. Hilton and Mrs. Stacie Mitchell. Thomasville, West End, Mrs. Marvin Steed and Mrs. James Norton.

A special orchid goes to Mrs. Arnold Kirk, efficient secretary of promotion, for her fine work in finding the mother-daughter teams, and in preparing the list!

CORRECTION!

The Charlotte District Meeting of the Woman's Society of Christian Service will be held at Ansonville on May 29th, and not on May 25th, as previously announced in the *ADVOCATE*.

(Apologies from the editor!)

World Service Needs Big May Receipts

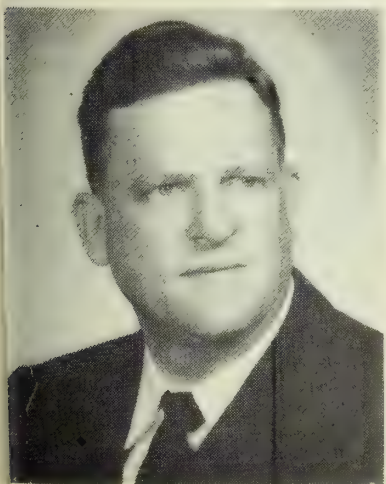
If The Methodist Church is to reach its \$12,200,000 World Service apportionment this fiscal year, receipts during May will have to rise to an unprecedented \$3,438,903. The 11-month total stands at \$8,761,097. This is a gain of 9.38 percent over a similar period last year but is still far short of the amount needed to meet the increased goal adopted by the 1956 General Conference. Dr. Thomas B. Lugg of Chicago, treasurer of the Council on World Service and Finance, urged all local church treasurers to remit to annual conference treasurers in ample time for funds to be sent to the central treasury by May 31.

NC Conference Laymen "Make" National Magazine

Quoting an editorial in the *NORTH CAROLINA CHRISTIAN ADVOCATE*, the *Methodist Layman*, national magazine of the Board of Lay Activities, edited by Shelby E. Southard, in its current issue, gave an account of the recent Lay Rallies in the N. C. Conference and concluded with the following editorial note:

"The above by Editor R. P. Marshall is a well deserved tribute to the youthful new lay leader of the North Carolina Conference, J. Nelson Gibson, Jr., a farmer who lives in Gibson, N. C. The rallies served to arouse interest of the laymen in the two new four-year co-educational institutions the Conference has voted to establish—one at Rocky Mount and the other at Fayetteville. Attendance ranged from 357 to 925 men, and taken together they reached over 5,000. Equally remarkable was that of the 412 charges in the Conference 405 were represented.

"It was a thrill," said Mr. Gibson, "to see churches full of men in so many places."



REV. E. K. MCLARTY

Dr. Hiatt Commencement Speaker; Band Music; King and Queen Chosen

COMMENTS ON COMMENCEMENT

The commencement exercises for the eighth grade were held May 10 in the school auditorium. With the presentation of grammar grade certificates to the twenty-six graduates, another successful school year came to a close. The closing of school came early this year to give more time to replace the old section of our school building.

This information on commencement has been prepared by several eighth grade students and includes the welcoming address, introduction of the speaker, highlights of Dr. Hiatt's address, list of graduates, and a report on the open house for the graduates.

ADDRESS OF WELCOME

We would like to welcome you to the eighth grade graduation exercises. We are glad that all of you could come. We feel that tonight is an important occasion in our lives. This is the night that we will receive our eighth grade diplomas. Next year we will do more to better our education. Knowledge is important, for we are the adults of tomorrow; and if we do not get a good education now, the world will suffer because of our ignorance. It is our duty and privilege to receive a good education.

Tonight we would like to thank the various teachers who have helped us. They have not only taught us our lessons, but they have disciplined us and taught us good citizenship. We are very grateful to them. We want to thank the home mothers and members of the staff for all that they have done for us. In addition, we would like to thank the many Methodist people of western North Carolina for the contributions they have made to provide this Home, so that we might have these many opportunities. We know that their aim is for us to grow up to be useful citizens. This will be our goal as we advance and learn. Again I say, "Welcome to our graduation!"—Louise Eichholtz.

INTRODUCTION OF DR. HIATT

Tonight we feel we are most fortunate to have as our speaker a man who is very close to us at The Children's Home. Although not many of us know him by name, most of us know him by sight and all of us know him by his actions. This man never fails to send us a good supply of marbles each spring for the enjoyment of all.

I am told that Dr. Hiatt is known as a church builder. It would be difficult to estimate the number of churches he has built. Wherever one was needed the bishop would send him. They say he can raise money for any worthy cause. I am sure that much of this money has come to The Children's Home.

Dr. Hiatt has been a member of our board of trustees since 1935. In the twenty-two years as a board member he has never been absent from a regular meeting. This is an achievement of which he can be proud, and others can admire and follow. He was on the committee that selected the

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor



site of The Children's Home. We hope he thinks it has changed for the better since those days.

Again I say we are fortunate and proud to have Dr. Hiatt because he is in such demand as a speaker. I am happy to introduce to you Dr. J. S. Hiatt, who is now superintendent of Hugh Chatham Memorial Hospital. Dr. Hiatt.—John Earnhardt.

HIGHLIGHTS OF DR. HIATT'S ADDRESS

As is his custom, Dr. Hiatt gave an inspiring and interesting message. He explained the difference between happiness and pleasure and then suggested a recipe for happiness. Listed as ingredients were hard work, patience, honesty, perseverance, getting along with others, courage, and obedience. Dr. Hiatt told a humorous story to illustrate each ingredient in his recipe. Needless to say his message was well received by the graduates and audience.

—Julian Calton.

OPEN HOUSE

The high school girls of the Stockton Building held open house for the eighth grade graduates on Friday night, May 10. The house was beautifully decorated with green foliage, spring flowers, and candlelight. Punch, cake and nuts were served to the guests.

Mrs. Era Hatcher and Miss Frankie Craven were in charge of the delightful affair. Brenda Dowell was in charge of the

punch bowl. The remaining hostesses received and entertained the guests during their stay.—Kay Stone and Jane Knouse.

THE GRADUATES

Following is a list of the boys and girls who received their eighth grade certificates.

Brenda Faye Brigman, Linda Jean Irrell, Beverly Jean Cox, Carolyn Noe Davis, Marietta Louise Eichholtz, Louise Hammer, Kathleen Elizabeth Hickcock, Nancy Kaye Harris, Glenda C. Herman, Ruby Evelyn Holder, Jane Aron Knouse, Linda Mae Poteete, Judy Shore.

Juanita Gail Speight, Brenda Kay Stoner, John Lester Bates, Julian Robert Calton, James Robert Duncan, John Franklin Ehardt, James Michael Evans, Franklin Witt Graham, Robert Lee Hancock, James Thomas Harris, Jr., Walter Dwayne Helms, Thomas Douglas Loflin, and Paul Michael Nesbitt.

GOOD BAND YEAR

Under the able leadership of Mr. Shelton, The Children's Home band had quite a successful year. There were forty-one members in the band. However, we had only twenty-one instruments, so extra mouthpieces were bought. It meant that twenty-one members could play at one time. We hope to get other instruments from somewhere before next year. We gave two concerts at our school and were invited to play at Ardmore, Moore, and Whitaker Schools. It has been fun teaching instrumental music. Mr. Shelton and C. Edwards decided to let us practice on our instruments all summer. An interesting line about our band is that all forty-one members were promoted this year in school.

—Judy Shore.

THE PICTURE

Presented this week is the picture of Steven Alexander, who was eight years old last March 18. Steven has just been promoted to the third grade. He and his younger sister Susan joined an older brother at The Children's Home nearly two years ago, coming from Mecklenburg county. Steven is sponsored by the Daughters of Wesley Class of First Church, Rutherfordton, Mrs. N. A. Warren and C. A. Donson, correspondents.

VARIETIES OF 1957

The Children's Home Monogram (1957) composed of boys and girls who have earned a letter in varsity sports, presented the annual show, "Varieties of 1957," on Saturday evening, May 4. The program consisted of three acts, the first of which featured singing, solos, duets, and trio harmony. A piano solo by one of the graduates and a comedy skit by two other young people were all well presented and well received. The second act was made up largely of group dancing and pantomimes.

The final act was the coronation of the 1957 king and queen, who had been chosen by the entire family. George Padgett and Mary Ann Poteete were elected king and queen to reign for one year. Each voted for the king and queen cost a penny and the proceeds were used for the expenses of the show.

"The Roots of Hatred"

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Genesis 27:30-38, 41

With this lesson we continue our studies of Genesis, but with a new emphasis. The next five lessons will deal with the general subject of "Severing and Restoring Human Relations". What are the forces that cause enmity and separation? What are those that build friendship and mutual regard between individuals and groups?

Our Biblical background concerns the incident of the weakness of Esau, the clever but unscrupulous scheming of Rebekah and Jacob and the pitiful plight of the aged Isaac. Scholars maintain that the purpose of this ancient story was to explain the beginnings of the hatred which existed for centuries between the Edomites (descendants of Esau) and the Israelites (descendants of Jacob). The reader will be rewarded if he will read not only the passages cited at the head of this column, but also Genesis 25:1-34 and Genesis 27:1-45. This will give important background material. Among other things one will find a story that helped to explain the ill-feeling that existed between the members of the hunting culture and those of the semi-nomadic culture.

When we turn from these general considerations to the characters and plot of the story, we find illustrated a number of the attitudes which still cause grief and tragedy in human relations. One finds it a bit hard to believe that the ancient Hebrews could do much to admire in the father of the twelve tribes. Rebekah's actions are also hard to square with our conceptions of honesty and forthrightness. As for Esau, we have the example of a man who put his bodily comfort before the privileges and obligations of tribal leadership. Isaac showed favoritism to Esau, thus making it easier for Rebekah and Jacob to justify their dishonest plan. So here in one story there is evident a number of the behavior traits which can turn a happy home into a place of sorrow. Ambition, favoritism, dishonesty, jealousy and disloyalty—they are all here. How do we human beings find it possible to entertain in the same personality such

contradictory traits as affection and favoritism, scrupulous regard for our friends and utter contempt for our enemies? Rebekah, for example, was willing to sacrifice truth and duty because she idolized her son. Abraham, however, was willing even to sacrifice his son for what he considered to be his duty to God. As F. W. Robertson says (see quotation in *Interpreter's Bible*): "Beware of that affection which cares for your love more than for your honor."

Esau illustrates the person whose appetites take precedence over everything else. He came to the time when he bitterly regretted selling his birthright for a warm and tasty meal. But it was too late. This



OUR GUEST

"This is the day which the Lord hath made; we will rejoice and be glad in it."
—Psalm 18:24

Our blessed Lord is here today
To be our honored guest,
To help us while we work and pray
And watch us while we rest.
Enemies may hover near,
Black clouds bedim the sky,
But nothing now need cause us fear
With Jesus standing by.

Humbly though we entertain
With nothing rich or grand,
He'll lead us to a higher plane,
Into a pleasant land
Where neither fear nor strife prevail
Or discord block our way;
And with His help we cannot fail,
For He is here today.

—LAURA E. STACY
From "Home Folks"



is the temperance lesson for this quarter. It is a good time to point out how many fine people have been ruined by alcoholic beverages. Upton Sinclair's book, "The Cup of Fury", tells the story of numerous writers and artists, personally known to the author, whose lives were wrecked by drink. Every church school library should make this book available. Though many alcoholics are being rehabilitated today, the results of their indulgence are often such that the harm cannot be undone.

The moving Finger writes; and having writ,
Moves on: nor all thy Piety nor Wit
Shall lure it back to cancel half a Line
Nor all thy Tears wash out a Word of it.

When Jacob returned from Haran after many years as an exile his mother was no longer living—at least there is no record of their ever having met again after Jacob was forced to flee his home to avoid the anger of Esau. So the short-cuts we take to get our own way often prove to be "the point of no return."

Methodist Senator, Catholic Woman Honored by Goodwill

WASHINGTON D. C.—A Roman Catholic woman and a Methodist legislator, both physically handicapped, are recipients of the 1957 annual awards of Goodwill Industries of America, a Methodist-related agency for vocational rehabilitation.

They are Mrs. Genevieve Farris of St. Petersburg, Fla., who was selected "National Goodwill Worker", and United States Senator Charles E. Potter of Michigan, who was cited for his "outstanding good will toward handicapped people".

Mrs. Farris, 26, lost the use of her arms and has a partial leg disability as the result of polio four years ago. She is employed by Goodwill as a telephone solicitor, using her foot for dialing a telephone and a pencil in her teeth to operate an electric typewriter. She was selected from nominees of 116 Goodwill Industries.

"If my handicap can be an inspiration to others, then I feel that I am serving God's will for me," Mrs. Farris said at the awards meeting here May 3.

"The work of Goodwill Industries has made many persons self-sufficient who, otherwise, might be dependent and hopelessly discouraged," said Senator Potter in accepting his plaque. The senator, who lost his legs in World War II, was cited as "an outstanding champion of programs for handicapped people".

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Notice to All Pastors in the WNC Conference

The Pastor's Reports to the Annual Conference should be mailed so as to reach the proper person by June 3. This is true of both Table No. I and Table No. II. Send Table No. I to your District Statistician and mail Table No. II to Mr. F. D. Russell, Conference Treasurer, Box 1273, Charlotte, N. C. Please note: report for 8 months except for pastor's salary which will be reported on the basis of 9 months.

E. PAUL HAMILTON
WNC Conference Statistician



Story time for Boys and Girls

ELIZABETH WHISNER, *Editor*

Mr. Mischief and the B.B.B.B.B. and B.A.

By LOUISE GOOSMAN

CHAPTER II

Off across Goldenrod Meadow Wee New Mouse scampered with the sticky resin from Tall Pine Tree. It took him only a short time to reach the burrow, and when he did arrive he found all the other Field Mice fast asleep.

Wee New Mouse had been so busy planning a way to fasten his artificial tail on that he had not had one moment to make one for himself. He had not gathered so much as a twig to use, and since it was long past sun-down, he could not do it now. Old Grandpa had said that everyone had to be ready before the Mice went out to collect grain in the morning, for the B.B.-B.B.B. and B.A. (Beautiful Birds, Beasts, Bugs, Bees and Beetles Association) would meet in the afternoon, and everyone must be prepared.

Now Wee New Mouse has another idea! The straw that he used for his little pallet where he slept would do just fine. It was sweet smelling, shining bright, and had a lovely golden color. Wee New Mouse carefully placed his drop of resin on the floor, and chose three pieces of the straw. These he plaited into a pretty golden braid, leaving the ends softly loose and free. It was a fine tail indeed, and he looked at it proudly before he stuck the resin to one end of it, to have it all in readiness.

Then, following Grandpa Mouse's instructions, he hung his pretty artificial tail on a peg in the wall just over his straw pallet, and being very tired, he curled up and was soon sound asleep.

And up above, cuddled on the goldenrod blossom, someone else slept. Yes, you can guess! It was Mr. Mischief, that naughty little green elf.

Wee New Mouse has been up so late and was so weary that it seemed to him just no time at all until the sun was peeping into the burrow, and the others were all getting up, preparing for the big day.

Grandpa Mouse bade them sit in a circle about him, as he told them what to do.

"Harump! Harump!", he cleared his throat, and said in a loud voice, "We will all go out into Goldenrod Meadow and eat our seeds for breakfast. Then we must work hard all morning so we can go to the meeting of the B.B.B.B.B. and B.A. this afternoon. Each one must gather as much seed as possible and store it in the storage burrow. The winter is coming and will be long and cold, and we cannot afford to waste even a half day. Now, up and out, and work hard until the sun rides high at noon.

Then come back here and put on your fancy tails and go to the meeting. This time we WILL earn our membership! Go now!"

Such a hurrying and scurrying you never saw! All the Mice came pouring out of the burrow, and they were so happy and excited that they awakened the unruly little elf, Mr. Mischief, who had still been sleeping on the goldenrod blossom.

Now Mr. Mischief had had a very restful night, and when he heard the hub-bub he looked down from his perch to see what was going on. He yawned and stretched, and rubbed his eyes and yawned again. Ho!

DON'T YOU AGREE?

I was wearing my dress trimmed in ribbons and lace,

When Grandmother said, "Let me look at you face,

And see if it's wearing a smile or a frown—

Whether the lips are turned up or the corners pulled down.

For a lovely pink frock makes a better impression

If nicely matched up with a pleasant expression." —Clarice Foster Booth

Hum! He looked down and saw the Field Mice tumbling out of the burrow and scampering off across the Meadow. He stretched again, and wondered if it would be worth his while to go down and see what it was all about.

Honestly, he almost went back to sleep, but suddenly he realized that no more Mice were coming out of the burrow, which meant that there was no one else at home down there.

"Well," he said to himself, "I might as well go down and see what caused all the excitement."

It took only one hop for him to alight at the entrance, and once there he really got a surprise, for it was a long tunnel in the ground, steep and slippery, and very, very dark.

He slid all the way to the bottom, just like you go down a slickey-slide. Then, with a bump, he came to a stop, and he could not see a thing, NOT ONE SINGLE THING.

Darkness, however, could not stop Mr. Mischief, for he remembered the Lightning-Bug in his pocket, that his mother had

given him when he left his home in the Great Green Wood. With one quick flip of his hand he had it out and trained its light all around the burrow. And do you know what he saw? All the way around he looked and there were tiny, neat, straw pallets. Over each one was a peg in the wall, and the pegs held an amazing array of grass, ferns, feathers and leaves, all arranged precisely and ready for use.

Of course, Mr. Mischief did not know about the B.B.B.B.B. and B.A., for he only came to Goldenrod Meadow yesterday. But if there was a chance for him to play a trick on anyone he did not want to miss it. He paused a moment, thought a moment, then just doubled up laughing.

He would take all those funny fancy things from the wall and mix them all up. What a time the Field Mice would have sorting them out again and getting them in order!

Quicker than you can say "Jump", Mr. Mischief flew around the burrow and took every one of the artificial tails off their perches and piled them in the middle of the floor. That is, until he came to the very last one, the tail that Wee New Mouse had made of golden plaited straw.

"Now," said Mr. Mischief, "I will really play a trick on this Mouse!" And he put the tail in his pocket.

(To be continued)

WHY GET EDUCATED?

The teacher was trying to impress on the children how important had been the discovery of the law of gravitation.

"Sir Isaac Newton was sitting on the ground, looking up at an apple tree, and an apple fell on his head, and from that he discovered gravitation. Just think, children," she added, "isn't that wonderful?"

Just then a keen-witted small boy spoke up and said, "Yessum, and if he had been settin' in school lookin' at his books he never would have discovered nothin'!"

'Twas just a cheery "Good Morning"
as he passed along the way,
But it shed a morning glory over the
live long day." —Clipperton

BIBLE QUIZ

Articles Mentioned in Bible Home

1. Jesus told the paralytic to "take up _____ and walk".
2. In the Twenty-Third Psalm it says "Thou preparest a _____ before me".
3. On the night of Jacob's wonderful dream, he used stones for a _____.
4. The ten virgins carried them. _____.
5. Mark says: "Nor do men light a _____ and put it under a bushel".

Answers to Last Week's Quiz

1. Epistle of James
2. Book of Acts
3. Genesis
4. Psalms
5. Revelation

New Books

CHARLES WESLEY AND HIS COLLEAGUES (Public Affairs Press, \$3.75)

By Bishop Charles Wesley Flint

Charles Wesley Flint has written a superlative biography of Charles Wesley, for whom he was named. It is a study that is rigorously realistic. It is fully aware of the weaknesses of John Wesley, Charles Wesley, and George Whitefield. Its frankness enhances the greatness of these men, who, human enough, do nevertheless stand in history not only worthy of highest honor but most certainly men who have earned the appellation "great." Bishop Flint has wisely treated the lives of John and Charles Wesley as inseparable in thinking and in service. Charles Wesley is portrayed as the great hymnodist that he was but is seen to be an evangelist, a thinker, a poet, a preacher, a most fascinating personality. Each complemented the other and each became the stronger because of the criticism of the other. Here are most informing chapters dealing with the attitude of the Wesley brothers toward the church, politics, theology, evangelism.

Bishop Flint, with the painstaking care of the scholar, has moved from sources to conclusion. We see the development of the minds of John and Charles Wesley and are warned against drawing conclusions from statements quoted from an early period but subsequently modified by the careful thought of a later day.

Modern pedagogues may well study the pedagogy of the Wesley home. Fresh light is brought upon the educational methods of eighteenth century English universities. A highly realistic chapter considers the relations of John and Charles and George Whitefield to women. Bishop Flint wisely indicates that social practices now condemned must be seen in the light of what was then contemporary thought.

This book deserves careful reading and wide circulation. It corrects many misapprehensions concerning early and later Methodism. It has a significant contribution to make to the ecumenical movement and to current endeavors that look toward church union, but above all else it reveals with striking clarity the religious power that was released by these brothers, the source of religious vitality is strikingly sketched, and the book, if carefully studied, may lead to a religious revival grounded in sound intellectualism with full recognition of the place of the heart in setting the will. I count it an honor to have read it and a privilege to commend it.

—G. Bromley Oxnam

AMOS, HOSEA AND MICAH, By Norman H. Snaith. (Epworth Press; price 2.25)

This book, written by one of England's foremost Methodist scholars, is a running commentary upon the text of the three prophets who have a most pertinent message for our times.

The scholarly background is not intrusive and the comments are couched in simple language which catches and holds the readers attention. For instance, "Amos was a herdsman of Tekoa, ten miles or so to the south of Jerusalem. On the western edge of the barren, desolate wilderness of Tekoa, he tended his flock of short-legged sheep, moving to and fro from one sparse pasturage to another."

The minister or teacher who wishes a book of easy reference which combines extreme readability with scholarly learning will be delighted with this volume.

—R. P. M.

In Memoriam

Five cents a word. Please count your words and send remittance when sending your copy.

JOSEPH F. WHITEHURST

The members of the official board of the Stokes Methodist Church wish to pay tribute to the memory of one of its beloved members, Mr. Joseph F. Whitehurst, who passed to the beyond on December 4, 1956. He was the oldest member of our church.

Be it resolved:

1. That we give thanks to God for his life among us.
2. That we send our sincere love and sympathy to members of his family.
3. That a copy of these resolutions be sent to each member of his family and to the North Carolina Christian Advocate.

HUBERT O. WARREN

The members of the official board of the Stokes Methodist Church wish to pay tribute to the memory of one of its beloved members, Hubert O. Warren, who passed away February 26, 1957.

Therefore be it resolved:

1. That we declare our appreciation for his outstanding service to our church and community. He gave unselfishly of his time and means in promoting the kingdom of God.
2. That we extend to the family our deepest sympathy and assure them of our love and esteem.

3. That a copy of these resolutions be sent to each member of his family and to the North Carolina Christian Advocate.

PATTIE GRIFFIN GUNN

"No one hears the door that opens

When they pass beyond recall,

For softly as the loosened leaves of roses

Our precious loved ones fall."

In an automobile wreck, near Hillsboro, N. C. Saturday evening, December 1st, 1956, the Master called, the door opened and the spirit of our dear friend, Pattie Griffin Gunn, passed into the great beyond; and "on that far horizon, a bright, golden star gleams with an enduring radiance."

A life-long resident of Caswell County, she was the daughter of the late Richard G. and Nannie Rudd Gunn. She is survived by one sister, Mrs. Alice Gunn Jefferson, of Danville, Virginia, a brother, Jno. O. Gunn of this city.

Her daily life was in keeping with her cultured taste, in service to her church and duty to her community. Her interests were many, and unselfishly she gave of her time and means to the church, civic affairs, and all worthy causes, inspiring others to follow her example.

Pattie made her profession of faith at Prospect, where she faithfully served every trust; taking her membership to Yanceyville when the family moved here to make their home. She was devout in the discharge of her spiritual duties, and was a Charter Member of the Woman's Society of Christian Service, which she capably served in every office. Her outstanding work in the church was with the Young People, as Leader and Teacher. Her wise counsel and tender sympathy will be sorely missed.

"Tears over her untimely departure, ah, yes, but also a smile

That we had walked with her a little while."

After services December 3rd, in the Yanceyville Methodist Church, attended by a vast throng of sorrowing relatives and friends, Pattie was laid to rest in Prospect Church cemetery, near her beloved father and mother.

Her song of life is ended but the melody lingers on, for "to live in the hearts we leave behind us is not to die." And though she no longer walks these earthly ways, we feel that she is not lost to us—just away.—Frances J. Murphy, President; Mrs. A. H. Smith, Woman's Society of Christian Service, Yanceyville Methodist Church.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

Church Groups, Scout Troops, Home Demonstration Clubs, etc., raise "EXTRA FUNDS" easily. Special prizes free to assure interest and co-operation of every member. Write: VERNE COLLIER, Dept. JL, Birmingham 4, Ala.

Special Train From North Carolina To Billy Graham New York Crusade

A New York Crusade Excursion tour will take those wishing to attend this history-making Campaign in the nation's largest city. Madison Square Garden is booked solid for the first 6 weeks but all who go with this tour will have reserved seats for two meetings of the Campaign the weekend of June 14th.

Cost of trip (\$47.50) includes rail fare, accommodations at the New Yorker Hotel, a tour of New York and a tour of N.B.C.

Reservations must be made immediately as space is limited. Write CHRISTIAN TOURS in the city nearest you:

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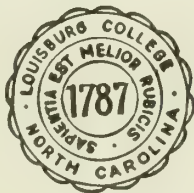
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CECIL W. ROBBINS, President

LOUISBURG, N. C.



Last week I promised to tell you about my "monumental goof" and, much as I dislike to admit it, when I "goof" I do a good job. After nearly two years as editor in North Carolina, during which I have preached some 300 sermons in nearly that number of churches, I finally missed an appointment!

Last December I was invited to speak at a meeting in Bethel Church, near Salisbury. I thanked Mike Howard for his forehandedness in making the date so far ahead, promised to be there, and then forgot to transfer the date to my 1957 calendar. As a result, when May 4 came I was in Charlotte and the crowd was in Bethel!

My abject apologies to Mike and his folks and my thanks for their forbearance. No doubt they said, "Well, what can you expect? He's lost again!" I wasn't lost, but I was missing.

• • •

As I said, it was the first time—and I hope it will be the last. I never forgot an appointment before, but once in Pennsylvania I started out to go to a church just six miles away, got on the wrong road and, after driving 20 miles over the mountains, came back to my starting place—too late for the service. The pastor told me that he stalled around for a half-hour, sang songs and told them all about where I had been and what I had done, and then dismissed them. I remarked that he might have told them where I had been up to then, but that nobody but the Lord knew where I was!

• • •

One of the most encouraging signs is found in the talent and consecration of our younger ministers. The church is in good hands for the future when such men as Bill Butler and a host of other young preachers take our places. Bill is pastor at Gillespie Church, Charlotte (the church-goingest city in America, they tell me), and in two years he has accomplished a lot. I visited him and Mrs. Butler last Saturday night and Sunday and preached in the church which Dr. Gillespie, a retired minister from South Carolina, established a few years ago in a rapidly growing section of the city.

The church building is small and will soon need to be enlarged or replaced, but the congregation has the parsonage situation well in hand, with one of the nicest homes that I have seen.

Bill is a former Baptist who came into the Methodist ministry as a result of associating with other Methodists at Duke University. (Chalk up one for Duke!)

• • •

Conference time is almost here and, with both Conferences being held just a week apart, the editor is going to be busy, especially as his right-hand man, who has been responsible for keeping things going, is off on a long vacation. O. D. Park, our managing editor, who has been with the *Advocate* for twelve years, set out for the West

Coast in celebration of his official retirement. No one could believe that he was old enough to retire, but he did it. Fortunately, he will give a part of his time to the paper when he gets home, and the editor, while not completely reconciled, is feeling better about the matter. Instead of doing three men's work, Park will (he says) concentrate on keeping me out of trouble. His position will continue to be that of managing editor, and he'll be in charge of the office during my trip to London.

Bill Starr, who won't retire for at least forty years, will step up into Park's shoes in the composing room and give most of his time to the *Advocate*.

• • •

In telling the story of First Church, Wilson, last week, I forgot to mention that this church has one feature which is notable. Here they have given the young people the attention they deserve and their department room is one of the most beautiful in the building. Too many churches provide adequately and even luxuriously for their women's organizations, but put the youth in a basement or in an unfinished room on the fourth floor. And then they wonder why the young people feel that the church isn't interested in them!

Letters to the Editor

HE PREFERS "BAPTIZE"

To the Editor:

Hearty congratulations to Mr. Evans of the South Carolina *Advocate* and his comments regarding the baptism of infants. I must respect the learning and sincerity of the bishop who has taken issue with him; but I rather think that Mr. Evans does indeed have the last word, and in terms other than an editor's prerogative in utilizing his editorial space.

I do not find in either our canon or accepted liturgy the use of the word "christen". For that matter, the *Book of Common Prayer*, after which our own *Book of Worship* was patterned, refers only to the "baptism of children". And this in itself would ordinarily make one suspect the validity of the word's use.

Probably equally as interesting is the theory that the use of the word "christen" or "christening" developed among those non-liturgical groups who frowned upon the practice of the baptism of infants but retained a similar ceremony to placate those of its members whose heritage had made such a service almost customary.

Most folks, I suppose, see little need for such severe concern for semantics. And for those same folks one will usually discover a "watered-down" version of Holy Baptism in the ceremony called "christening". Theological consistency at the point of God's grace and the activity of the Holy Spirit

demands, it seems to me, a vocabulary which intelligibly communicates the activity which we symbolize in the rite of Holy Baptism. And this, I think, is only accurately done when the appropriate terminology is employed, so that there is no doubt as to the desired results. Few of us attempt to run our automobiles on plain water; even though it does bear some resemblance to gasoline.

HARMON L. SMITH, JR.
Burlington, N. C.

A NEWSPAPERMAN GOES TO CHURCH

To the Editor:

With a church packed to capacity and a choir of one-hundred and fifty persons moving down the aisle, singing "Christ the Lord Has Risen Today" opened our greatest service of the year at First Church, Charlotte.

After the affirmation of faith and the pastoral prayer and the responsive reading came something new in our mode of worship: a scripture lesson, "THE EASTER STORY", read by the minister assisted by the choir, the entire adapted from the Gospel of St. John. This seemed to be one of the high lights of the service.

Our Easter offering for missions is one of the rare privileges of each member and their friends to contribute to the great cause of missions. Not a cent of this seven thousand dollars requested remains at First Church but goes everywhere to assist struggling Methodist Churches from The Cherokee Reservation to far away India.

Yet the main object of this review was prompted more by Kenneth Goodson's sermon, "THE RELIGION OF EASTER", than anything else. So pathetic, so powerful, so simple, yet it gave to everyone within range of his voice a new lease on life. Kenneth Goodson preaches a lot about parables and a lot about children. His closing story was:

"In the quaint little town of Salem, the Moravian settlement, for the past hundred years it has long been the traditional custom for the shopkeepers of this village to put something of decoration in their window to commemorate some phase of the Easter Season. Our merchant had placed in his window a picture of Gabelle's painting of the Crucifixion with all of its horror and blood. One cannot gaze on the painting without a feeling of despair and remorse. On this Easter morning looking into the window was a man and a little newsboy. After gazing for quite a while, the man dolefully made his way down the street with a dejected look on his face and tears in his eyes. Following him went the little newsboy, and tugging at the corner of his coat, he said:

'Mister, don't be so down hearted and sad, that ain't all of the story:

Christ the Lord has risen today.'

E.P. HOLMES
Charlotte, N. C.

♦ ♦ ♦

Unfaithfulness in the keeping of an appointment is an act of clear dishonesty. You may as well borrow a person's money as his time.—*Horace Mann*.

NORTH CAROLINA

Christian Advocate

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DURHAM, N. C.

May 30, 1957

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ROBERT TUTTLE, T. R. JENKINS



Methodism from Murphy to Hatteras

The Rev. and Mrs. James C. P. Brown of Pittsboro announce the birth of a baby daughter, Virginia Merrill Brown, May 6.

Duke Memorial Church, Durham, launched a loyalty campaign on May 19 which will run through June 16.

The Editor was the guest preacher at Biscoe Church on May 12, during the illness of the pastor, the Rev. C. B. Harris.

Dr. Mark Depp, pastor of Centenary Church, Winston Salem, will deliver the commencement sermon at Brevard College, May 2.

Dr. Harold Hutson, president of Greensboro College, will deliver the commencement address at Columbia College, Columbia, S. C., on June 4.

Twenty-five young people from the Matamuskeet Charge will be attending church summer camps or assemblies, reports Pastor Angus Cameron in the monthly newsletter.

The Rev. Ben O. Merritt of Bailey Charge assisted the Rev. J. Bascom Hurley of Burlington Circuit in a revival meeting at Shiloh Church, April 28-May 3.

The newly elected officers of the Intermediate and Senior MYF at Central Church, Mount Airy, were installed recently in a service which was climaxed by the celebration of Holy Communion.

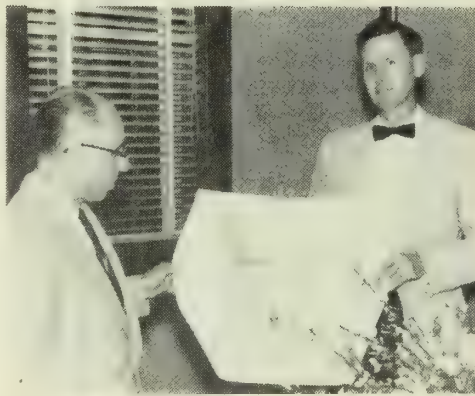
Carraway Memorial Church, Greensboro, was filled to capacity Sunday morning, May 19, when the Rev. J. S. Gibbs, Sr., of High Point, delivered the sermon at the annual homecoming day.

The Rev. B. E. Bingham of Avon Charge was guest preacher for the revival services in Conetoe Church on the Pinetops Charge recently. Pastor Vance Lewis reports that five persons were received on profession of faith.

Tyro Church, Davidson County, will observe its annual homecoming Sunday, June 2, when the recently completed education building will be dedicated by the Rev. M. Teague Hipps, superintendent of the Thomasville District. Lunch will be served, and all former pastors, members and friends are invited to attend.

The annual Yadkin College Homecoming will be held on Saturday, June 8. The program will begin at 10:30 a.m. Our speaker will be Dr. B. G. Childs of the Department of Education of Duke University, Durham, North Carolina. This will be followed by a picnic dinner. All former students and friends of Old Yadkin are most cordially invited to attend.

Bishop Roy H. Short of Nashville, Tenn., is the author of a booklet which will be used in connection with the 1957 celebration of the 250th anniversary of Charles Wesley's birth. Bishop Short's booklet pre-



WESTVIEW CLUB GETS CHARTER: Mr. J. E. Pugh (left), layman of the First Methodist Church, Hickory, is shown presenting to J. C. Noggle the charter for the newly organized Methodist Men's Club of Westview Church, Hickory. Officers for the club are: President, J. C. Noggle; Vice-President, J. H. Vaughn; Secretary, Robert McCreight; Treasurer, D. C. Felts. Joe T. Melton is pastor of the church.

sents the basic message of Charles Wesley's hymns. Entitled, "My Great Redeemer's Praise", the booklet is published by Tidings, a department of the Board of Evangelism.

Zion Church (Franklin Heights Circuit), near Mount Airy, made a fifteen-per-cent gain in membership on May 19, when nine persons were received into the church, six of them on profession of faith. All were adults and five of them were baptized on the same day that they were received into the church. During the same service, two infants were baptized. According to the pastor, the Rev. James T. Ingram, this was the largest group ever to be received at one time in the memory of any living person.

Bishop John Wesley Lord of Boston was elected chairman of the Interboard Commission on Christian Social Relations at its organizational meeting in Washington, D. C., May 8. Other officers, also elected for four-year terms, are Bishop Matthew W. Clair, Jr., St. Louis, vice-chairman, and Mrs. James Oldshue, Chicago, secretary. The 18-member commission acts as coordinator of the policies and activities of three general agencies—the Board of Temperance, Washington, and the Board of World Peace and the Board of Social and Economic Relations, both of Chicago.

Bobby Tyson, son of the late Rev. M. E. Tyson, became the sixth and last of the brothers to begin training for the ministry. On May 19 he came before the congregation of Louisburg Methodist Church and was unanimously recommended to the District Committee on Ministerial Qualifications for license to preach.

Mr. Tyson is married to the former Jetta Godfrey of Louisburg and is a student at Louisburg College, and a member of the local church, of which the Rev. George W. Blount is pastor. He was commended to the congregation and Conference by the Rev. W. N. McDonald.

Methodist churches across the nation will observe Methodist Student Day, Sunday, June 9. The annual observance emphasizes the work of higher education church-related institutions. An offering received for the support of National Methodist Scholarships and the Student Loan Fund. Enrollment in Methodist education institutions increased by about 30,000 a year, bringing the total enrollment to 23,391—about eight percent of the total college and university enrollment in the United States.

Announcements

N. C. MINISTERS' WIVES' LUNCHEON

The annual luncheon of the Ministers' Wives' Association of the North Carolina Conference will be held at "Centenary Meet 'n House", New Bern, N. C., Thursday, June 27th, at one o'clock. Please send reservations to Mrs. J. A. Russell, 1089, New Bern, N. C., by June 17th.

MRS. GEO. W. BLOUNT, Pres.
MRS. CHAS. S. HUBBARD, Vice-President
MRS. E. R. SMOTHERMAN, Sec.

The following ministers have tickets for the Methodist Rural Fellowship luncheon to be held during the Conference session: Rev. W. A. Kerr—Asheville District; Rev. Alvin Amick—Charlotte District; Rev. J. J. Shepard—Gastonia District; Rev. Leroy Scott—Greensboro District; Rev. Bayne Laye—Marion District; Rev. Ed Fitzgerald—North Wilkesboro District.

Rev. Edgar Peeler—Salisbury District; Rev. F. R. Barber—Statesville District; Rev. Clegg Avett—Thomasville District; Rev. T. G. Highfill—Waynesville District; Rev. Arthur Chamblee—Winston-Salem District.

The luncheon will be held at the Waynesville High School Cafeteria on Friday, June 14, 1957, at 1 p.m.

WILLIAM T. RATCHFORD, Vice-President
Methodist Rural Fellowship
Western North Carolina Conference

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855

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ROMEY PITT MARSHALL, Editor
O. D. PARK, Managing Editor
R. R. MITCHELL, Superintendent

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EDITORIAL

What Do You Read?

A minister complains that he has lost his interest in the *ADVOCATE* these days. "Not enough strong meat, not enough theology, and too many pictures of groundbreakings, dedications, and new parsonages and churches."

Now, we can sympathize with this brother up to a point. We wish that we could print more solid articles such as adorned our pages forty years ago. We would be delighted to be able to find room for discussions such as that which was carried on between two ministers regarding a fine point of theological interpretation and lasted for three months and at least fifteen columns of space. No doubt it must have been interesting to the four hundred ministers who followed it. But what about the laymen?

Today the *ADVOCATE* goes into the homes of around 31,000 laymen and about 1,000 ministers. Remember this, brethren, when you ask for more articles *by* ministers and *for* ministers. But the joker in the whole situation is that the ministers themselves are the ones who are delighted to read about the new churches and parsonages. Why not? Theirs may be next and the *next one* may be *theirs*—after Conference!

So we will continue to print the stories of material progress, and we know that the majority of our readers will continue to read them with interest. But we would be happy to hear from someone who, perhaps, can't report a new building or a fund-raising campaign, but who can tell the story of a real revival in their church, or an interesting tale of personal dedication and spiritual achievement.

And, if we can get the space, we will try to print more articles by North Carolina ministers and laymen about the doctrines of the church, the cultivation of the spiritual life, and the training of children in the faith. If our readers have something to say along this line, let them say it and we will be happy to print their remarks on two conditions: 1. that they write it in proper form and spirit; 2. that we can find the space.

Those New Church Magazines

Indications are that Methodists are accepting the new church magazines with enthusiasm. *Together* is heading for the million mark in circulation and the *New Christian Advocate* is meeting with deserved success as a preacher's magazine.

Despite our interest in the promotion of these magazines, we must remind our pastors that this paper has no official connection with either of them and that it is not able to act as a subscription agent. Several pastors have sent subscriptions for these magazines to the *ADVOCATE* office and thereby caused some confusion and delay.

Please send all *Together* or the *New Christian Advocate* subscriptions to Business Department, 740 Rush Street, Chicago, Ill.

The *New Christian Advocate* is a preacher's magazine. The editors have been somewhat dismayed by the fact that many pastors are sending in subscriptions for lay members. Although it is conceivable that some officials might be interested in a few of the articles, the publication is designed to be a professional magazine for clergymen.

Is Billy Graham Dangerous?

According to press reports, the director of the National Catholic Welfare Conference bureau has declared that Evangelist Billy Graham is "danger to the faith of all Catholics who listen to him."

Of course, by "Catholic" he means Roman, and by his use of the words "danger to the faith" he means that Billy is perfectly capable of causing some of the "faithful" to stop and think a bit and maybe come up with an answer which isn't in the book.

Certainly a man like Billy Graham is dangerous. So was Jesus and John the Baptist and Peter and Paul. Wesley was a prime menace in the eyes of the hierarchy of the Established Church. William Booth was accounted a disturber in the Methodist ranks in England. All outspoken and effective evangelists are "dangerous"—to complacent churchmen and the forces of evil.

But there is another sense in which Billy Graham is dangerous. There is a danger that the churches may use him as a crutch, a modern "invention" which will solve their problems and save them the trouble of doing the job themselves. It is so easy to bring in an evangelist to do in a few weeks what the minister and leaders should have been doing all year.

Nevertheless, we are perfectly willing to brave any such dangers in the hope that Billy, with his fervor and faith, can make an impression on New York City that will be a means of turning Gotham toward God. He may confuse some Roman Catholics and offend some Protestants, but he will preach the Gospel.

Pentecost—June 9

Sunday, June 9, will commemorate the descent of the Holy Spirit as described in the second chapter of Acts. Observed 50 days after Easter, Pentecost or Whitsunday, as it is also called, is an ancient religious festival. Jewish communities celebrate Shabuot, the Feast of Weeks, the ancient festival out of which Pentecost grew.

On the first Pentecost 120 Christian believers were gathered in Jerusalem for the Hebrew festival. On this day the promised Spirit of God descended with quickening power and 3,000 persons were converted.

When it was noised abroad that the Holy Spirit had descended upon these believers, multitudes of devout Jews, "devout men out of every nation under heaven," heard the story and came and to their utter amazement, each heard the believers speak in the hearer's native tongue. This incident—the speaking with tongues—strongly suggests the universality of the Gospel message. It is for all men. It is one Gospel but for all classes and races and conditions of men.

The Orthodox, Roman Catholic and Protestant Pentecost celebrations will be observed on June 9 this year. The Orthodox churches have a different calendar and their celebration is usually later.

In a day when multitudes of people take their religion so superficially, June 9 can be utilized to make a real contribution to the lives of us all if we can be brought as churchmen earnestly to seek a new baptism of the Holy Spirit. What was done on the day of Pentecost in the long ago can happen again, if we simply fulfill the conditions under which God can come into our hearts and lives.—GEORGE S. REAMEY in *Virginia Methodist Advocate*.



Do You Want a 'Church' Wedding?

Editorial Feature

The last century has seen a change in many customs. Once it was the exception for a young couple to be married by any but a minister, and every young girl looked forward to a church wedding; now many couples "get hitched" by a justice of the peace under surroundings that contribute little to the solemnity of the occasion.

The last century has seen a change in many customs. Once it was the exception for a young couple to be married by any but a minister, and every young girl looked forward to a church wedding; now many couples "get hitched" by a justice of the peace and under surroundings that contribute little to the solemnity of the occasion.

One cause for this change in custom is the hurried tempo of the times. Weddings are often planned on the spur of the moment—and terminated the same way. If we are to stem the tide of divorce we will have to bring back the church wedding with its beauty and solemnity and its teaching of the indissolubility of the marriage ties. Few church weddings go on the rocks. Whether this is because of the fact that such weddings are grounded on a more religious basis, or because those who are married in church usually come from a more conservative background, I do not know.

The Methodist Church prescribes a beautiful ritual for weddings which is taken, almost word for word, from the liturgy of the *Book of Common Prayer*. Thus it is very similar to that used by the Protestant Episcopal Church in this country. Frequently a minister is asked to "use the Episcopal service" for a wedding by those who do not know that is what we always use when we follow the *Ritual*. This service comes down to us from ancient times and is not very different from that of the Roman Catholic Church, except that in the latter the wedding ritual is followed by a Mass and much of the service is in Latin.

One objection is often raised. "Church weddings cost too much." But do they? It all depends on what you want. Many ministers refuse to perform any but church weddings, but in most cases there is no charge for anything. A simple ceremony at the chancel needs no flowers and no music, but can be as impressive and as beautiful as one costing thousands of dollars. Many modern Methodist churches are built according to the ancient ecclesiastical style,

with a divided choir and a Communion Table set in the form of an altar at the back. When candles and a cross are placed on this there is little need for extensive decorations. The custom of using hundreds of dollars' worth of flowers to hide everything churchly is foolish and irreverent.

Arranging for the Wedding

There is one cardinal rule to be observed in planning a church wedding. That is, be sure to talk to your pastor as far ahead of the wedding date as possible. Tell him your plans, ask his advice, and let him counsel with you regarding your marriage.

If, as sometimes happens, you desire to have some other minister conduct the service, remember that only your pastor has the right to invite another minister into the church, and no other Methodist minister could properly accept your invitation. It is not only courtesy, but church law that prescribes that the pastor be in charge of all services in his church. It is proper to ask him to invite the minister of your choice to *assist* him and to suggest what part you wish the visiting minister to have, but you may find that your ideas are not practical. Remember that he is not being dictatorial when he suggests that you do things in a certain way. He knows, or should know, how it should be done.

If you give a fee to the visiting minister, then you should give one to the pastor. Some pastors might hesitate to accept a fee under those circumstances, but remember that many a pastor's wife gets her new hats (and often the children's shoes) out of wedding fees!

If you wish to have music, then ask the minister to help you arrange with the organist and church musicians. Do not invite outside singers, or an organist, without asking the permission of the organist and choir director. The music of the church is under their direction, and logically they should be asked to furnish whatever you need. If for any reason, you wish to have someone

else, be courteous and explain your reasons. Usually you will be expected to give a fee to each of the musicians.

The janitor of the church should also be given an honorarium if the wedding is at all elaborate, but for a simple chapel service with no rehearsal none is expected.

Now that we have considered the matter of cost, we might look at another consideration, and that is the time. Do not try to schedule a wedding on Sunday. Although the long-suffering minister may accede to your request, he will not enjoy it. Sunday is a hard day for a pastor. Have pity on him. Then be sure to allow him plenty of time to plan for the ceremony, if it is to be at all elaborate. Two weeks, at least, is needed for the usual church wedding preparation.

The Rehearsal

Remember that the rehearsal, if you have one, is taking place in God's house. See that your friends and attendants, who may not be members of a church, understand what this implies. There must be no loud talking and no horseplay. You are not getting ready for a performance; you are seeking to learn the best way to perform your part of the solemn service. It is inexcusable for members of the wedding party to come into the rehearsal under the influence of liquor.

Another point regarding the rehearsal. Remember that the bride takes no active part in the rehearsal. She may make suggestions and watch. As far as the preliminaries go, she is boss. She may decide how many attendants she needs and how they may be dressed, or how they should come in. But that is as far as anyone can go in the matter of ceremonial. When the bridal party assembles in front of the chancel, the subsequent actions are under the direction of the minister, who follows the *Ritual* and customs of his church.

Thus it is permissible for the bride to direct the placing of the attendants at

cording to the etiquette book, but, no matter what the book says, the ceremony proceeds from there on according to the *Ritual*. The minister may be allowed several choices in action: He may require that the bride and groom ascend the steps to the foot of the altar, or he may allow them to remain below the chancel at certain parts of the service. If he is wise, he will not attempt to introduce home-made liturgy or well-meant extemporaneous advice into the service. If you fear that he may do so, ask him to "stick to the book."

Will you have the single- or double-ring ceremony? Make up your mind and tell the minister beforehand. And be sure that the best man has the rings ready to hand to him for the blessing. They should be out of the boxes, for no minister can juggle a book and open little boxes at the same time!

The Wedding Symbols

Many couples are married without understanding anything of the beautiful symbolism of the marriage ritual. Almost every act is full of significance.

The bride (in the more elaborate ceremony) walks down the aisle on the arm of her father, who is to "give her away." This is a survival of an old custom which originally meant the literal fulfillment of a contract between the groom and the father.

The bride wears white and is veiled as a symbol of her virginity.

The ceremony is not "performed" by the clergyman. Actually, he only witnesses the contract between man and wife and adds the Church's blessing to the marriage. The bride and groom *take each other* in marriage.

The first part of the service usually takes place at the chancel steps (the steps leading up to the raised platform of the choir) and is a survival of the ancient English custom of having these contractual words said in front of the ministers at the door of the church. Here it was that the matter of dowry was settled and made public. Here it was that the groom said the words, "With this ring I thee wed, and with all my worldly goods I thee endow." The reference to the "worldly goods" is absent in our modern liturgy, but I presume that the thought is understood.

The minister asks, "Wilt thou have this woman . . .?" in the manner of the old Jewish espousal, which was an engagement from which none could back out.

There is a beautiful symbolism in the fact that the father does not actually give the bride to the groom, but to the minister, who, in the name of God, gives her hand to her husband-to-be. Here we see the picture of the true marriage, blessed by God and the Church.

Now the best man hands the ring to the minister, who places it upon the Book, says the words which explain its significance, then blesses it before giving it to the groom. If there are two rings, the blessing is repeated. In this little ceremony we illustrate

the teaching that all that we give comes from God.

The groom puts the ring on the bride's fourth finger of the left hand, and the most probable explanation for the use of this is that in the ancient times it was necessary to protect the soft gold band and the left hand would be used less than the right. (Also, the left side is closer to the heart!)

Following the giving and receiving of the ring, the minister may turn and go to the Communion Table, before which a kneeling bench is placed. He stands facing the bride and groom who kneel before him, and he prays a beautiful prayer for their continued happiness together. Joining their hands, then, and placing his hand on theirs, he solemnly, yet joyfully, says the words which announce the union of the two, and adds, "Whom God hath joined together, let not man put asunder." And the bride and groom, with all the congregation, say Amen.

Then, as they kneel together, they make their first prayer as husband and wife, saying with the minister and congregation the Lord's Prayer.

Still kneeling, they receive the blessing of the Church: "God the Father, the son, and the Holy Spirit, bless, preserve, and keep you; the Lord graciously with his favor look upon you, and so fill you with all spiritual benediction and love that you may so live together in this life that in the world to come you may have life everlasting."

Would it mean anything to you to have this blessing? In the long days ahead, would you like to remember the tremulous joy and the holy hush of such an hour? If you would, then resolve that your marriage shall be in church, and whether simple or elaborate, it will be something that you can never forget.



In Time of Storm

Here by my fireside is warmth and shelter and security, while the storm howls outside and beats against the window. Thus gratefully protected, O Lord, let my prayers avail for those exposed to its perils. I picture and bring to You in intercession all who battle with tempestuous seas; give them to know the reinforcement of Your presence who once slept tranquil in a storm-driven boat, and waking spoke peace to wind and wave. Bless and prosper the endeavours of all who go to help of those in distress. I commend to Your sure care also all who on land suffer from the effect of tempest and flood. O good Shepherd, companion the farmer and the shepherd who seek their sheep in the whirling snow, and give them the joy of finding the lost. Be with all storm-bound travellers and such as may be cut off from human aid, and sustain them until succour comes. — METH. RE-CORDER.

Waynesville District Reports Increase in All Lines

One hundred seventy delegates attended the Waynesville District Conference held on Tuesday, May 7, at Central Methodist Church, Canton.

The Rev. Frank C. Smathers, district superintendent, presided over the meeting representing nearly 100 churches on 34



REV. FRANK C. SMATHERS

pastoral charges. The meeting opened with devotional service led by the Rev. R. T. Houts, Jr., pastor of the Highlands Charge.

The reports revealed that, in the seven months since Annual Conference, 153 persons had been received on profession of faith and 116 by certificate of transfer. The Rev. Asmond Maxwell, district director of Evangelism, stated that "even though the majority of our Western Counties are gaining very slowly in population, people who are not reached are in all our communities."

An increase in Church School enrollment since Annual Conference was reported, and nearly all the charges reported plans to hold Vacation Church Schools and Youth Activities Weeks during the summer. The Rev. Roy E. Bell, district director of Youth Work, reported \$840.00 pledged to the Methodist Youth Fund on a goal of \$855.-80 for the year. A number of the charges reported all the financial causes of the year paid in full.

Delegates to the Conference voted to increase the District Expense Fund, and Hazel Ramsey, District Lay Leader, cited the need for this advance due to the increased expense in conducting the work of the district. An amount of ½ of 1% was added to the District Work apportionment given to the charges.

New officers for the District Mission Society were elected for the coming year, and Joe S. Davis, treasurer, reported \$8,-390.86 received for church extension last year.

Bringing greetings to the Conference were the Rev. Robert Stamey, president, (Continued on page 6)

Program

Western North Carolina Annual Conference June 14-17, 1957

BISHOP NOLAN B. HARMON, *Presiding*
Lake Junaluska, North Carolina

Thursday, June 13, 1957

- 2:00 p.m. Registration opens
- 2:00 p.m. Meeting of Boards, Commissions, Committees as called
- 8:00 p.m. Conference Historical Society
Address: Dr. B. G. Childs

Friday, June 14, 1957

- 9:00 a.m. Opening of Conference
Devotions: Bishop Harmon
Organization and Welcoming
Ceremonies
- 10:30 a.m. First Report of Board of Ministerial Training and Qualifications
- 11:00 a.m. Conference Brotherhood
- 11:15 a.m. Commission on Town and Country Work
- 11:30 a.m. Board of Missions—Church Extension
Woman's Society of Christian Service
- 1:00 p.m. Adjournment
- 3:00 p.m. Preaching Hour
Dr. John Sutherland Bonnell
- 7:30 p.m. Ordination of Deacons by Bishop Harmon
Sermon: Dr. Bonnell

Saturday, June 15, 1957

- 9:00 a.m. Memorial Service
Address: The Rev. H. L. Creech, Jr.
- 9:45 a.m. Class received into Full Connection
- 10:00 a.m. Commission on Minimum Salary
- 10:15 a.m. Commission on World Service and Finance
- 10:30 a.m. Commission on Christian Vocations
- 11:00 a.m. Recognition of Retiring Men
- 11:15 a.m. Report of Board of Pensions
- 11:30 a.m. Second Report of Board of Ministerial Training and Qualifications
- Other Reports
- 12:00 noon Preaching Hour
Dr. Bonnell
- 1:00 p.m. Adjournment
- 4:00 p.m. Youth Rally
Address: The Rev. H. Grady Hardin
- 7:30 p.m. Board of Education and Quadrennial Emphases
Wesley Foundation—Dr. H. D. Bollinger
The Larger Emphases — Bishop Marvin Franklin

Sunday, June 16, 1957

- 9:00 a.m. Holy Communion, Memorial Chapel
- 11:00 a.m. Morning Worship
Sermon: Bishop Harmon
- 3:00 p.m. Hour of Evangelism — Boards of Evangelism and Lay Activities
Address: Mr. Walter F. Anderson
- 7:30 p.m. Ordination of Elders by Bishop Harmon
Sermon: Bishop Franklin

Monday, June 17, 1957

- 9:00 a.m. Devotions: Bishop Harmon
- 9:30 a.m. Report of Statistician — E. Paul Hamilton
Report of Treasurer — F. D. Russell
- 10:00 a.m. Report of Committee on Higher Education
- 10:30 a.m. Voting on Constitutional Matters
Other Reports
Reading of the Appointments for 1957-1958
Adjournment at will

Luncheons and Dinners

Thursday, June 13

- 5:30 p.m. Pfeiffer College Dinner, Waynesville High School Cafeteria

Friday, June 14

- 1:00 p.m. Methodist Rural Fellowship Luncheon, Waynesville High School Cafeteria
- 5:30 p.m. Duke Dinner, Waynesville High School Cafeteria

Saturday, June 15

- 8:00 a.m. Chaplains Association Breakfast, Waynesville High School Cafeteria
- 1:00 p.m. Ministers Wives Fellowship Luncheon, Waynesville High School Cafeteria
- 1:00 p.m. Brevard College Luncheon, Hazelwood School Cafeteria
- 5:30 p.m. High Point College Dinner, Waynesville High School Cafeteria

Sunday, June 16

- 1:00 p.m. Layman's Luncheon, Waynesville High School Cafeteria
- 5:30 p.m. Emory Dinner, Lake Junaluska School

Asheville District Conference Meets in New Groce Memorial

The recent meeting of the Asheville District Conference in Groce Memorial Methodist Church presented a problem to Superintendent J. W. Fitzgerald. Introducing the host pastor, he was a bit uncertain whether to address him as "brother" or "son," for the minister of this new and growing church happens to be another Fitzgerald, and the son of the district superintendent. The Rev. Bernard R. Fitzgerald serves a four-year-old congregation which has already grown to 300 members and meets in one of the most beautiful buildings in the Conference.

According to the Rev. Phillip L. Shore, Jr., who reported the Conference for the *ADVOCATE*, Groce Memorial "is a monument to the Asheville District program of Church Extension, for the dollar-per-member contributions of the churches in this district have made possible the allocation of very strategic assistance to this congregation."

"The significance of this type of aid was further highlighted by the reports of work being done in other quarters of the district, such as the circuit-wide program of building on the Brevard Circuit under the leadership of the pastor, the Rev. W. A. Kerr. Small churches which earlier were threatened with gradual extinction have been stirred into new life and new hope. Again, without discounting the primary importance of the devotion of minister and people, it may be stated that the assurance of aid from the district Church Extension fund was of vital importance in the new ventures."

"Reports were heard from the directors of the various Conference agencies and institutions, none of them more dramatic than the story of the developments taking place at Brevard College, located within the bounds of the Asheville District. President Robert Stamey told of an enrollment prospect of 550 next year, as compared with 493 currently and 328 for the year before. The beautiful Campus Center building will



REV. J. W. FITZGERALD

provide more and better facilities for a wide variety of student activities.

"Statistics presented to the Conference revealed a healthy financial picture. These figures also indicate a small increase in Church School enrollment and a steady growth in church membership. A total of 934 members have been received during the Conference year, and of these 448 came by profession of faith."

WAYNESVILLE DISTRICT REPORTS

(Continued from page 5)

Brevard College, representing the educational institutions of the Conference; the Rev. C. W. Kirby, superintendent, The Methodist Home; Dr. J. S. Hiatt, superintendent of Hugh Chatham Memorial Hospital and Director of the Golden Cross; and Mr. Simpson of the Children's Home in Winston-Salem.

The Rev. Horace McSwain, Conference secretary of Missions and Church Extension, brought the need for greater support of missions; and the Rev. Wilson Nesbitt, Conference secretary of Town and Country Work, spoke of the needs of the small church, and pointed out that the majority of churches in the WNC Conference were smaller churches.

A report of the progress by the W.S.C.S. in the district was received from Miss Laura M. Jones of Franklin, who is president of the district society. She reported \$11,298.82 was given last year by the societies to missions, over \$1,000 more than was pledged.

From some 12,000 members of the District, the charges reported 985 subscribers to the North Carolina *ADVOCATE*, an increase of 286 over a year ago. The Rev. John T. Frazier, District Temperance Director, reported 1,276 persons signed the Commitment Day cards.

The Conference expressed its appreciation for the warm hospitality of the host church and its pastor, the Rev. Cecil Hefner, and voted to hold next year's conference in Franklin.

Don-Lee Dedication Brings Important Announcement

By DALLAS MALLISON

The dedication of Camp Don-Lee at Arapahoe on Saturday, May 18, was chosen as the time and place for the formal announcement of a new and far-reaching program of the N. C. Annual Conference. One of the highlights of the historic dedication rites, this announcement provided the most significant news of the entire day.

Bill Price, chairman of the N. C. Conference camp committee and a member of Front Street Church in Burlington, announced that plans are now being completed for three and possibly four additional youth camps which with Don-Lee will form a conference-wide network of youth camping centers in every region of the conference area.

It was clearly indicated from Mr. Price's remarks, which came near the start of the actual dedication rites, that this ambitious, far-reaching and thrilling program will cost millions of dollars or more and will be ten years or more in its completion. It was also clearly stated by Bishop Paul N. Garber, who led the dedication, that this new program would proceed along with the new college development program and not wait upon its completion.

"We are as much interested in the children and youth of our Conference as we are in young people," declared Bishop Garber in discussing the new program.

Despite present efforts to meet the demands for camping facilities, these demands seem to be outgrowing present

efforts, Chairman Price indicated. During last summer more youth attended camps other than Don-Lee and yet Don-Lee operated a full capacity program. Don-Lee is now operated almost solely as an intermediate camp with a full ten weeks' camping program.

This summer there will be operated, in addition to the Don-Lee Intermediate camps, nine district-wide camps for junior youth at leased or rented camps in three or more parts of the state. These will be in addition to the assemblies for older youth, young adults, and adults to be operated at Louisburg College, Lake Junaluska, and Don-Lee. The new "family Camp" which will be held at Don-Lee this summer holds possibilities for great expansion soon.

Chairman Price said that the plan envisages a western regional camp in the general Burlington area, one in the Southern area near Fayetteville, one in the north-central area near Kerr Lake, and, possibly a fifth camp in the northeastern section near Elizabeth City.

Plans are already proceeding and taking concrete form in at least two instances, Mr. Price said. A total of 400 acres have been optioned on Rockfish Lake near Fayetteville, and a definite acquisition of land is expected soon. Some 75 acres have been leased on Kerr Lake in the north-central section and further plans for development of this site may come at an early date, he said.

"We are bringing a song to the mouths and hearts of Methodists and the people of Eastern North Carolina," Bishop Garber said in his discussion of the various programs of development and progress now being carried on, or planned, by the N. C. Conference. The text for his address was taken from the 40th Chapter and 3rd verse of the Book of Psalms which says, "He put a new song in my mouth, a song of praise to our God."

Bishop Garber and his entire cabinet were present, coming to the event on a boat cruise up Neuse River. He was introduced by the Rev. Vergil E. Queen, president of the board of education of the N. C. Conference and pastor of the Duke Memorial Church. Brother Queen presided over the dedication ceremonies.

An unusual and unscheduled event took place at the very beginning of the dedication rites which was most heart-warming. The infant son of Mr. and Mrs. J. R. Bennett, Jr., members of the First Church in Rocky Mount, was baptized by their pastor, the Rev. Leon Russell. He was named "Thomas McMillian Grant Bennett" for his grandfather, the late Dr. T. McM. Grant, who helped start Don-Lee.

Certificates of appreciation were presented by Bishop Garber to Mr. and Mrs. Don Elbert Lee of Arapahoe, donors of the 50-acre camp site. Certificates also went to the widows of both Dr. Grant and the late Rev. J. G. Phillips who also helped start Don-Lee. The dining hall and swimming pool have been named in their honor.

Greetings were brought by Dr. A. J. Hobbs, now superintendent of the New Bern District and formerly president of the conference board of education. He told of Lee's gift of the camp site. He gave it with no strings attached saying only, "All I want is to do something for the youth of Eastern Carolina." The Lees' pastor, Dr. John M. Waters, pastor of the Bethany Christian Church at Arapahoe, blessed the dinner and gave the closing benediction.

A welcome was extended by the Rev. J. Robert Regan, Jr., Director of Don-Lee. Dr. C. P. Morris, executive secretary of the conference board of education, read a historical statement and a list of gifts and donations. Music was furnished by the 80-piece Greenville High School Band under the baton of J. E. Rodgers, director, and by an Octet from the Greensboro College for Women with Miss Harriet Craver directing.

Dr. June H. Ross, superintendent of the Greenville city schools, was honored by the gift of a beautiful altar service named for him to the Camp by his church, the Jarvis Memorial Church of Greenville. A member of Don-Lee's board of trustees, Brother Ross has served for many years as Sunday school superintendent at Jarvis Memorial Church. The announcement came as a distinct surprise to him and it was obvious that he was deeply moved.

"We dedicate this Camp to the discovery of God in the beauty and wonder of nature," said Bishop Garber . . . and so it is now formally dedicated to that purpose. Nearly 1,000 persons witnessed the dedication enjoying to the full a day that turned out to be a cool and sun-shiny one after threatening to be almost a disagreeable one.

COMMITMENT DAY REPORT Western North Carolina Conference

The response to the Commitment Day program this year has been the greatest in the history of our Conference. Nearly every charge in some of the districts observed Commitment Sunday. The number of signers to abstain from the use of beverage alcohol exceeds last year by 8,000. The Board of Temperance is grateful to the District Superintendents, the pastors, and the laymen for their excellent presentation of the Commitment Day program in the interest of an alcohol-free way of life.

THE REPORT: MAY 15, 1957

Districts	Charges	Observing	Signers	Offering
Asheville	48	20	1,112	\$ 201.16
Charlotte	64	44	3,530	310.69
Gastonia	62	51	5,239	519.39
Greensboro	69	64	6,758	906.90
Marion	40	23	1,707	160.81
North Wilkesboro	26	11	740	140.64
Salisbury	57	43	4,625	427.31
Statesville	43	40	3,607	512.15
Thomasville	65	42	4,747	356.31
Waynesville	35	24	1,408	133.81
Winston-Salem	62	35	2,603	669.20
Conference Total	571	397	36,076	\$4,338.37

Respectfully submitted,

F. E. HOWARD

Conference Commitment Director

Weekly Devotion by Robert G. Tuttle

RIGHTEOUS RESTLESSNESS

"These that have turned the world upside down are come hither also."—Acts 17:6.

There was a disturbance in Thessalonica. It was about 50 A.D. Two men had come to town preaching a new religion. Many believed and accepted the new faith. Others stirred up trouble against them. The accusation against Paul and Silas was: "These that have turned the world upside down are come hither also."

The opposition in Thessalonica could see clearly that these Christians were proclaiming a way of life which would upset their normal way of doing things. Habits would have to be altered. Ways of doing business would have to be changed. Attitudes would be redirected. The whole atmosphere of their living would be lifted to a new level. This they did not want; they liked it as it was. A small riot was stirred up against the Christians.

The trouble today is—we don't oppose Christianity; we just accept it and water it down to fit our way of living. When this is done, Christianity ceases to be Christian. Whenever and wherever Christianity is vital, it is a disturbing force. It proclaims a different sort of world—God's world! It dares us to rise to meet it.

The early Christians saw vividly the contrast and the challenge. "They were pilgrims and strangers in the earth." They sought a "city whose builder and maker was God." They refused to adjust to the evils of their day; they had pledged their allegiance to a kingdom not yet realized. Someone has given us a new beatitude: "Blessed are the maladjusted, for they shall feel at home in Heaven." True Christians are still pilgrims and strangers.

How easily do we adjust ourselves? How quickly do we get used to the things that go on around us? To become acclimated to an inevitable situation is all right; to surrender to a way of life that ought to be reconstructed is a betrayal of Christ. Have we gotten used to the fact that 60% of the peoples of the world are undernourished? Have we accepted the contention that drinking is the thing to do just because large numbers of people are doing it? Have we conceded to the argument that wars are inevitable? When we see lust exaggerated and promoted, do we shrug our shoulders and say, "Well, that's just the way it is." Have we not felt the touch of God upon us, the voice of Christ within our ears? These are the evils which Christians must oppose and overcome! How far has our surrender gone?

It is amazing how far many families will go to adjust themselves to the un-Christlike habits and standards of other families. The suggestion, "Stop trying to be liked," may have within it some helpfulness. If to be liked, families must surrender the ideals which make for great and good living, then

the price is too great. Perhaps, instead of trying to be like the Joneses, we ought to make a greater effort to be different from the Joneses, different in the right places.

Still the temptation is to let down, to do what everybody else is doing, to surrender to the pressures of the majority, to quit swimming against the current, to stop bucking the wind, to surrender to the ways of the world!

Reinhold Niebuhr declares, "Religion is a profound uneasiness about our highest social values." Christianity is a restlessness, an uneasiness, a concern for life's highest moral and spiritual values. Dr. William

PRAYER: *O Christ, let me ever be dissatisfied with life that is not at its best, and make me ever restless to bring it into line with thy will. AMEN.*

Ernest Hocking adds: "No religion is a true religion that does not make men tingle to their finger tips with a sense of infinite hazard." Constantly we see the Christ out ahead of us. We see him there and we see ourselves here, and we know that we too should be there with him.

The world is a worthy antagonist. Life is a formidable foe. The stage of living is set for struggle. The challenge comes to us as to the men of the past (to paraphrase Edmund Pennant in "I, to Jehovah")—Who, in the crises of history, have obeyed the inner Voice, have moved away from the contaminated practices of their generations, have followed the ark of righteousness even unto the desert, and have led their fellow men one step nearer to the City of God!

And Christ continues to say: "Lo, I am with you alway, even unto the end."



Steeple Echoes

By T. R. JENKINS

Leah E. Young, in *Guideposts*, tells of the couple in Virginia who have fourteen children, six of whom were college valedictorians, five winners of college scholarships. Josephine has a Master of Arts degree; Flossie is a registered nurse; Earlie is a contractor, Rudolph a mason. Margaret is a librarian. Joyce and LaVerne are teachers, as are Lillie and Bernice; Hezekiah teaches agriculture and Estrell is a farmer. All of them are devoted Christians.

Says their mother: "From the moment of conception, the children have been placed in God's hands. Fourteen times I

breathed a special prayer: 'Lord, bless this unborn child and help it to become a worthy citizen.' I am grateful that all of the births were normal. It has been a good life, and we are mighty thankful to the Lord for the dreams He sent us—and helped us to fulfill."

That is the kind of home every child born into our world has a right to have. We can give him a house to live in, and that's not enough. We can provide food for him to eat, and must; but that's not enough. We can make it possible for him to have an education, and ought; but that's not enough. We can assure him some kind of physical and material securing for the future, and can; but that still isn't enough. Every child has a right to a great faith. He has a right not only to enough to live on and enough to live for; but, also, enough to live by.

Minnie Griswold tells of the father and daughter who were walking along a mountain path, and came upon a stream bridge with a fallen log. The father told the child to take firm hold of his hand for safety. The little girl hesitated. Then she said, "I take hold of yours, I might let go; but if you take hold of my hand, you will never let go of me."

Our children need to know from us to let God hold their hands.

Faith Overcomes Needless Worry

By RICHARD CARROLL JOHNSON*

A certain doctor who had many patients of large income decided to find out, if he could, why they worried so much. He discovered that 40 per cent of their worries were about things that never happened. Thirty per cent were about matters entirely beyond their control. Twelve per cent were related to physical which were caused or aggravated by their emotional attitudes. Ten per cent were about friends or relatives who were quite able to look after themselves. Only eight per cent of the worries were about matters that really needed their attention and, even here, worry was not the remedy to apply.

There is only one solution to worry and that is Faith! First, we need faith in God if we are to overcome worry. We must have faith to believe that God can use whatever comes to the good of all concerned. We may not understand all about it but we must know that He is able to do exceedingly abundantly above all that we ask or think.

Then we need to have faith in our fellowmen. Without this faith we will be afraid of what is going to happen, because we do not trust any one.

Then we also need to have faith in ourselves. Unless we can evaluate our own abilities we shall be in constant fear that we will not be able to do the work we have been called to do.

When we seek, not to worry our way through, but to analyze the problem and pray for guidance and strength, God will help and bless.

*Mr. Johnson lives in Boone, N. C.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

AUTHOR LAUDS METHODIST WOMEN

The courageous stand the Woman's Division of Christian Service takes locally and nationally on great social issues is a leavening influence throughout rural America. The education carried on in local communities by the Women's Societies of Christian Service for world peace through the United Nations is of tremendous value. The Woman's Society is one of the connecting links between the local Methodist church and Methodism and world affairs. In recent years it has lifted the horizon far above the limits of the local skyline. In the papers and literature which the women in the local churches receive, there is information and inspiration which makes a solid foundation for attitudes and opinions on great issues. It was my custom and privilege when teaching students who were pastors of rural churches to speak at the meetings of the Woman's Society of Christian Service. It was a liberal education about Methodism at home and abroad to hear their reports and the discussions that went on. The standard equipment always seemed to be a copy of the Bible, the *World Outlook*, and *The Methodist Woman*.

Beyond this connection with the Methodist churches in town-country communities, the Woman's Division of Christian Service is itself a part of the Board of Missions of The Methodist Church. It contributes to the financial support and to the leadership in the mission fields of America and the world. Illustrations of the work done could be multiplied and fill a book much larger than this.—CHARLES M. MCCONNELL, in "High Hours of Methodism".

HE LEADS—WE FOLLOW

During this first year of the new quadrennium, the quadrennial emblem of the Woman's Society of Christian Service depicting Christ standing on top of the world, his face turned from view, has become a familiar figure to Methodist women.

Someone has raised an objection to the fact that Christ's back is shown, rather than his face. Another more discerning person has suggested that because Christ is the leader, and Christians are the followers, his manner of placing his figure on the emblem is indeed proper. The quadrennial theme, "The Spirit of Christ for All of Life", can only become a reality in the hearts of peoples of the world when they are His true followers.

BLIND GUILDER A CHALLENGE

The loyalty, devotion and efficiency of a certain blind Wesleyan Service Guild in the North Carolina Conference is an inspiration and a challenge. She is Miss Nettie Floyd, of Fairmont, Secretary of

the Wilmington District Wesleyan Service Guild.

Miss Floyd and her Dalmatian Seeing-Eye dog are familiar figures at Wesleyan Service Guild Annual Meetings, in her own district, and elsewhere throughout the conference. Her friendly manner, ever present smile, humility, and devotion to her call to service add up to something very fine and Christlike. Those who know her and observe her must needs experience a new sense of humble gratitude for the influence of her life, and for the God who gave them "eyes to see." And yet—the regrettable and almost tragic fact remains that too many Christians are resisting the call to service, but are rather placing emphasis upon the lesser important things in their life. Let us give thanks for the Nettie Ruth Floyds of the world.

WOMAN'S WORK IN JAPAN

Women in Japan have many problems which make it impossible for them to be as active in their churches as their sisters in America are. This is the observation of Miss Gertrude Feely, in the May, 1957 issue of *The Methodist Woman*. Miss Feely, a missionary to Japan, under the sponsorship of the Woman's Division of Christian Service, will be remembered as one of the principal speakers at the 1956 Annual Meeting of the North Carolina Conference Woman's Society of Christian Service, held at Trinity Methodist Church, Durham.

One of the biggest problems is time, and basic to this are the conditions under which they live and work, Miss Feely writes. In the average home there is no central heating, no running hot water, no refrigeration. There are no automatic stoves and few cupboards for pots, pans, and dishes. Laundry is done by hand. Beds must be spread out each night and folded up and put away each morning. Marketing is done daily without benefit of a car. Most Japanese husbands require more waiting upon than the average American husband. Then, too, in Japanese households, the members are hesitant about leaving the house unoccupied. Someone should be in at all times, and most often it is the mother who must stay. Despite these difficulties the women are faithful, devoted Christians and give loving service in so far as they are able.

One problem lies especially close to their hearts these days: they are concerned that the youth of the church should find Christian mates and establish Christian homes. Such homes are all too few in Japan. In the Kobe area the Women's Societies have organized a marriage bureau. Through their combined efforts they try to arrange Christian marriages. Great is their joy as they announce each new engagement. These women are very eager also to share in world-wide movements. Each year they participate in the World Day of Prayer ob-

servance. They want to know what other women's groups are doing and how other women meet the problems so common to all women everywhere.

NEW WORK IN AFRICA

Some years ago the Woman's Division committed itself to join the Division of World Missions at Mulungwishi in the Southern Belgian Congo Conference and at Katako Kombe and Kindu in the Central Belgian Congo Conference as soon as funds and personnel became available. The Woman's Division has been able to send missionaries to two of the three stations.

In November, 1955, Miss Florence McKay and Miss Elizabeth Ann Whyte, special term missionaries, just graduated from college, arrived in Mulungwishi to take charge of the new hostel for school girls and to teach in the station school

In September, 1956, two experienced missionaries, Miss Dorothy Rees, educational and social worker, and Miss Katherine Eye, R.N., began work at Katako Kombe. Miss Rees will have charge of the girls' hostel as well as of the arts and crafts program on the station and in the district. Miss Eye will be responsible for the station dispensary and the medical work in the outlying rural area.

Other stations are calling for missionaries of the Woman's Division but they, like Kindu, must wait until more personnel becomes available.—Seventeenth Annual Report WDCS.

TWO SUB-DISTRICTS MEET

Miss Sarah McCracken, immediate past secretary of promotion for the Durham District, was principle speaker at the recent meeting of the Person sub-district, held at the Mt. Zion Methodist Church.

Among other features of the program were a pledge service, conducted by Mrs. Lucille Shore Coburn, district treasurer; a devotional message by the Rev. W. A. Giles, pastor of the Host Church, and special music by the choir of the Grace Methodist Church, East Roxboro. Mrs. J. B. Hester was elected as assistant sub-district leader.

Mrs. P. T. Whitt, Sr., sub-district leader, presided.

Mrs. Jack Withrow, of Sanford, was elected as leader of the Sanford sub-district at its spring meeting, held at the Center Methodist Church.

The principle speaker, Miss Ethelynde Ballance, of Rockingham, and Deaconess on the Roberdell Charge of the Methodist Church, used as her topic "One Week's Experience at Buck Hill Falls, Pa." Other speakers included Mrs. Frank Houser, Pittsboro, district secretary of promotion; the Rev. W. B. Starnes, pastor of the Center Methodist Church, and Mrs. John Cline, Carthage. Special music included a solo by Miss Alicia Johnson, of Cameron, accompanied by her sister, Mrs. W. B. Starnes.

Other officers elected to serve with Mrs. Winthrow were Mrs. Roy Williamson, Carthage, and Mrs. R. L. Wilson, Jonesboro Heights, assistant sub-district leader and secretary, respectively.

Give Dollars for Scholars



Methodist Student Day, June 9, 1957

Help Prepare Tomorrow's Leaders



"The future of the church depends on the leadership we develop today. More than 5,000 young Methodists have been assisted in their professional training by the National Methodist Scholarship program and many of these are now serving within the bounds of your conference. A generous contribution from you and your church will enable 3,000 more to prepare for positions of Christian leadership."

"95% of all funds received on Methodist Student Day are distributed annually in the form of full tuition scholarships with only 5% being designated for the Methodist Student Loan Fund. Scholarships are awarded on the basis of active churchmanship, unusual leadership ability, promise of usefulness, superior scholarship, character, personality and need."

Suggested Minimum Goals

accepted by local churches would help the Board of Education provide 3,000 more full tuition scholarships for worthy Methodist Students:

- \$ 10 If your Membership is from 1 to 150
- \$ 20 If your Membership is from 151 to 300
- \$ 30 If your Membership is from 301 to 500
- \$ 40 If your Membership is from 501 to 750
- \$ 50 If your Membership is from 751 to 1,000
- \$ 75 If your Membership is from 1,000 to 1,500
- \$100 If your Membership is from 1,501 to 2,000
- \$150 If your Membership is from 2,000 up.

Methodist Student Day Supplies

may be secured from the Department of Student Loans and Scholarships, Box 871, Nashville 2, Tennessee, as follows:

- | | |
|--------------------|-----------------------|
| Worship Service | Leaflet, "3,000 More" |
| Offering Envelopes | Posters |

Offerings Taken On Methodist Student Day

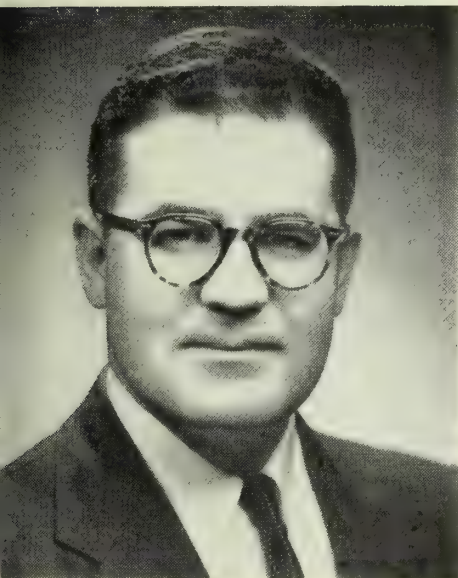
should be forwarded at once to the Conference Treasurer, Mr. Marvin J. Cowell, Box 10344 Raleigh, N. C.

Senior Youth Assemblies, 1957

Louisburg College, Louisburg, N. C.

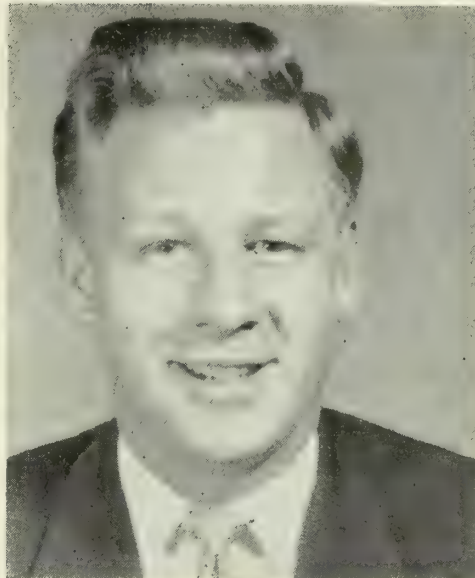
DEANS

June 3-8, 1957



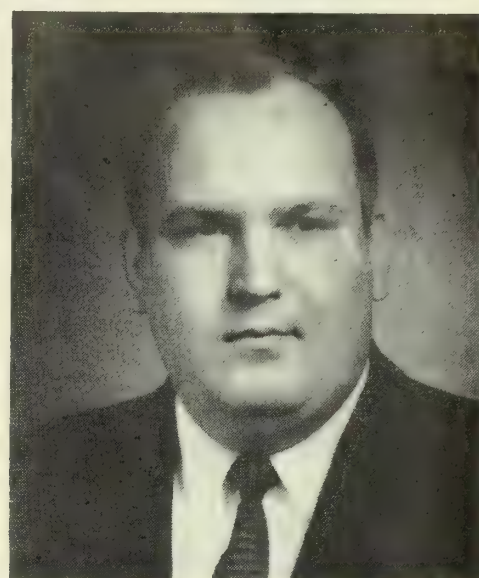
REV. BROOKS PATTEN
Raleigh, N. C.

June 10-15, 1957



REV. HARMON SMITH
Burlington, N. C.

June 17-22, 1957



REV. HARVEY JOHNSON
Siler City, N. C.

HEAD COUNSELORS FOR WOMEN

June 3-8, 10-15



MISS ETHELYNDE BALLANCE
Rockingham, N. C.

June 17-22



MRS. H. R. ODOM
Gibson, N. C.

LOUISBURG ASSEMBLIES, 1957, are planned for all high school age youth (those entering grades 10, 11, 12 this fall) of the North Carolina Conference Methodist churches. Every local church is invited to send as many delegates as possible, but at most one. The primary purposes of these youth programs are training in the daily Christian life, deepening the spiritual life, leadership training, churchmanship, training in MYF work, the fellowship of group living rich in Christian Witness.

Please note that the third week is an assembly workshop planned especially for incoming officers and program area chairmen.

OLDER YOUTH ASSEMBLY, CAMP DON-LEE, JULY 27-29, 1957

Registration Blanks Available from Your Pastor

Projects of the North Carolina Conference Methodist Youth Fellowship and the Board of Education



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

SPECIAL SPRING HAPPENINGS

Easter

There were close to two hundred bright spring "flowers" from our campus who tripped along to Sunday school and church on Easter morning—the girls in their dainty new dresses, shoes and bonnets, and the boys stepping out proudly in fresh and attractive "men's attire". All this was made possible through the kindness and generosity of the many friends in the church organizations of our Conference, and we want to express our sincere thanks to them all.

The spirit of the season was felt during Holy Week in the cottages, where songs and stories of Easter were part of the daily devotions. This was true also in the school, where the choruses and smaller groups lifted their voices in songs, or listened to great recorded music of the season.

Homecoming

Following a custom of many years, Easter was the occasion of our annual Homecoming. Around three hundred visitors, including former boys and girls and their families, gathered on the campus, filled the dining hall to overflowing for Sunday dinner, and then spent the afternoon in fellowship with the friends of former years.

May Day

May first dawned bright and clear, and not a cloud appeared throughout the day. Evening came, and under the stars and



colored lights, our Queen of the May, lovely 12-year-old Sonja Page, was escorted to her throne by her brother, Bobby Page, and crowned by her Maid of Honor, Pat Moore. Other members of her Court were Vallie Harmon and Lillian Pruitt, Attendants; Bruce Turnage, Ronnie Jones and John Nicks, Escorts; Elizabeth Ann Collins, Flower Girl; Jack Ammons, Crown Bearer; Janie Bland and Billy Gilbert, Marshals.

The Queen was then delightfully enter-

tained with songs and folk games presented by members of the elementary school grades. These were cleverly representative of the twelve months of the year.

We are happy to present a picture of Queen Sonja and her Court.



STRINGS, BRASSES AND VOICES

At the final meeting of the Methodist-Lewis P.T.A. for this year, our First and Second Year String classes, the First Year and Intermediate Band students, and the Elementary Chorus of sixty-five voices, presented an excellent program. They showed fine training and marked improvement since their last public performance. The youngsters in the Strings class handled the violins, violas and cellos with grace and skill, and the Band clarinet and trombone "tooters" were quite at ease with their instruments. We could hardly see the little boy behind the big slide trombone.

STEELE STREET, SANFORD OFFICIAL BOARD VISITS

Mr. Harold Makepeace, a member of our Board of Trustees, arranged for the Official Board of Steele Street Methodist Church, Sanford, and their pastor, the Rev. Stanley Potter, to enjoy a supper here with our boys and girls on May 15th. The Rev. R. L. Nicks, Superintendent of the Home, welcomed the group, and Mr. Ed Davis, Chairman of the Official Board, brought greetings to the children and staff. After supper the visitors toured the campus, including Page and Atwater Cottages, and the Makepeace Baby Cottage. There were approximately 40 in the visiting group, which included the Rev. W. M. Jefferies, pastor of Trinity Methodist Church, Sanford, and several members of their Official Board. This was indeed a happy occasion for everyone.

BROWN COTTAGE

"Nineteen normal American boys, ages 8 through 11, and representing the second, third and fourth grades, are what make the Brown Cottage 'tick,'" says Mrs. Bertha Spivey, house mother, who loves all the little shirts, pants, pajamas, shoes and socks—and most of all, the little boys inside of them. While we are visiting here today, better watch your pockets, lest you acquire a frog or lizard to take home with you. The accompanying picture presents the Brown family.

Six-thirty each morning finds these youngsters gathered around Mrs. Spivey eager to hear a fascinating tale from their Bible Story Book. Then there is prayer time, when "Thank you, dear God, for our blessings" is uppermost in their simple sentence prayers. One little fellow says,

"Thank you, Jesus, for our mothers and fathers",—though he has no mother or father. They learn verses of Scripture, and on Sunday mornings each boy repeats the verse before he leaves the house to board the bus for Sunday school.

During much of their out-of-school time they are on bicycles or on the big ball field back of their house; and in bad weather the basement rings with their noisy little boy play. And while speaking of good times, we want to include Sparky, the playful brown Collie, who is always around when fun is going on.

"I could write a book on the interesting and funny things they say and do," commented their house mother the other day. During a picnic in the city park recently Mrs. Spivey played their games with them until she finally gave out. One little fellow who was still going strong, said "Ah shucks, looks like we're better men than you are."

One day all of the Brown Cottage family went down in the "hollow" to gather violets—except one boy who stayed on the ball field. Later in the day he wandered down to the big turnip patch, and presently came running into the house with a basket full of turnip blossoms, as his gift of flowers to his house mother. Who can say which was lovelier—violets or turnip blossoms—when presented in the hand of a little boy?

The flower beds around the house were being prepared for cultivation, and there was need for some rich "black dirt". An eager little fellow volunteered to get some and when he returned, O how nice and black it was! Regular soil mixed with coal dust from the basement! Now would you have been as clever as that?

And now we want to share with you part of a quotation that we found somewhere. Sorry we don't know who the author is, but it describes better than we can these funny little creatures called Boys.

"Boys are found everywhere—on top of, underneath, inside of, climbing on, swinging from, running around, or jumping to."

"A boy is Truth with dirt on its face, Beauty with a cut on its finger, Wisdom with bubble gum in its hair, and Hope for the future with a frog in its pocket."

◆ ◆ ◆

This one thing I have noticed: a man cannot pull when it is kicking, nor kick when it is pulling! Neither can a Christian

“Reconciled to God and Man”

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Genesis 29 through 33, especially 32:24-30; 33:1-4

In this lesson we continue the story of Jacob. The theme of our discussion is man's encounter with the Divine Spirit and the results which come from this encounter. This is Whitsunday, a festival of the Church universal, in which we celebrate the coming of the Holy Spirit upon the early Christian community at Pentecost. If the reader has a copy of the International Lesson Annual, a careful reading of E. Stanley Jones' article on Whitsunday (see page 195) will be found to be most informative and inspirational. Also a careful reading of Charles Wesley's great hymn "Come, O Thou Traveller Unknown" will show how Wesley took this ancient story of Jacob's struggle with Peniel and made it a type of man's inner striving with the Spirit of God. If the hymn can be sung in the class worship period, so much the better. To linger over this hymn and let its great message get hold of us will increase the appreciation of our lesson's theme.

A title for the twenty years Jacob spent with his uncle Laban might be "Successful, but not Happy." During all those years there must have been many times when Jacob lived again the stress and strain of his parting in anger from his brother. It was Coleridge who wrote: "And to be cloth with one we love doth work like madness in the brain." It was the knowledge of this broken relationship with his brother that formed the conflict within the soul of Jacob and drove him finally to reconciliation—first with his God and then with his brother.

Whatever we may say about the shrewd schemes of Jacob, or his desire for wealth and power, at least he wasn't happy about what he had done. There's an old saying to the effect that "where there's life, there's hope." We can also say that "where there's sense of guilt, there's hope." Had Jacob been able to live happily with evil there would have been no urge to reconciliation. It is, of course, possible to argue that it was his fear of his brother Esau that frightened Jacob into his gestures of friendship. It is possible also to say that fear of the wrong he probably helped some of us to do right. Maybe that is one kind of fear that need not carry with it no sense of shame!

Notice that it was when Jacob was alone that this great thing happened to him. Unless thousands of human beings have managed to escape the Divine Encounter by being always in a crowd. If not in a crowd, at least keeping their attention diverted from themselves by radio, TV, novels, moving pictures or other forms of entertainment or indulgence. In a magazine recently about one of America's leading entertainers it was said that he couldn't stand being alone. He would call up friends at any hour of the day or night and urge them to come to see him, or to join him in going out somewhere. Before we judge man, we ought to ask ourselves whether or not we have been guilty of this same

tendency. Maybe this is one reason the doctors' offices are filled with patients and the number of maladjusted persons continues to mount.

In Jacob's case, he wasn't willing to end the struggle until he had obtained peace. That is what makes the striving worth while. Too many times we are willing to settle for some temporary relief. That's why Americans consume sleeping pills by the car-load. Saint Augustine records that one whole night he could find no words for his prayer except "O, my God, my God." Perhaps one reason for our spiritual weakness is that we no longer wrestle with God!



Conference and Conference Sunday

I hope that all preachers-in-charge can make arrangements to stay over Sunday at Lake Junaluska on June 16th. This is Conference Sunday and we expect to make it a high day, with matters of Conference business held in abeyance while we devote the day to worship and preaching, beginning with the Conference Communion at 9 o'clock Sunday morning.

Also, since we are compressing our working time into two days, (with possibly a half or three-quarters of a day on Monday, June 17th) the members of the Conference, both clerical and lay, will be expected to be in their places within the bar of the Conference while the sessions are held, in order that business may be expeditiously transacted.

Let us pray for a good Conference.

NOLAN B. HARMON



Together THE ALL FAMILY MAGAZINE

Cousins, brothers, grandfathers, widows, small boys, big boys, sis, mom, pop, baby, working girls, teens, bachelors—all are part of a family, a group of people related! You share the same thoughts, the same heredity—many the same family name and religion! "Together" you are a family joined in a common bond of fellowship and interest.

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Story time for

Boys and Girls

ELIZABETH WHISNER, Editor

Mr. Mischief and the B.B.B.B.B. and B.A.

By LOUISE GOOSMAN

CHAPTER III

Just as Mr. Mischief put Wee New Mouse's fancy tail in his pocket, he heard the hurrying and scurrying of tiny feet, and he knew that the Field Mice were coming back. So he turned off his Lightning Bug torch and quickly flew up and out of the burrow. Up, up to the goldenrod blossom he flew, and just in time too, for the Mice were all rushing home to get ready for the big meeting in the Meadow—the meeting of the B.B.B.B.B. and B.A. (Beautiful Birds, Beasts, Bugs, Bees and Beetles Association).

But O what a surprise was in store for them! Mr. Mischief could hear their cries of grief and disappointment when they found all their lovely tails mixed up in a heap on the floor.

That naughty little elf just laughed and laughed, for he did not know how important those fancy tails were.

Old Grandpa Mouse tied to restore order, calling out, "Hold! Hold! Maybe the tails are all here. Quit crying and search, each one for his own!"

"Yes, yes," cried the Mice, "let each find his own!"

Then began a great scrambling as each one sought to find his own tail. And, don't you know they did! That is, all but Wee New Mouse. When everybody else had found his, Wee New Mouse stood alone in the middle of the floor, empty-handed, for all the tails were there except his.

He wept and wept and could not be consoled. This misfortune meant that he, of all the Mice, could not go to the big meeting, and maybe he would never have another chance to become a member of the B.B.B.B.B. and B.A.

Mama Mouse tried to soothe him. "Please, Wee New Mouse, don't cry so. I can plait you a new tail of golden straw in just one moment. Don't cry now."

She set to work at once, and in just a moment she had another little golden tail prepared. Wee New Mouse dried his tears, and even began to laugh as Mama Mouse started to tie the tail in place. But O, more trouble! His own tail was so short that only glue would do the job, and there was no more glue. The poor little fellow was again reduced to tears.

He wailed, "Oh, Oh, Woe is me!

It's too late to go to Tall Pine Tree.

Mother, please, get me some glue

So I can be as pretty as you."

It was, indeed, far too late for anyone to go for more sticky resin, and for a while the situation looked hopeless.

Then Old Grandpa squinched his eyes tight shut and rested his head on his paw, and thought VERY hard.

Presently he looked up excitedly, for he had a brilliant idea.

(To be continued)

WE KNOW

No one has ever seen the wind—
Neither you nor I,
But when we see trees bending low
We know the wind is passing by.

No one has ever seen the Lord—
Neither you nor I,
But when we see heads bending low
We know that God is passing by.

—Auther Unknown

SCRAP-BOOK TREASURES

If you are not keeping a scrap-book, you don't know what a lot of pleasure you are missing. For about thirty years this writer has been clipping beautiful poems and interesting articles, and a good joke now and then, and pasting them into a scrap-book that is now fairly bursting with some of the finest thoughts of many minds. These clippings have been valuable in the preparation of youth and adult programs and services, and are an inspiration in personal reading. Many of these selections have brought cheer and comfort to sick and shut-in folk, and to other friends. We just couldn't get along without our scrap-book, and we recommend to our young friends that you start one now, and let it grow along with you, as you gather treasures from your reading year by year.

The following story was "clipped" so long ago that the page has become yellow. We don't know who wrote it, but it is so fine that we want to share it with you.

A Missionary was talking to a group of Indians, and telling them how much Jesus had done for them, and how He loved and needed each one. The Indians were sitting in a circle taking in every word. The Missionary noticed the Indian Chief—a fine, handsome leader—and he prayed that the Chief might accept the Lord Jesus and give Him his heart and life.

Finally the Chief went up to the Missionary and said, "I love Jesus too, and want to give Him the thing that means the most to me." He handed him his tomahawk and said, "Give this to Jesus." The Missionary thanked the Chief, and said, "But that isn't enough."

The Chief was quite puzzled and went back and sat with his tribe, while the Missionary continued preaching to the little group. Presently the Chief went up to the Missionary again and said, "I'll give my tribe to Jesus." Once more he was thanked, and told that was not enough.

By this time the Chief was much surprised, and looked troubled as he went back to the circle. As the Missionary continued talking he could see that something was taking place in the big Chief's heart.

The third time the Chief stepped up to the Missionary and said, "I love Jesus so much that I want to give Him all my family." He was told that this would make Jesus very happy, but it still was not enough.

The Chief started to leave the circle, but something held him back, and he sat down once more with his little tribe. The Missionary prayed that he might understand what it was that Jesus wanted most.

Finally, with a new light in his eyes, the Chief left the circle again and knelt in front of the Missionary. With his finger lifted, he said, "I have given Jesus my tomahawk, my tribe, and my family, but you still say this isn't enough. So now I tell Jesus that I give Him Big Chief himself."

The Missionary placed his hand on the big Indian's shoulder, looked into his radiant face, and said, "Now, my friend, I have made Jesus really happy. All the time He's been wanting YOU, Big Chief."

A THANKFUL PRAYER

Thank you, Father, for your blessings,
For the birds that fly so high;
For missionaries far away
Under the endless sky.

Thank you, Father, for your blessings,
For the flowers and the trees;
For the leaves so colorful,
And for the buzzing bees.

—Lillian Pruitt—Age 11

Methodist Home for Children
Raleigh, N. C.

Be sure to plant seeds of love and kindness in life's garden every day. These are flowers that will bloom the year round, cultivated and well cared for.

BIBLE QUIZ

1. In the Old Testament what was the name of the pillar of fire by night?
2. Who laid a fire on the altar to sacrifice his only son?
3. Who saw a bush that appeared to be burning, but was not consumed?
4. What three men were thrust into a furnace by Nebuchadnezzar?
5. On what special day, before a great multitude, appeared "cloven tongues" as of fire?

Answers to Last Week's Quiz

1. Bed—Mark 2:9
2. Table—Psalm 23
3. Pillow—Genesis 28:11
4. Lamps—Matthew 25:1
5. Candle—Matthew 5:15

In Memoriam

Five cents a word. Please count your words and send remittance when sending your copy.

JESSE S. WHITLEY
When Jesse S. Whitley departed this life on February 23, 1957 after a brief illness, his family, his community and his church suffered a great loss. Brother Whitley was a devoted husband and father, a good citizen, and a faithful and loyal churchman. Recognizing the great loss suffered by the church in Brother Whitley's passing the Official Board and the congregation of First Methodist Church, Williamston, North Carolina, thank God for his life, pay tribute to his memory, acknowledge his many contributions to his church, and extend sympathy and love to the members of his family.—Hoke S. Roberson, R. C. Mooney, Jr., D. V. Clayton, and Mrs. W. W. Tice.

Rev. C. M. McKinney
WHEREAS, the loss occasioned by the recent death of the Rev. C. M. McKinney, our pastor 1944-48, is keenly felt by the members of the Official Board and membership of the Ward Street Methodist Church, where he toiled tirelessly, faithfully, and humbly to sanctify the commonplace with an uncommon consecration to duty and to God, and, WHEREAS, he commanded the respect, admiration and affection of those with whom and for whom he served, his influence and consideration for people is still reflected in the lives of everyone who knew him, and, NOW, therefore, be it resolved by the members of the Official Board of Ward Street Methodist Church, that we acknowledge and express the deep sense of loss of our friend and former pastor, whose sincere devotion to our church continues to shine in the hearts of us all, as a remembrance of one who served us so well, and, Be it further resolved that this acknowledgement and expression be recorded in the minutes of this Official Board and that copies of same be delivered to his family, to whom we extend our sincere sympathy and condolences; and to the North Carolina Christian Advocate.
By Action Of The Official Board, WARD STREET METHODIST CHURCH, R. R. Johnson, Chairman; Mrs. Austin Lassiter, Secretary.

Letters to the Editor

BAPTISM OR CHRISTENING?
To the Editor:
The campaign to substitute the word "christening" for "baptism" is more than a matter of words. They do mean the same thing in common usage, but we cannot accept dictionary definitions for technical terms. ("Community" and "society" have connotations for the sociologist which are not recognized by laymen in the field.) Immersionist advocates are waging a definite propaganda campaign in the grass roots to get us to lay off the word bap-

tism altogether, except for immersion. Frequently I have asked a Methodist mother whether a child who is joining the church has been baptized, and had her reply hesitantly, "Well, Rev. — sprinkled him when he was a baby." They have been told that the act was not real baptism until they believe it as gospel truth. When we yield to the pressure, and perhaps think "christening" sounds a little more high-class, we are contributing to the conceit that baptism is something else again.

Furthermore, "christen" originally carried the implication of baptismal regeneration that baptism saves the soul of the child and therefore makes him a "Christian".

I thoroughly agree with you and Editor Evans (editorial, May 2) that infant baptism should not only be retained in our churches, but that it continue to carry its own dignified title, Baptism.

MARTIN R. CHAMBERS

New Church Windows
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When a man has not a good reason for doing a thing, he has one reason for letting it alone.—Walter Scott.

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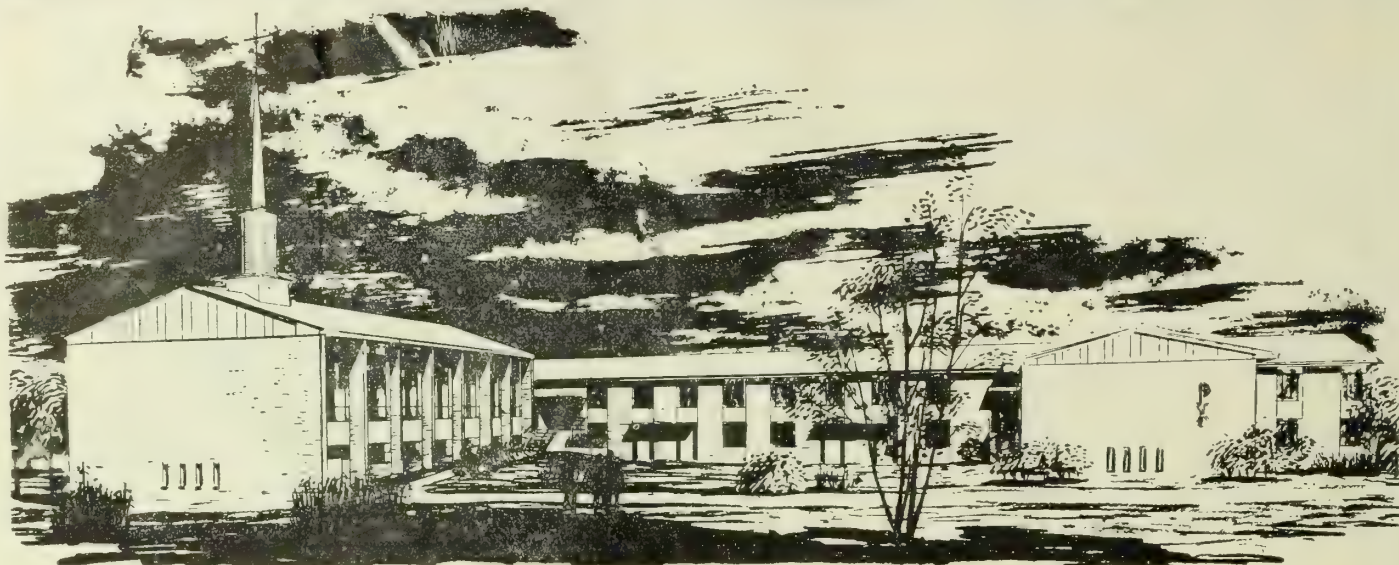
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Clyde Mitchell,
Chairman of Stewardship and Finance Committee
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NORTH CAROLINA Christian Advocate

June

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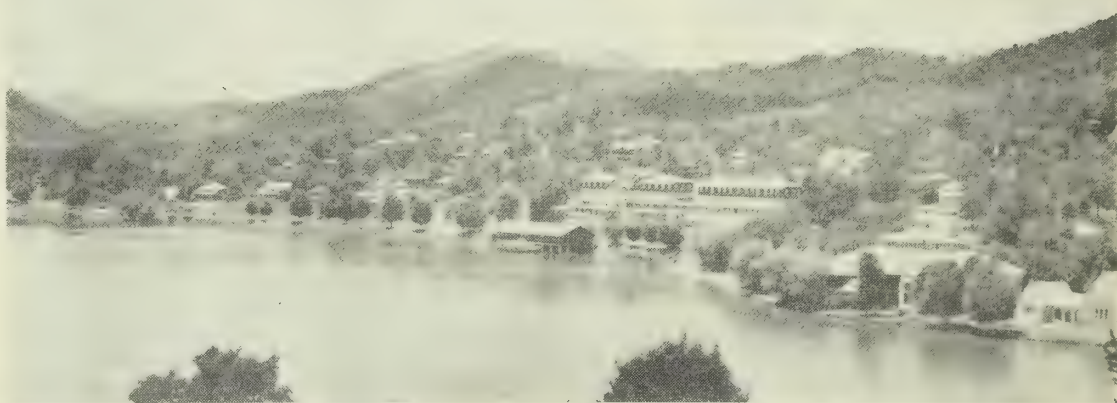
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Lake Junaluska

American headquarters of the
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the summer capital of Amer-
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Society of Christian Service, June
13, and to the meeting of the
Western North Carolina Annual
Conference, June 14-17.

Cool evenings beside the lake,
fellowship in the Confer-
ence sessions, the most beautiful
scenery in America—all these are
yours at Lake Junaluska, N. C.



Methodism from Murphy to Hatteras

Mrs. Pierce Harris, wife of the pastor of First Methodist Church, Atlanta, was killed in an automobile wreck near Eatonton, Ga., May 6. Dr. Harris was seriously injured.

L. H. Smith, Jr., prominent business man and civic leader of Liberty, N. C., died recently at the age of 79. He was the father of Miss Frances Smith, a frequent contributor to the ADVOCATE.

The Rev. LeRoy O. King, Nashville, editor of *Power* and a projects secretary of the National Conference of Methodist Youth, leaves that post June 1 to become a pastor in his home state of Colorado.

The cornerstone of the new Educational Building for Louisburg Methodist Church was laid on Sunday morning, June 2, at the conclusion of the morning worship service.

The Rev. Dr. Eric M. North has retired as senior general secretary of the American Bible Society, New York, after 30 years of service. He is a member of the New York East Annual Conference.

The Rev. George W. Ports, Sr., pastor of the Decatur Street Methodist Church, Richmond, Va., assisted his son, the Rev. George W. Ports, Jr., in a revival meeting at West Rockingham, May 12-19, which resulted in four accessions on profession of faith.

At the general meeting of the Woman's Society of Christian Service held in Whitakers, N. C., May 21, Mrs. Richard Braunstein, retiring president, was presented a life member certificate in appreciation of her two years of service.

Tyro Methodist Church, Linwood, observed its annual homecoming on June 2 and at the same time dedicated the new Educational Building. The Rev. M. Teague Hipps, district superintendent, had charge of the dedication services.

Miss Bobbie A. Leonard of Salisbury, a rising Senior at Pfeiffer College has been employed by Abernathy Memorial Church in Newton as Christian Education Director for the summer and will assume her duties on June 1.

Dr. S. Walter Martin, Athens, Ga., dean of the College of Arts and Sciences at the University of Georgia, has been elected president of Emory University, Atlanta. He will succeed Dr. Goodrich C. White, who has been named chancellor. Dr. Martin is a well-known Methodist layman.

McBride Church in Camden County was dedicated on Sunday, June 2, 1957, by the Rev. Freeman Heath, district superintendent. This was preceded by a Homecoming on May 19, which had an attendance of about 600. The speakers were Rev. Worth Pearce, Rev. L. E. Dailey, Rev. H. E. Spence, and Mr. Fred Brothers, Sr.

Pine Grove Church on the Parkway-Pine Grove-Oakboro charge recently held a re-

vival in which three Asbury College students assisted. (No names given.) The Rev. D. E. Bailey, pastor of Trinity Church, Charlotte, conducted the meeting at Oakboro, May 26-31, and Dr. G. Nelson Moore was the preacher at Parkway, Albemarle, June 2-7.

The Methodist Men of Wesley Heights Church, Fayetteville, have formed a Saturday morning prayer group. The men of the church, along with visitors from other churches, meet at 7 o'clock every Saturday morning for breakfast, after which they have their prayer service in the sanctuary. According to W. Harold Bridges, the prayer group has made a great difference in the spiritual life of the church.

Members of Epworth Methodist Church, Concord, in a church conference, May 19, voted to relocate the church in the Beverly Hills area of the city. The present building was erected at Kerr and West Depot Streets in 1908. Beverly Hills, a growing area in the north portion of Concord, does not have a Methodist Church. The Rev. G. F. Houck is the pastor of the church with a membership of 327.

Pleasant Grove Church, near Thomasville, will observe its annual Homecoming Day on June 9, beginning at 11 o'clock. The Rev. C. E. Ridge will preach at the morning service to be followed by a picnic lunch. The afternoon service will consist of special singing and brief remarks of former members and friends. The Rev. C. A. Rhinehart extends a cordial welcome to those who are interested in this occasion.

Ground breaking ceremonies for the new sanctuary of Providence Church were conducted by the pastor, the Rev. James E. Mahoney, on May 19. The old sanctuary, which has served the community since 1800, will be used for an educational building and will have classrooms and a heating system added. The new building will cost \$54,000 and is expected to be completed by October.

The Rev. and Mrs. James W. Goodwin, who have been stationed at Haw River, will leave there on June 13 to go to Greencastle, Ind., where they will start on the final preparation for their work as missionaries in Brazil. They will sail on August 30 and go to Campinas in the south central section of Brazil where they will study in the Union Language School for a year. Mr. and Mrs. Goodwin will receive their assignment from a bishop of the Brazilian Methodist Church. The Goodwins will be sponsored by Central Methodist Church of Newberry, S. C.

Pinetops and Conetoe churches send in the following items of interest from their fourth Quarterly conference: "The membership has increased by 30, 26 being on profession of faith. The present charge has absorbed the entire budget for the former four-point work and in addition, Conetoe church has spent about \$1,800 on improve-

ments and Pinetops has added about \$1,000 to its building fund. The Pinetops session of the county has pledged some \$12,000 to the Rocky Mount College Fund. Construction of the educational building at Pinetops is expected to be completed in September.

Brevard Holds Laboratory School

Laboratory School was held by the Brevard Methodist Church in April. Classes were held for the kindergarten, primary and junior departments of the Church School.

The Kindergarten group, taught by Mrs. W. P. Dixon of Canton, N. C., had an enrollment of 18. The Primary group, taught by Mrs. G. M. Lookabill of Asheville, had an enrollment of 14. The Juniors with an enrollment of 16 were taught by Mrs. J. D. Newell of Sumter, S. C. Of the total of 48 teachers enrolled, 25 attended every session of the week long school.

Also attending for three of the five sessions were 44 children from the regular Church School classes.

The Laboratory School was held at the new Brevard-Davidson River Presbyterian Church to give teachers an opportunity to learn how to make use of the new facilities being built by the Brevard Methodist Church.

The Commission on Education realizes more and better trained teachers will be needed when the congregation moves into its new buildings late this year, sponsored this school. The Rev. Ed Roy, Chairman of the Commission, reports a most successful, worthwhile and inspiring response to this venture in training leaders for Christian Education.

Funds for the School were donated by members of the Church. Approximately 60 church members participated in the school as teachers, pupils, care of small children, advance planning committees and donors. —Mrs. Luke Harrison, Supt. of Lab School.

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855

THE METHODIST BOARD OF PUBLICATION
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ROMEY PITT MARSHALL Editor
O. D. PARK Managing Editor
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Mail Form 3579 to P. O. Box 508
Greensboro, N. C.

EDITORIAL



Why Men Enter the Ministry

A recent study of 44 young men who are on trial in the Florida Conference indicates, says the editor of the *Florida Methodist*, that the local minister and local church activities were overwhelmingly the sources of greatest influence in determining their choice of a career.

Asked "Which of the following exerted the greatest influence in your decision to enter the ministry?" the young men checked a list of eight persons who might have had such an influence. As a result of the study, the following facts come to light:

Twenty-four men gave the pastor first place; four gave that place to their mother, four to an evangelist, three to their father, two to a director of student work, two to a camp counselor, one to a Sunday school teacher, and none to a college professor.

If these figures are typical of the results over the country, it appears that the task of recruiting for the ministry is up to the pastor—or perhaps it merely illustrates the fact that only the pastors are really working at the job!

It is interesting to note that in a national survey the percentages are considerably changed. In the country as a whole, 34 per cent gave the pastor first place and 17 per cent gave credit to their mother. Only six per cent of these had been influenced by an evangelist. The national study gave no credit to directors of student work or camp counselors, but noted a much greater influence by Sunday school teachers and college professors.

Statistics are tricky things and may often be no more than straws in the wind. But there must be some merit in a study such as this, and if we were to draw a conclusion it would be that we need more vocational emphasis in the Church School and college. However, most decisions are made before entering college and, for that reason, the pastor, home and Sunday school must bear the brunt of the effort to recruit our coming ministers.

It would be interesting to try such a study of young ministers in the North Carolina Conference. What agency will undertake the job?

Sitting Methodists

It is important to note that Methodists have always made much of what we sometimes call "audience participation". In the early days of Methodism in England this was a novelty, for, although the service of Morning Prayer and the Holy Communion was intended to be the "work of the people", with all taking part in almost every element of the service, it had degenerated to the point where the minister (or priest, as he was called) read the prayers and was answered in the responses by the "clerk." Often the people sat in unresponsive silence all through the service.

Wesley changed all that. Methodists read many of the prayers with their pastor, sang hymns reverently and sometimes enthusiastically, and said Amen so heartily that they in time began to put them in wherever they felt like they wanted to show their agreement.

Unfortunately, some Methodists today have reverted to the old habit of sitting in silence while the service becomes

no more than a duet between the preacher and the choir. Good Methodist worship demands full participation in all the service, except the anthem and certain choir responses, which, however, should never become mere occasions of display or formality.

You will note that at the end of every prayer and every hymn there is the word Amen. This is not a signal that we are through—it is supposed to be the congregation's response. "Amen" means that we agree with the sentiments expressed. In slang phrase, it is another way of saying, "You said it!" Whenever we see the word we must remember that it is for the congregation to say, not the minister alone.

Dr. Spence Writes Another Book

Dr. H. E. Spence, whose books have amused and enlightened Methodists for many years, has produced another one, a small but interesting booklet entitled, *McBride, a Mother in Methodism*. It is the story of his old home church, situated in Camden County, N. C., near South Mills, which was founded in 1792 and has an honored place in the history of Methodism in this state. It may be secured from the author.

Board of Publication Reviews Report of Year's Work

Meeting in the office of the editor at 429 West Gaston Street, Greensboro, on May 23, the directors of the Board of Publication for the North Carolina and Western North Carolina Conferences met for their annual meeting, to hear the report from the editor and manager of the NORTH CAROLINA CHRISTIAN ADVOCATE and Piedmont Press, the Rev. R. P. Marshall.

Headed by Dr. A. J. Hobbs, the Board is composed of clerical and lay members from both Conferences, as the corporation is a joint enterprise, owned and operated for these Conferences by the Board. Two of the directors, L. W. Routh of Greensboro, and Dr. H. G. Allen of High Point, were unable to attend. Those present, in addition to Dr. Hobbs, were the Rev. O. K. Ingram, Elizabeth City, Secretary; T. C. Hoyle, Sr., Greensboro; C. E. Jordan, Durham; N. E. Edgerton, Raleigh; W. B. Hall, High Point; J. N. Hackney, Wilson; and Dr. W. O. Weldon, Gastonia.

The report of the editor and manager showed that the non-profit corporation had had a good year, despite rising costs of labor and materials, but backed up the previous recommendation which called for an increase in subscription rates. It was felt that the new price of \$2 per year for the Every-family Plan might go far to reducing the yearly deficit which is becoming harder and harder to meet out of the income of the job press department.

Editor R. P. Marshall and Managing Editor O. D. Park were re-elected, as were the present officers: A. J. Hobbs president; W. B. Hall, vice-president; and O. K. Ingram, secretary.

The Board voted to pay a part of the editor's expenses to England this summer, when he goes as one of the exchange preachers under the World Council of Methodism program.

Mr. Marshall announced that Mr. Park would be in charge of the office during his absence and that guest editors would be invited to write during the time of his absence. Among these will be Dr. Wilson O. Weldon, Dr. C. E. Jordan (layman), and others. The ADVOCATE will carry news and comment from England as it is written each week by the editor and will also have several special articles by Dr. R. A. Burnett, editor of the *Methodist Recorder*, of London.

Dr. Weldon was nominated to the WNC Conference for another term as a director, and Dr. Jordan was nominated to the NC Conference for a like term of five years.

WNC Conference Goes to Junaluska

By CHARLES D. WHITE

In its initial session as a spring Conference, the Western North Carolina Annual Conference will convene at beautiful Lake Junaluska June 14, 1957 in a Conference which will devote much of its time to preaching and inspirational addresses. The Conference over which Bishop Nolan B. Harmon will preside will be in session until June 17.

Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church in New York, will be the Conference preacher. This outstanding preacher, who has served as minister of this large New York church for nearly a quarter century in addition to his many other activities including the writing of seven major books, will deliver three sermons, Friday afternoon and evening and on Saturday morning. The Friday evening sermon will be preceded by the ordination of deacons.

Bishop Marvin Franklin, resident bishop of the Jackson Area, will preach on Sunday evening at which time the elders will be ordained. He will also speak Friday evening concerning the Quadrennial Emphasis. Dr. H. D. Bollinger of the General Board of Education will discuss the work of the Wesley Foundations on this same Friday evening service.

Sunday afternoon will feature an hour of evangelism which is being sponsored jointly by the Boards of Evangelism and Lay Activities. The speaker for this rally will be Mr. Walter F. Anderson of Raleigh who is the chairman of the Board of Evangelism of the North Carolina Conference

and who spends much time doing lay evangelistic preaching.

In addition to his duties as presiding officer, Bishop Harmon will deliver the Conference Sermon Sunday morning at 11 a.m. He will also conduct devotional periods Friday and Monday mornings.

The Rev. Harlan L. Creech, Jr., Dilworth Methodist Church, Charlotte, will be the speaker at the Memorial Service Saturday morning at 9 a.m. This service will be in memory of the ministers, ministers' wives and widows who have died during the Conference year. They are C. W. Bates, N. G. Bethea, E. P. Billups, W. O. Goode, T. J. Houck, C. M. McKinney, W. J. Plint, W. L. Scott and P. W. Tucker. Mrs. W. M. Dargan, Mrs. J. E. Gay, Mrs. R. G. McClamroch, Mrs. W. J. Plint, and Mrs. C. L. Whitaker.

Dr. B. G. Childs, professor of education, Duke University, will be the speaker at the annual meeting of the Historical Society which will be held as a pre-Conference session on Thursday night.

The music for the Conference will be under the direction of Mr. Glenn Draper of the Pfeiffer College faculty. Mr. Draper is the summer director of music at the Lake Junaluska Assembly. The Conference Quartet, composed of J. S. Gibbs, Jr., Kenneth M. Johnson, Edgar F. Pepper and G. R. McCulley, will also assist in the music.

One of the main emphases at this session of the Conference will be the Quad-



MR. WALTER F. ANDERSON

rennial program. The local church will be lifted up as will the program of higher education.

Three constitutional amendments will be voted upon. These deal with the number of delegates comprising the General Conference, the addition of an extra lay member to the Annual Conference for those churches having associate ministers, and the transferring of a church or conference to another Jurisdiction.

It is expected that the appointments will be read by Bishop Harmon Monday morning about noon.

The Annual Communion service will be held in the Memorial Chapel on Sunday morning at 9 a.m. with the bishop as celebrant. The Board of Evangelism will have a prayer vigil in the Memorial Chapel beginning at noon on Friday and continuing until noon on Monday.

The Annual Youth Rally will be held this year in the afternoon rather than in the evening, thus enabling those coming from great distances to return home earlier; hence, on Saturday afternoon at 4 p.m. the Rev. H. Grady Hardin of Houston,



DR. JOHN S. BONNELL



BISHOP MARVIN FRANKLIN



REV. HARLAN L. CREECH, JR.



BISHOP NOLAN B. HARMON



DR. B. G. CHILDS



REV. FRANK C. SMATHERS

Texas, will speak at the youth rally. Mr. Hardin is well known in North Carolina having been a member of the Western North Carolina Conference.

The Rev. F. C. Smathers, superintendent of the Waynesville District, will be host superintendent, and the Rev. Earl Brendall, First Church Waynesville, will be host pastor. The Rev. James W. Fowler, Jr., is superintendent of the Assembly, whose facilities will be at the disposal of the Conference.

A Moratorium on Moving

Bishop Marshall R. Reed, writing in the *Michigan Christian Advocate*, says that he would like to propose a moratorium on moving. Despite the difficulty of such a moratorium (and the bishop concedes that it might be impossible), yet we believe that there ought to be something of the sort.

Why is it that the preachers can't stay put?

Well, for one thing, it might be because the people *do stay put*. A well known min-

ister is said to have explained his long ministry of forty years in one pulpit by saying that his congregation moved so fast that the preacher didn't have to. But the average congregation is relatively stable, and they seem to get tired of a pastor after three or four years.

And then there is the fact that preachers, being human, are guilty of trying to solve their problems by a move rather than by prayer and conciliation. The average pastor can sail through the first year, working hard, but finding few tough problems. During the second year, he runs up against some opposition; but by the third year he may have won his way into the hearts of his people.

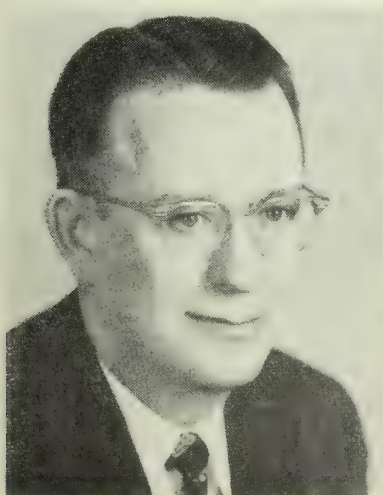
At the close of the fourth—no matter how well he is getting along—someone is going to say, "It is too bad that the bishop won't let Brother Blank stay with us." "It's the four-year rule," someone explains, forgetting that there is no such animal any more. Now this little remark,

which may have been based on a genuine fear that he would be moved, is the one thing that will most certainly move him. After a few weeks of this talk, the good friends will have convinced themselves that it is inevitable and so they begin saying, "Well, I don't see how we can get along without Brother Blank, but I guess we'll just have to."

Just before Conference Brother Blank, who in all innocence had been expecting to return for his fifth year among his dear flock, suddenly gets wind of the situation and, to save his face, hurries over to the D.S. and suggests that he might be available for another charge.

That's the way it happens.

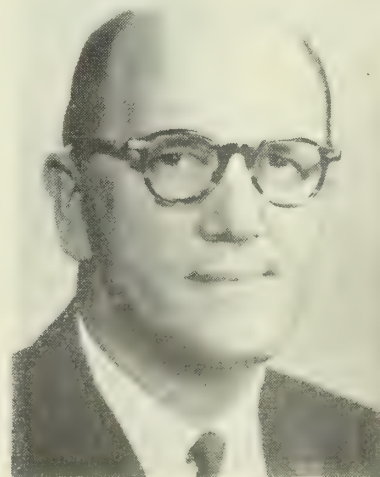
Perhaps it is too late for any advice to the Pastoral Relations committee, but we might suggest that the best way to keep a preacher is to keep quiet about the prospect of a move. He doesn't have to move at the end of four years, unless you and he want it that way.—*Editor*.



REV. EARL BRENDALL



DR. H. D. BOLLINGER



REV. JAMES W. FOWLER

Notice to Members of the NC Conference Brotherhood

We, the undersigned, will present to the North Carolina Conference Brotherhood, at its meeting during Annual Conference to be held in New Bern, June 24-28, the following amendments to the Constitution and By-Laws:

ARTICLE 5: At the beginning of each conference year the Board of Trustees shall meet and set the mortuary benefit to be paid the beneficiary upon the death of a Conference Brotherhood beneficiary member. The amount of such payment shall be determined by the total amount resulting from the first call after the close of Annual Conference plus net earnings of the preceding year, less expense of collection. This amount shall be paid to the beneficiary in two payments, one as soon as the death is reported, the other as soon as sufficient funds are in hand. In case the deceased member did not direct how his mortuary benefit should be applied, it shall be paid to the surviving wife, or as otherwise specifically directed.

ARTICLE 6: Any funds coming into the Brotherhood in any way (mortuary assessments always excepted) over and above the amount set for one mortuary benefit payment for the particular year, less office expense incurred by the Secretary-Treasurer, shall be invested by the treasurer and the interest therefrom used solely as a supplementary fund to increase the mortuary benefit the following year.

ARTICLE 10: Any minister of the North Carolina Conference on trial or in full connection, or any approved supply pastor doing supply work in the conference, may become a beneficiary member of the Brotherhood by payment of \$1 and within 30 days from the date of entrance a mortuary assessment of \$3 if his salary is under \$3,000; \$4 if his salary is \$3,000 and under \$4,000; \$5 if his salary is \$4,000 or above; provided that, if he has served as a clerical member one year or more, the initiation fee and the mortuary assessment shall be as follows:

Length of Service	Initiation Fee	Mortuary Assessment
1 year	\$2.50	\$ 3.00
2 years	3.00	5.50
3 years	3.50	9.00
4 years	4.00	12.50
5 years	4.50	17.00
6 years	5.00	22.00
7 years	5.50	27.50
8 years	6.00	33.50
9 years	6.50	40.00
10 years	7.00	47.00
11 years	7.50	54.50
12 years	8.00	62.50
13 years	8.50	71.00
14 years	9.00	80.00
15 years	9.50	89.50

(The table may be projected at the same method of progression to determine initiation fee and mortuary assessment of a minister with any number of years beyond fifteen. Thus, a minister with 50 years of service would pay an initiation fee of \$28 and a mortuary assessment of \$749.)

O. KELLY INGRAM
C. FREEMAN HEATH

NC Caravan Will Visit Europe This Summer

The cause of international understanding and Christian brotherhood, the lives of eight fine and promising young people (and through them the lives of all young Methodists) will be enriched through the 1957 Methodist Youth Caravan to Europe.

The eighth such group, this year's European Caravan is made up of eight young people, all of whom are students in North Carolina Colleges. Carefully selected by the N. C. Conference Youth Caravan Committee, the group reflects the greatest maximum potential that can be contained in such a group. As usual, great care and much thought was given to their selection by the Committee which is headed by the Rev. J. W. Lineberger, pastor of the Divine Street Methodist Church in Dunn.

In reality, the whole 1957 Caravan will be made up entirely of youthful members because the two counselors this year are young also. The counselors for this year's Caravan are the Rev. and Mrs. Thomas A. Collins of Raleigh. Mr. Collins is executive secretary of the N. C. Conference board of missions and church extension.

Most of the time will be spent in two mid-European countries, Austria and Germany, where extensive work projects are to be carried out in co-operation with Methodist groups. At least one week will be spent in Berlin. Where possible, Methodist groups in France, Switzerland, Italy, Holland, and England will be helped.

The itinerary includes tours in at least six European capitals. These include Paris, Vienna, Berlin, London, Bonn, Rome, and possibly others. In England some of the spots dear to all Methodists because of their connections with the Wesleys will be visited.

Following a special consecration service, the Caravan is set to leave Raleigh on Sunday afternoon, June 2. After ten full weeks, the group is expected to return to Raleigh

on, or soon after, Saturday, August 17. The nine-day trip over to Le Havre, France (June 3 to June 12) will be made on a Holland-American liner, probably the Johan von Oldenbarnevelt. The group will make the eight-day return trip from Rotterdam, Holland (August 8-16) on the Holland-American lines ship, Grootebeer.

On their return trip the group plans to arrive in Montreal, Canada, sometime on Friday, August 16, and, if possible, they will spend a few hours touring Montreal. Both the trips to and from Raleigh are to be made by train.

All eight of the 1957 Caravaners—as well as a ninth alternate—are attending, or plan to attend, colleges in the two Carolinas. All but one girl are natives of North Carolina. The group is equally divided between young women and young men. Almost every section of North Carolina is well represented among this year's Caravaners.

The Rev. and Mrs. Collins want it known that they are very happy and most appreciative of the opportunity the trip affords them. The Rev. Mr. Lineberger, committee chairman, thanks his group for their work.

—DALLAS MALLISON

Washington Welcomes Churchmen's Views

Christian principles play an important role in government policy-making when church agencies and individuals express their hopes and fears in letters to Congressmen and department heads. "We want to know your views," 90 Methodist clergymen from every section of the country were told again and again during a three-day seminar in Washington, D. C., April 23-25. The 11th annual ministerial seminar was sponsored by the Board of Education, Nashville, Tenn., under the leadership of Dr. J. Richard Spann, director of In-Service Training.



1957 EUROPEAN CARAVANERS LOOK FORWARD TO TRIP: Full of eager anticipation all the way from the two youthful counselors, the Rev. and Mrs. Thomas A. Collins of Raleigh, to the youngest and least traveled among the group, the 1957 young Caravaners to Europe will leave from Raleigh for a 10 weeks' tour on June 2. They are due to return to Raleigh on August 17. Shown above are the members of the group, including the alternate. Seated, first row, from left to right, are Mrs. Thomas A. Collins and the Rev. Mr. Collins of Raleigh, the counselors; and Miss Lynn Ligon of Wrightsville Beach, alternate. Back row, standing, from left to right, are Miss Margaret Whitesell of Columbia, S. C., a senior at High Point College; Miss Margaret Bradley of Lenoir, a junior at Greensboro College; Mr. Ralph James of Asheville, a junior at Wake Forest College; Mr. James Thompson of Laurinburg, a junior at Pfeiffer College; Miss Lettys de Loach of Conway, a junior at East Carolina College; Mr. James Carlisle of Greensboro, a senior at the University of North Carolina; Miss Syble Swindell of Swan Quarter, a sophomore at East Carolina College; and Wilbur Jackson of Avden, a junior at High Point College. Miss Ligon plans to attend Salem College this fall.

(Photo by Barbara Kelley)

Church Must Act to curb Crime Wave

WASHINGTON, D. C.—“Definite action by concerned churchmen” is needed immediately to help combat the nation’s record high crime rate, an official of the Methodist Church, the Rev. Dr. Caradine R. Hooton, believes.

Commenting on the FBI’s annual “Uniform Crime Report,” which revealed that crime increased 13.3 per cent in 1956 and 43 per cent since 1950, Dr. Hooton urged clergymen to help “arouse all citizens of the immediate necessity of aiding law enforcement officers.”

Dr. Hooton is general secretary of the Methodist Board of Temperance which has national headquarters here. The board is the church’s general agency in the area of public morals.

Clergymen and other church leaders could be particularly alarmed by the FBI’s report that almost 46 per cent of arrests for major crimes in the United States last year were youngsters under 18 years old, Dr. Hooton said.

He suggested that churches join in “a cooperative effort to help young people find constructive outlets for their energies,” such as expanded week-night social and recreational programs and more church and community youth centers.

The FBI report, issued by Director J. Edgar Hoover, cited a 17.3 per cent rise in juvenile arrests last year compared to an increase of only 2.6 per cent in other age groups. Cities with more than 25,000 population reported a 16.5 per cent increase in arrests of young persons under 18, and the smaller cities recorded a 20.9 per cent rise.

Meanwhile, a warning that the country could have more than a million juvenile delinquents on its hands by 1965 if the present trend isn’t curbed was voiced by a Senate subcommittee.

Drinking, venereal disease, vandalism, street gangs, crime comics, TV programs and the use of narcotics are listed as aspects of the teen-age problem being reviewed by the Senate Juvenile Delinquency Committee. Senator Thomas C. Hennings, Jr., Democrat of Missouri, is chairman.

The shame is that forty-six per cent of all major crime is attributed to juveniles. “Adult selfishness and indifference are contributing factors to delinquency,” Dr. Hooton said.

Brevard Commencement Set For June 1, 2

BREVARD, May 20—The 1957 commencement exercises at Brevard College will be held during the weekend of June 1, with Dr. W. Mark Depp, of Winston-Salem, preaching the baccalaureate sermon, and N. I. Collisson, executive vice-president of the Olin Mathieson Chemical corporation, delivering the graduation address, President Robert H. Stamey announces today. Commencement activities at Brevard College will begin on Saturday, June 1, at

12:30 p.m. with an alumni luncheon and business meeting in the college cafeteria.

At this meeting the new alumni officers for the year 1957-58 will be elected. The members of the graduating class of the college will be guests of the Alumni Association for the luncheon and will be officially welcomed into the association by the alumni president.

At 8:00 p.m. that evening the annual Glee Club concert will be presented in the college auditorium under the direction of Professor Nelson Adams. The public is cordially invited for this final concert of the school year.

After the concert the graduating class will be honored at a reception in the Student Lounge of the new Campus Center Building.

On Sunday morning, June 2, the graduates will hear Dr. Depp, pastor of the Centenary Methodist church in Winston-Salem, deliver the commencement sermon in the auditorium of the beautiful new Campus Center Building.

Members of the Brevard Methodist Church will also attend the service at that time at the college.

The final graduation exercise will be held at 3:30 o’clock that afternoon in the Campus Center auditorium, when Mr. Collisson will be heard.

Mr. Collisson was elected a director and vice-president of Ecusta Paper Corporation on May 5, 1951, and was appointed general manager of the Olin Cellophane division on August 31 of the same year. In December 1953 he was appointed a vice-president for Operations of Olin Industries, Inc., and was responsible for the operations of the film, paper products and electrical divisions. Following the election of officers of Olin Mathieson Chemical Corporation, formed August 31, 1954 by the merger of Olin Industries, Inc., and Mathieson Chemical Corporation, Mr. Collisson was named vice-president for operations. He was appointed executive vice-president of Olin Mathieson, December 15, 1955.

Dr. Depp is a graduate of Allegheny College and Boston University School of Theology. He received his honorary Doctor of Divinity degree from Allegheny College. After graduating from the School of Theology, he entered the Baltimore Conference and served several churches in Virginia, Maryland, and the District of Columbia. He was an army chaplain in World War I. In October, 1945, he came to Centenary Church, Winston-Salem, where he is now serving.

President Stamey states that Brevard College is most fortunate in having these two outstanding men as speakers during commencement, and he cordially invites the public to attend the exercises.

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“We have a statue of John Wesley in our cathedral because it is we, not you Methodists, who regard him as a saint.”—The Very Rev. James A. Pike, dean of the Episcopal Cathedral of St. John Divine, New York, speaking recently at an interracial conference in Detroit.

E. Stanley Jones Speaker At Junaluska Convention

Lake Junaluska, North Carolina, is where the next Convention for the Deepening of Spiritual Life will be held, June 23-28, this season. A world citizen, E. Stanley Jones, will be speaking daily, Monday through Thursday (June 24 to 27 inclusive) and the World Wide Prayer Life Movement, under the leadership of Thomas A. Carruth, will join forces in looking toward a world-wide revival. The opening service will be Sunday night, June 23, when E. R. Overlay, National Deeper Life President, will bring the keynote message, following a preview by John Paul.

Beginning at 9:00 a.m. Monday, Dr. Carruth will conduct an accredited course of study on Prayer, which class will meet twice each day through the convention.

Dr. Jones will have just returned from missions to Japan and India. He expresses a special interest in the emphasis of this Deeper Life Conference. The program will afford opportunities to hear other noted speakers from day to day. Music will be featured in keeping with the spirit of the convention.

Harry Denman, secretary of the General Board of Evangelism of the Methodist Church, will conclude the convention with a dynamic message, Friday morning the 28th.

(If you wish further information, write the Executive Secretary, Dr. John Paul, P. O. Box 774, Louisville, Kentucky.)

Louisburg College Hears Hollis Edens

The commencement program at Louisburg College started Friday evening, May 24, at 8:00, with the music recital by students of Miss Sarah Foster and ended Monday, May 27, with graduating exercises, beginning at 10:45 a.m., followed by an address by Dr. A. Hollis Edens, president of Duke University. The music recital and the graduating exercises were held in the college auditorium.

The annual Alumni Banquet was held Saturday evening, May 25, in the College Cafeteria, with R. P. Holding, Sr., of Smithfield, president of First Citizens Bank and Trust Company, as the speaker.

Dr. B. Joseph Martin, president of Wesleyan College in Macon, Georgia, brought the sermon to the graduating class Sunday morning, May 26, at 11:00, in the Louisburg Methodist Church.

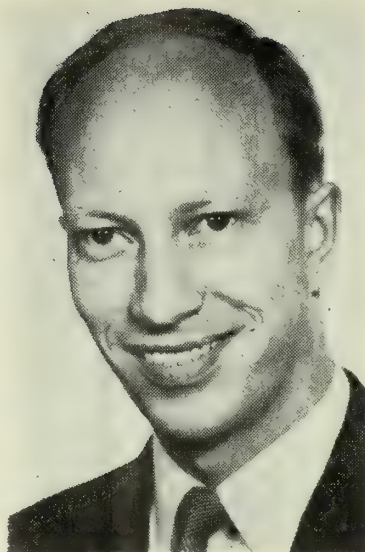
In charge of the commencement program was Dr. Cecil W. Robbins, president. C. Ray Pruette, head of the chemistry department, was the faculty marshal. The following students served as marshals: Betty Jean Harris, Roanoke Rapids, chief; Mrs. Hannah Clayton, Henderson; Claudyne Frazier, Louisburg; William T. Jones, Ahoskie; and Mary Frances Strum, Henderson.

The college choristers, under the direction of Miss Foster, presented special music at both the sermon Sunday and the graduating exercises Monday.

The President’s Reception in honor of the seniors and their families was held in the Faculty Parlor Sunday afternoon.



BISHOP ODD HAGEN



AKE LARSSON



VIVIAN JOHANSSON

Introducing Our Scandinavian Friends

When the first youth caravan was organized to visit and work with Methodist groups in the Scandinavian countries in 1955, it was a part of the project to invite representatives of those churches to visit our conference in 1957. Plans have been completed for ten persons to be our guests this summer and these people are being introduced to Carolina Methodists in this issue of the *ADVOCATE*. Bishop Odd Hagen, Stockholm Area, has worked with these projects for the past three years. The plans also have the hearty approval of Bishop Nolan B. Harmon.

The Board of Missions and the Board of Education have sponsored these visitations jointly. The Commission on Town and Country Work is also participating in the program this year. Bishop Hagen has arranged transportation on the Stavangerfjord of the Norwegian steamship company. The group will arrive in New York on June 24 and will be met by Wilson Nesbitt and J. Elwood Carroll. They will arrive at Camp Tekoa on June 28 or 29 and will be in camps and assemblies for two weeks. After that time they will be guests in the homes of our people in a number of the charges of our conference. The persons arranging the schedule of activities are convinced that Missions, Christian Edu-

cation, World Peace will be enhanced and that the witness for Christ and His Church will be strengthened for all concerned. Their return sailing date from New York is August 20.

Charges to Be Visited

In addition to camps and assemblies these people will visit the following charges and ministers: Cecil G. Hefner; Sam Moss and Margaret Wilson; Walter Lee Lanier, Patricia Rothrock and Jean Beatty; Robert Bunch and Russell Young; Gilreath Adams and Janet Lineberger; Walter J. Miller and Hulda Whitely; Mrs. Frank Spruill, Paul Duckwall, Russell Montfort, W. A. Rock and Mrs. Wilbur Scrivnor; Phil Shore and Douglas Corriher; George Thompson and Sherrill Biggers; Robert G. Tuttle and Anne Acey; E. H. Lowman, Julian Lindsey, W. O. Cooper and Mrs. Gerry White; Marion Craig, Tom Stockton, Ella Jean Shore and Harlan Creech.

Caravan Personnel

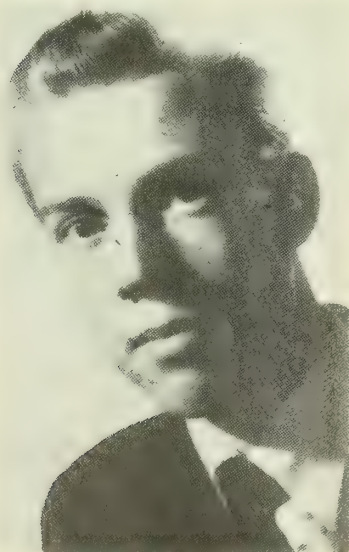
Ake Larsson, minister, Lund, Sweden, is the adult counselor of the group. In addition to the work of his parish, he is now studying at the University in Lund. He is a member of the

governing body of Methodist Youth Work in Sweden. He is also director of youth work in the "Skane" district in southern Sweden. Several letters have been received from Lars and final plans are now nearly complete for the group to sail for America on the Norwegian ship Stavangerfjord.

Vivian Johansson, Bergforsen, Sweden, is a member of the older youth age group and is working toward her undergraduate degree in June. She is an active youth worker in her home church. Vivian learned to know the group through our Conference traveling in Scandinavia last summer. There is considerable interest in renewing these friendships started last year.

Lars Pettersson, Stockholm, Sweden, is still in high school but is working as a forwarding agent after school hours. He has studied English and is an active leader in the youth work of his home church.

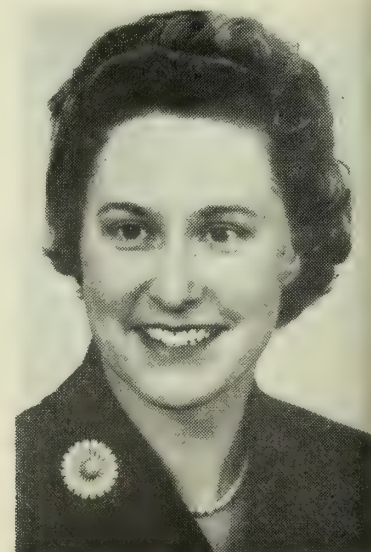
Birgit Jensen, Copenhagen, Denmark, is the associate counselor coming with the group. She is a teacher in the elementary school. Birgit Jensen is director of senior youth work in her home church. She will be interested in other elementary schools as well as in the progress of Christian education in our churches.



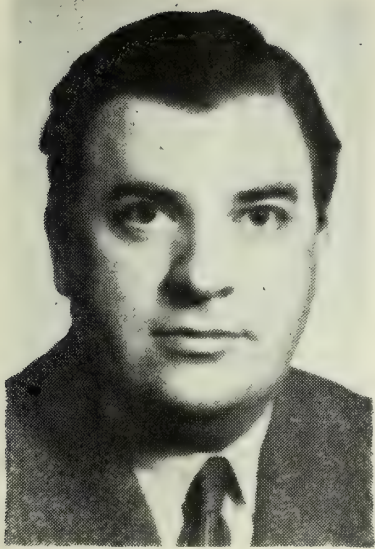
LARS PETTERSSON



BIRGIT JENSEN



ANNA DONNER



ERIK KRISTOFFERSEN

Anna Donner, Viby, Denmark, is also an elementary school teacher. She is a member of the board of youth work in her church and is especially interested in Christian education with students in her home town.

Erik Kristoffersen, Odense, Denmark, is the pastor of the Methodist church in Odense. The Methodist people there received and entertained our groups in both 1955 and 1956. Odense is of additional interest because it is the home of Hans Christian Anderson.

Anna Kristine Karlsen, Stavanger, Norway, is the daughter of a Methodist minister. She has just graduated from high school and is doing further study in English. Anna is a girl scout leader and is active in senior youth work. She made the acquaintance of the Carolina group last summer.

Dag Letting Kristiansen, Larvik, Norway, is the son of a Methodist minister. He has received his undergraduate degree and has completed his military service. Dag is an active worker in the youth program of his home church and will be interested in the older youth activities in our churches.

Kaarina Matilla, Tampere, Finland, belongs to the Finnish speaking Methodist Church, where her father is a minister and district superintendent. She has completed her high school and is now a member of the older youth group. Kaarina is an office worker and is continuing to



ANNA KRISTINE KARLSEN

study vocal music in her spare time. She is director of senior youth work in her home church. Members of our caravan in 1955 visited the church and community of Tampere.

Hakan Ekholm, Gamla Karleby, Finland, is a young adult and is minister of the Methodist church at Gamla Karleby. His church is in the Swedish Annual Conference in Finland. There are two Annual Conferences in Finland. One is composed of Swedish speaking Methodists and the other of Finnish speaking Methodists. Hakan is secretary of Sunday school work in Finland Methodism and is also a member of the governing body of Methodist Youth Work. He also carries responsibility for temperance education. He will be interested in several phases of our program of Christian education.

Two Groups of Caravaners

The ten persons will be divided into two groups and will have the following schedule for charge visitation. Group I will be:

June 30-July 6: First Senior Workshop, Junaluska.

July 6-9: Canton.

July 9-16: Camp Tekoa.

July 16-22: Franklin County Churches.

July 22-23: Camp Tekoa.

July 23-29: Surry County Churches.

July 29-August 2: Ogburn Memorial and Mt. Pleasant, Winston-Salem.



DAG LETTING KRISTIANSEN

August 2, 3, 4: Maiden.

August 5-9: Wesley Memorial, High Point.

August 9-16: Thomasville District.

Group II will be:

June 30-July 2: Brevard and Hendersonville.

July 2-9: Camp Tekoa.

July 9-13: Second Senior Workshop, Junaluska.

July 13-20: Main Street and Sedge Garden, Kernersville.

July 20-26: Camp Butler, First Church, High Point.

July 26-August 2: Boone.

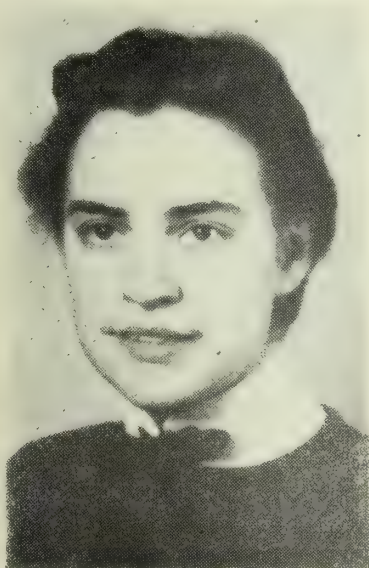
August 2-9: Broad Street, Statesville.

August 9-13: Anson County Subdistrict.

August 13-16: Dilworth and Thrift, Charlotte.

CONFERENCE YOUTH RALLY

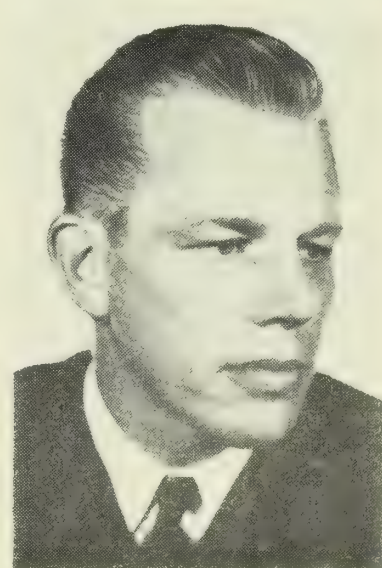
The Annual Conference Youth Rally will be held in the Stuart Auditorium on Saturday afternoon, June 15 at 4:00 p.m. The Rev. H. Grady Hardin, Houston, Texas, will be the speaker. His topic will be "Punctuating Your Life." Grady is the son of a Methodist minister, a native of North Carolina and spent much of his youth at Lake Junaluska. In addition to delegates to the conference, it is anticipated that hundreds of youth and adult leaders of youth will plan to attend this Saturday afternoon Youth Rally.



KAAKINA MATILLA



HAKAN EKHOLM



GRADY HARDIN

Seventeenth Annual Meeting

of the

Woman's Society of Christian Service

of the

Western North Carolina Conference

Auditorium, Lake Junaluska, N. C.

June 11, 12, 13, 1957

MRS. CLARENCE C. CRANFORD, President

THEME: *Christ Above All*
Hostess District: Statesville

The members of the Woman's Society of Christian Service of the Statesville District are making enthusiastic plans for the meeting, to make these three days a time of fellowship and inspiration for each delegate. They are planning an "afternoon tea, with pages in costume and the table settings representing nations in the World Federation of Methodist Women. There are other treats in store for you in the Blue Ridge Mountains at Lake Junaluska," says Mrs. J. E. Dooley, district secretary of promotion.

Mrs. Fred Price, president of the district, will be on hand to welcome the women, and to assist in doing all possible to make each one have a wonderful stay at the Lake.



MRS. FRED PRICE

The official hostesses of the district are Mrs. Price, Mrs. J. E. Dooley, Mrs. J. D. Barnes, vice-president of the district and chairman of the International tea, and Mrs. Andrew Pendleton, district secretary of Youth Work and chairman of pages.

PRE-CONFERENCE MEETINGS

Members of the executive committee will begin to assemble at Lambuth Inn on Sunday afternoon. Several of the standing committees of the Conference organization will meet on Sunday evening in designated places at the Inn.

On Monday the executive committee will meet in full session for its regular pre-conference session. Mrs. Clarence C. Cranford, president, will preside.

On Monday evening, the committee members will observe a Retreat, with Miss Georgia Haswell of Pfeiffer College as leader. The committee has followed this custom for many years, taking this definite time for prayer and spir-

itual fellowship, strengthening themselves to be better instruments of the Master's leading in performing the tasks of the Conference work.

CONDENSED PROGRAM OF THE WOMAN'S SOCIETY

Tuesday, June 11th

2:30 P.M.—Organization of Conference, Mrs. C. C. Cranford, presiding. Introduction of Conference officers and guests. President's message, "Christ Above All." Memorial Service, Mrs. J. W. Harbison of Shelby, past-president of the Woman's Society of the W.N.C. Conference. Music by Mrs. Nettie Rayle Gidney, soloist, and E. H. Belcher, organist.

4 P.M.—Fellowship Hour—Statesville District, hostess.

7:45 P.M.—Mrs. C. C. Weaver, presiding. Prayer by the Rev. J. W. Fowler. Introduction of missionaries and deaconesses. Sermon, Bishop Nolan B. Harmon. Solo, Mrs. Gidney.

Wednesday, June 12th

7 A.M.-7:30 A.M.—Holy Communion in Memorial Chapel. Adm. W. N. Thomas, minister in charge. Love Offering.

9 A.M.—Mrs. Clarence C. Cranford, presiding. Meditation, Bishop Nolan B. Harmon. Presentation of Cabinet of W.N.C. Conference of Methodist Church, Bishop Harmon. Address, Miss Kate Cooper, Methodist missionary, Korea. Master report, Mrs. Hugh Wilkin and Conference officers. Group meetings of lines of work.

2:30 P.M.—Mrs. Cranford, presiding. Bennett College, the Rev. John L. Bryan. Bethlehem Centers, Miss Margaret Hodkins and Mrs. Marion Wooten. Town and Country Work, Miss Jean Beaty. Home for Retired Missionaries and Deaconesses, The Woman's Division, Mrs. John Hoyle, Jr. and Mrs. Ira Shelley. Annual Meeting of Southeastern Jurisdiction, Mrs. John Wright. United Church Women, Mrs. C. C. Weaver. Group meetings of lines of work. Music by Mrs. Gidney and E. H. Belcher.

7:45 P.M.—Mrs. Rupert Crowell, presiding. The 1957 Conference on Missions, Miss Mary Floyd and Mrs. Curtis Koontz. Address, "What Do Ye More Than Others." Mrs. David Cathcart, president of the Southeastern Jurisdiction. Music, Mrs. Gidney.

Thursday, June 13th

7 A.M.-7:30 A.M.—Holy Communion, Memorial Chapel. Adm. W. N. Thomas, minister in charge. Love Offering.

9 A.M.—Mrs. Clarence C. Cranford, presiding. Meditation, Bishop Nolan B. Harmon. Address, Miss Kate Cooper. 1957-58 in the Jurisdiction, Mrs. David Cathcart, Mrs. Carl King and Mrs. Dan K. Moore. Installation of officers, Mrs. J. W. Payne, past president of Conference. Pledge Service, Miss Una Edwards. Music, Mrs. Gidney and E. L. Belcher.

Noon—Adjournment.

LOVE OFFERING

The Love Offering from the Woman's Society of Christian Service will be divided be-



MISS KATE COOPER

tween Sarawak, Borneo and Homes for retired workers of the Woman's Division of Christian Service.

Sarawak, Borneo, one of the lands of decision, was until recently almost inaccessible to missionary influence. Now economic and other factors are forcing the people to seek a new pattern of living. They are clamoring for entrance into the Methodist Church. There is an urgent opportunity to bring the Christian message to these people at this time. Sarawak looks to us, the call is clear. Will you join in answering it?

Homes for retired workers of the Woman's Division assure security and comfort for those who have given so much in service and received so little in monetary reward. We are pleased that the newest of these homes is located in Asheville and that we have the privilege through our Love Offering to supply things that cannot be provided without money.

If you cannot attend the Annual Meeting at Lake Junaluska please send your offering to me.

May this Love Offering truly be an expression of our love and concern as we think of the great needs of the world today.

Miss Una Edwards, Conference Treasurer
Rutherfordton, N. C.

SPEAKERS

Mrs. David Cathcart, Lakeland, Fla., president of the Woman's Society of Christian Service of the Southeastern Jurisdiction.

Miss Kate Cooper, Methodist missionary from Taejon, Korea, now on leave at her home at Aiken, S. C.

Bishop Nolan B. Harmon of Charlotte, bishop of the Western North Carolina Conference of The Methodist Church.

Miss Georgia Haswell, teacher at Pfeiffer College, Misenheimer, N. C.

Miss Margaret Hodkins, Bethlehem Center, Charlotte, N. C.

Mrs. Marian B. Wooten, Bethlehem Center, Winston-Salem, N. C.

Rev. John L. Bryan, director of Religious Activities, Bennett College, Greensboro, N. C.

Rev. J. E. Carroll, district superintendent of the Statesville District.

Rev. J. W. Fowler, superintendent of the Lake Junaluska Assembly.

Adm. W. N. Thomas, dean of the Memorial Chapel at Lake Junaluska.

Mrs. J. W. Harbison of Shelby, immediate past president of the Woman's Society of Christian Service of the Western North Carolina Conference.

Mrs. J. W. Payne of Cherryville, former member of the Board of Missions of The Methodist Church and past president of the W.S.C.S. of the W.N.C. Conference.

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"What I have seen, teaches me to trust God for what I have not seen."—Emerson.

Bishop Sigg Visits Polish Methodists

Bishop Ferdinand Sigg of the Geneva Episcopal area of the Methodist Church spent twelve days in Poland recently, visiting with Polish Methodists. He is the first Methodist bishop to enter Poland since American missionaries left in the spring of 1949.

The Bishop traveled with a Polish driver, visiting churches in Warsaw and other towns and meeting with Polish ministers and laymen. He preached in Warsaw and visited the English-language school operated by the Methodist Church, where about 100 persons are studying English. He also visited a Methodist orphanage near Warsaw, where 20 Polish children are given a home.

Bishop Sigg said the Methodist Church in Poland has about 15,000 members, 36 fully-ordained ministers and 18 accepted ministers. He said large audiences, including many young persons, attended the services at which he spoke and that there are excellent choirs.

Young People Take a Look at Christian Vocations

Questions raised by young Methodists attending the Gastonia District Christian Vocations Conference at First Church, Gastonia, April 26, indicate that youth are thinking seriously about how to use their talents for the church. One young man was particularly interested in engineering and wondered how this interest might be employed on the mission field. One young man was attracted to settlement work, and another hoped to become a dean of students at a church college.

Leaders of the conference expressed a belief that there will be an increasing number of volunteers for Christian service from young people such as these, if the church can give them guidance. They expressed hope that a similar conference can be held each year and that an increasing number of young people can be reached, and proposed to follow up the contacts through correspondence, mailing appropriate literature, and enlisting the aid of local pastors.

The purpose of the conference was to inform and challenge youth of the district as to full-time service. The delegates were selected by the pastors of the churches and approximately 75 young people were in attendance.

Set up under the direction of District Superintendent James G. Huggin, the meeting was guided by a committee composed of the Rev. Joseph R. Bogle, chairman; the Rev. G. W. Bumgarner, Clyde Murray, and Austin Hamilton.

The principle address, delivered by Dr. Huggin, dealt with the meaning of *Christian Vocations*. This was followed by a panel discussion where various vocations were briefly discussed. During the panel it was pointed out that there are now more than 90 different vocations that may be employed in the service of the church. Members of the panel were the Rev. Clif-



SULPHUR SPRINGS CHURCH, SHELBY, dedicated its new parsonage on May 19, with the Rev. James G. Huggin, Jr., district superintendent, in charge of the service. Dr. Huggin preached at the morning service and held the fourth Quarterly Conference following the worship service. The service of dedication followed the conference, and the pastor, the Rev. F. W. Dowd Bangle, assisted in the ritual.

ford Peace, Industrial Chaplain-Counselor, R. J. Reynolds Co., Winston-Salem; Mr. George Blackburn, Director of Christian Education, First Church, Gastonia; the Rev. G. W. Bumgarner, Pastor, Covenant Church, Gastonia; the Rev. Horace McSwain, Executive Secretary Conference Board of Missions; Dr. J. G. Huggin, District Superintendent; the Rev. J. W. Braxton, Pastor, First Church, Lincolnton; the Rev. Howard Wilkinson, Central Church, Shelby; Mr. Phillip P. Blackwood, Minister of Music, First Church, Gastonia; and the Rev. Joseph R. Bogle, First Church, Belmont.

Goldsboro Parsonage Wives Honor New Babies, Ministers

The Ministers' Wives of the Goldsboro District met recently at Wilson's Barbecue in Goldsboro for the last fellowship gathering for this conference year.

Mrs. Howard McLamb, president and hostess for the day, presided over the business meeting which followed the luncheon.

The highlight of the day was the presentation of special gifts. New Testaments in white leather were given to the following babies born in parsonage homes in the Goldsboro District during the past year: Terry Tyson, son of the Rev. and Mrs. Earl Tyson of Pine Level; Mark Clayton Kirby, son of the Rev. and Mrs. Wallace Kirby of Fremont; Allen Caviness, son of the Rev. and Mrs. W. D. Caviness of Wallace; and Mary Alice Crowder, daughter of the Rev. and Mrs. W. R. Crowder of Hookerton.

The Rev. I. T. Poole, of Warsaw, and Dr. D. E. Earnhardt, of First Church Clinton, are retiring at the close of this Conference year. The group presented a gift to the wives of these two ministers.

Mrs. Leonard Mayo, a new bride, was introduced to the group.

Mrs. Graham Nickens read the report of the nominating committee and the following slate of officers as presented by the committee were elected: President, Mrs. Howard M. McLamb, Goldsboro; vice-president, Mrs. D. L. Fouts, Mt. Olive; secretary-treasurer, Mrs. H. F. Pollock, Maury.

A Busy Time

With the change in the time of both Conferences from Fall to Summer, the work of the editors is made twice as difficult, for we must compress into a few weeks the advance information which should have been run over a period of months. In this week's issue we feature the WNC Conference and the WNC Woman's Society, in addition to other special material—and pictures galore.

We hope that our readers and our correspondents will bear with us in our effort to serve all the interests of the church and that they will remember that nothing is left out that can possibly be put in. But making up a paper is like making a patchwork quilt; you have to have pieces of the right size to fit and there is a limit to what you can squeeze in!

The next issue (June 13) will give advance information regarding the meeting of the NC Conference at New Bern and the following week we will carry, we hope, the appointments of the WNC Conference and the feature story on New Bern Methodism.

Pfeiffer Graduates First Senior Class

The first senior graduates of Pfeiffer College received their diplomas on May 27 and heard an address by Bishop John Branscomb of the Florida Area. There were 59 young men and women in the first class to be graduated since the college became a four-year college.

The annual scholarship award which is given by Mrs. W. H. C. Goode, and the Scholarship Trophy, awarded by Stanley Hardware Co., went to Hazel Correll of Inman, S. C. George Johnson of Snow Camp won the Christian Gentleman award, given by R. A. Warlick, Jr., and Charles Hutchinson of Rockingham received the Pearl Walton Fisher Citizenship trophy.

Dr. J. Lem Stokes, president, introduced Bishop Branscomb and Dean Paul M. Wheeler presented the candidates for degrees. The baccalaureate sermon was delivered on Sunday afternoon by Dr. Robert H. Pfeiffer of Harvard University.

Summertime Means Farming, Swimming, and Skating; All Aboard, Here We Go

FARM

Now that school is out the farm begins to assume a large place for the next few months in the daily schedule of our boys. Each day they go out to the farm and help in many ways. These boys are grouped by ages for this work. Then some older person is assigned as supervisor of the group. This year those supervisors are Mr. Gray Todd and Mr. "Bob" Dunnigan. Mr. Todd has been with the Home for a number of years and has rendered a fine service on the farm and on important assignments on the campus. He will have charge of the smaller boys. This group will do a lot of hoe work and will gather vegetables as they come into season and will be responsible for delivering them to the dining rooms. Mr. Gray and his group, too, are responsible for the delivery of other items from the central dining room to several other dining rooms on the campus.

"Bob" Dunnigan is one of our graduates who has completed his first year at Appalachian and accepted our request that he return to us for the summer to work with our boys. He will be with the older boys. This group, of course, will be handling the heavier, more difficult work on the farm.

The farm fills a very important role in our life here. It might be interesting to note that about one-half our total cost of food per year is produced by our farm and dairy. Too, these agencies provide meaningful work experiences for our boys. It is good for them to be able to have a sense of contributing to the welfare of the group. We all like to feel that we are carrying our share of the load.

SUMMER ACTIVITIES

I follow my story of the farm with this to show to you that we accept the idea that "all work and no play will make a dull boy of Jack."

Mr. Clary and several of the boys are busy getting the swimming pool ready for the summer season. This is no easy assignment. The pool has to be thoroughly cleaned. This calls for a bit of scrubbing. Then the pool has to be painted. After that it is ready to be filled with water. The water of course is treated chemically. This calls for rather expert supervision. Mr. Clary has generally supplied this scientific direction. Anyway, we expect the pool to be ready for summer on June 5. From that day until the end of summer each boy and girl has a swimming period each day. The pool is under the supervision of a staff member. The life guards come from our older boys and girls. The swimming rules are as follows:

1. Take shower before and after swimming.
2. Everyone must have feet checked before entering pool.
3. Avoid unnecessary roughness in and around pool.
4. Spectators are to stay behind fence.
5. No one allowed in pool when life guard is off duty.
6. Swim suits are not to be left in gym.

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference
M. T. LAMBETH, Editor
BEULAH TAYLOR, Assistant Editor

I thought it would be interesting for you to see just how this is handled. Swim suits are provided all the young people. Of course staff members are permitted to make use of the pool. Quite a number avail themselves of this opportunity.

In addition to the swim periods, other activities are planned for our people. The smaller children have a daily supervised play period. Too, there is a skating period for these people. We now have a small outdoor skating space that will serve this purpose very satisfactorily. The older boys and girls enjoy the skating as well as the younger group.

One of our very popular summer activities is the softball program. These games are scheduled after supper five evenings a week. These games arouse quite a bit of interest on the part of all concerned.

We are fortunate this year to be able to add to this program the activities at the recreation center. It will be open a few hours each day.

We try to provide a variety of activity for our people. It is important that their interest be considered. This necessitates the possibility of some choice on their part.

THE PICTURE

Our picture today comes from one of the very interesting events of the year. It is the tug-of-war, which is always the last event

in our annual field day at school. This event is looked forward to with a great deal of enthusiasm each year. The entire school is divided into two teams, the Blues and the Whites. Then all the students from the first grade through the eighth grade take part in the many events. Scores are kept of the individual events but the final score is not announced until the awards are made at the class day exercises. Then the summary for each event is given and interest mounts and mounts until the final summary is given and the winning team is announced. The losers then can only say "Just wait until next year."

TINY TRAVELERS

The dancing eyes of nine girls and nine boys of The Children's Home Kindergarten gave evidence of suppressed excitement on Thursday morning May 16, as they announced to their teacher, "We are going 'somewhere' because our sweaters are on our locker doors. We asked Miss Hayes she said we might."

"Somewhere" proved to be a train trip over the Southern Railway from Winston-Salem to Mocksville. Accompanying the eighteen pre-school children were Miss Marcella Hayes, their home mother; Mrs. Thelma Daniels, their dietitian; Mrs. Mary Cole, their kindergarten teacher; and Diana Dunnigan, Joyce Duncan, Mary Hancock, Linda Poteete, and Linda Yarborough, the five older girls who assist in caring for the young children.

Excited voices and pointing fingers proved all too well the trip was well worth the time, effort, and expenditure of funds.

Mr. D. E. Harmon served as "chauffeur" and carried the travelers to the railway station. When they arrived in Mocksville Mr. Harmon was waiting there with the bus to bring them back to Winston-Salem. The happy group boarded it for home, lunch, and a nap.



The Winner!

"Facing Family Tensions"

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Genesis 37:3-8, 23-24, 28, 31-34

A well-known doctor recently said that a great deal of "EII" (emotionally induced illness) has its roots in family relationships. If there is one thing that has emerged from all the current interest in psychology it is a new realization of the importance of the attitudes various members of families hold toward one another. These attitudes have furnished novelists, playwrights, preachers and editors with themes for their writings and speeches.

But long before we had so much modern writing on this theme, the Bible was a

A Prayer

We beseech Thee, O Lord, let our hearts be graciously enlightened by Thy holy radiance, that we may serve Thee without fear in holiness and righteousness all the days of our life; that so we may escape the darkness of this world, and by Thy guidance attain the land of eternal brightness; through Thy mercy, O blessed Lord, who dost live and govern all things, world without end. Amen.

—SARUM BREVARY

source of many examples of family tensions. One of these examples furnishes us with the material of this lesson. Sometimes we read a modern play or novel which brings out the seamy side of family life and we say "Things can't be that bad." But here in our Bible story we have many of the elements of family tragedy. It has been "that bad" for centuries. It is unfortunately true today. The Bible cannot be surpassed for sheer realism. It tells us the terrible truth. But can we learn from it? That is the important question for us.

What was responsible for the tension in Jacob's family? For one thing, there were children of four different mothers. Polygamy accounts for much family tragedy in the Bible. The story of David, many years later, also reflected this truth. Then there was the favoritism of Jacob and Joseph. Isaac was tricked by Jacob because Jacob resented his father's partiality toward his brother Esau. Now the family pattern is repeated and Joseph's brothers bring pain and sorrow to Jacob in his old age because they resented his favoritism toward Joseph. Some modern studies of family patterns show how unhappy families tend to produce unhappy families, and happy families produce happy ones in the next generation. If some people won't believe the Bible, maybe they will believe modern sociological studies. Added to Jacob's favoritism was Joseph's mistake in flaunting his special status before his brothers. This irritated them and drove them to violence. Joseph had time to think about all this while he was in the abandoned well. Here again family history is repeated. Jacob,

alone at Peniel, came to see himself as he was. Joseph, alone in the pit, must have done the same; at least, he showed himself later to be a mature and responsible person.

It has now become a commonplace fact that people do not become good parents just because they can bring children into the world and provide their physical security. There are spiritual obligations as well as physical ones. Indeed, the child whose home is poor in physical equipment but who has understanding and loving parents is far more fortunate than one surrounded by every luxury yet is misunderstood and unloved.

To have a happy family means we have to work at it. It is not just a "lucky break." We can't possibly be too good, nor know too much, nor love too well to be the right kind of parents. Good intentions are not enough. We need to avail ourselves of every resource we can find. Such a book as Trueblood's, "The Recovery of Family Life" or such a publication as "The Christian Home" will have much to offer us. Above all we need constantly to pray for strength and wisdom to carry out the most important assignment God ever gave a human being—that of being a parent. "He hath set the solitary in families". (Psalm 68:6).

O God, who tellest the number of the stars, and callest them all by name: heal, we beseech Thee, the contrite in heart, and gather together the outcasts, and enrich us with the fullness of Thy wisdom; through Jesus Christ our Lord. Amen.

—SARUM BREVARY

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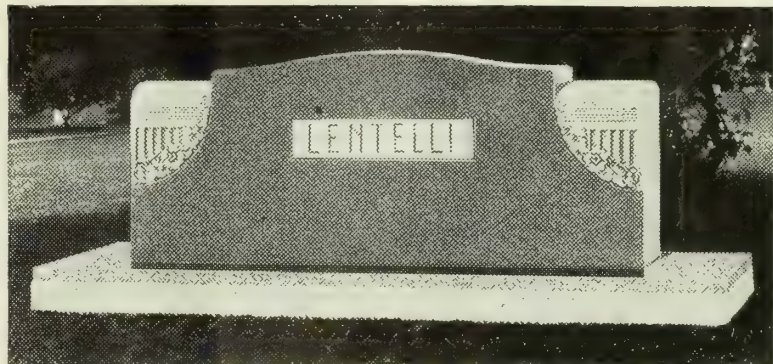
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"That this may be a sign among you, that when your children ask their fathers in time to come, saying

What Mean Ye By These Stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

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Story time for Boys and Girls

ELIZABETH WHISNER, *Editor*

Mr. Mischief and the B.B.B.B.B. and B.A.

By LOUISE GOOSMAN

CHAPTER IV

When Wee New Mouse discovered that his own tail was too short to tie on his fancy tail, and there was no more glue to stick it on, he was heartbroken. However, after thinking VERY hard, Old Grandpa said, "Now I think I have an idea. Turn around, Wee New Mouse, and let us see if we can pull on your tail and stretch it enough to tie your golden braid on."

Wee New Mouse turned around and Grandpa grasped his short, stubby tail and pulled, and pulled, and pulled.

Wonder of wonders! Suddenly the short tail began to s-t-r-e-t-c-h! It stretched so far that it was longer than his body. When Grandpa let go, there it was! It was a real tail, slender and sleek, and curving away up and over his shoulder when he stood on his back feet.

All the other Mice were terribly excited. "Let's all do that," they cried.

All the artificial tails were cast aside, and with Old Grandpa's instructions, the Mice lined up, one behind the other. Each one grasped the tail of the one in front, and when Grandpa counted "One! Two! Three! GO!", they all started to pull. A great shout went up as the tails began to stretch, and a moment later the line of Mice reached from one end of the burrow to the other.

"Stop!" cried Grandpa. And now each one found he had a long, fine sleek tail.

By now it was time for the meeting of the B.B.B.B.B. and B.A. (Beautiful Birds, Beasts, Bugs, Bees and Beetles Association) to start, and the Mice had to hurry. They piled all of the now useless artificial tails in a corner and scampered out of the burrow and to the campfire burning in the center of Goldenrod Meadow.

Old Hoot Owl, the wisest of all, was perched on a tree stump judging all who wished to be members of the B.B.B.B.B. and B.A. One by one they filed past, and all were accepted, until finally only the Field Mice were left. Shyly they moved forward and stood before Old Hoot Owl. He peered through his heavy glasses and looked down on the Mice, expecting to see them as they always were—just wee gray animals with short stumpy tails.

There was a murmuring and stirring among the spectators. Old Hoot Owl looked closer and could hardly believe his own eyes. In fact, he COULDN'T believe his own eyes!

"Hawk-eye Hawk! Hawk-eye Hawk!" he called, "come forward and tell me what you see."

Hawk-eye Hawk, having the sharpest

eyes of all, came to the tree stump and looked down at the Mice.

"What do you see?" asked Old Hoot Owl.

"Well," said Hawk-eye, "I see what looks like a delegation of Field Mice, but they certainly are not like any I have ever seen before."



THOSE SHOESTRING KNOTS

As sure as night comes after day,
My kids will come each night and say:
"Just look here, Daddy, what we've got—
Another hard old shoestring knot."
And then I try, and try, and try
The knot of each one to untie;
And after just a little while
It comes untied—then how we smile!

They think it's great that Dad's a man
Who always says he knows he can,
When they've been puzzled quite so
long,
And can't untie the knot so strong.
And when they come at last to me,
They know 'twill quickly untied be;
And how they thrill me through and
through,
Saying there's nothing Dad can't do.

And O, I'm glad these kids are small,
And that they bring their troubles all
To me, or to their mother, one;
I'm glad they look to us for fun,
And love and sympathy, and such;
And when they're grown we'll miss
them much—

So much we'd give most all we've got
For just another shoestring knot.

—Ernest C. Durham



"Why?" asked Old Hoot Owl. "How are they different?"

"As I see it," answered Hawk-eye, "each one has a long, sleek, and very pretty tail."

"I thought so," said Old Hoot Owl with relief, for he was afraid for a moment that his eyes had failed him. "And I move that the Field Mice now be accepted as members of the B.B.B.B.B. and B.A. All in favor say 'I', all opposed, 'No'."

Every voice of the forest folk rose in a shout of "I!"

The Field Mice were very happy indeed as they scampered about waving their tails and being congratulated by the other members. It was a wonderful day for them, and ever since that time they have kept their long tails.

Far above the meeting place in Goldenrod Meadow, Tall Pine Tree looked down on the joyful scene, and a soft breeze whispered through his branches, seeming to say

"Always remember it's better by far
To appear unto others just as you are.
Try to be natural, never pretend,
And you'll find you come out on top
in the end."

Now when Mr. Mischief, from his perch on the goldenrod blossom, saw what happened, he didn't know whether to laugh or cry. For his mischievous trick on the Field Mice hadn't been so funny after all. Once again the joke was sorta on him, but like all Green Elves, he was a good sport, and flew away to find another adventure. And so far as we know, Wee New Mouse's little artificial tail is in his pocket to this day.



HAIRCUTS FOR THE BIRDS

The story is told of a customer in a barber shop who, having paid his bill, pulled a paper sack from his pocket and asked the barber, "Would you mind very much if I took my snippings with me?"

The barber looked surprised, but managed a polite, "Why, not at all," and began to gather them up. At his evident puzzlement the customer said, "I suppose I should explain."

"You see," he said, "we recently bought a place on the city limits and moved there. There are still bushes around and all kinds of birds. There isn't much horse hair any more for lining their nests, so when they start nesting my wife and I save all our hair snippings for them. You'd be surprised how soon a year's snippings disappear when nesting time comes around."

The barber said, "Oh, that's it." Then he went into a back room and returned with a sack full. "I like birds, too," he said. "Drop in any time and fill the sack again."

When the man had gone out the door the barber said, half to himself, "This is a pretty good world after all."



BIBLE QUIZ

How Long?

1. How long did Noah and his family remain in the ark?.....
2. How long did Christ fast in the wilderness prior to His temptation?.....
3. How long did the children of Israel wander in the wilderness?.....
4. How long did Jesus live on the earth before He was baptized?.....
5. How long was Lazarus in the grave?.....

Answers to Last Week's Quiz

1. To guide the Israelites through the wilderness.—Exodus 13:20-22.
2. Abraham—Genesis 22:1-14.
3. Moses—Exodus 3:1-6.
4. Shadrach, Meshach and Abednego—Daniel, 3d Chapter.
5. Pentecost—Acts 2:1-4.

Announcements

WNC MINISTERS' WIVES LUNCHEON

The ministers' wives of the WNC Conference will meet at a luncheon held in the Waynesville High School Cafeteria on June 15 at 1 p.m.

Reservations should be sent, not later than June 11, to Mrs. Clyde Collins, Clyde, N. C.

BOARD OF HOSPITALS AND HOMES

The Board of Hospitals and Homes of The Western North Carolina Conference will meet in the place designated Thursday afternoon, June 13, at four o'clock.—A. C. Waggoner, President.

UNC BOARD OF EDUCATION

The Board of Education of the Western North Carolina Conference will hold its annual meeting on Thursday, June 13, beginning at 12:30 p.m. Lunch will be served in the dining room of the Waynesville Senior High School. All members of the Board, the staff, and presidents of our educational institutions are urged to be present. It is our purpose to receive all reports and transact all our business at this session.—Embree H. Blackard

BOARD OF PENSIONS

The Board of Pensions will meet June 13, (Thursday), at 3 o'clock at Lake Junaluska. All members of the Board are urged to attend.—A. G. Lackey, President; V. A. Morton, secretary.

LAY DELEGATES

Attention of ministers in the Western North Carolina Annual Conference. Lay

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delegates to the Conference must be elected by the Local Quarterly Conference. Unless the name of the lay person who comes to Conference appears on the official roll of lay delegates and reserve lay delegates he cannot be registered, and seated. Please be certain that the person who comes to Conference to represent your charge has been elected by the Quarterly Conference. Only one person from a pastoral charge can be registered as a lay member of the Conference.

◇ ◇ ◇

"The trouble with too many church members is that they die about 25, but are not buried until they are 70."—Rev. W. H. Russell.

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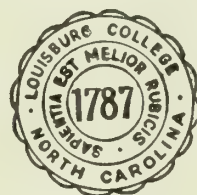
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IN PASSING

"There's Cold in Them Thar Hills"

Yes, you read it right the first time. It gets pretty cool in the mountains of Western North Carolina during early June, and we have been asked by several correspondents to remind our readers to bring along warm clothing when they come to the WNC Conference at Lake Junaluska next week.

But the cold will be welcome to those of us who have been sweltering in the heat of the lowlands.

Those who have never visited this great assembly grounds will be entranced by the beauty of the natural scenery and the perfection of the arrangements for entertaining guests.

The editors would suggest that our friends stop by the ADVOCATE table at the rear of the auditorium, look at the exhibits and get acquainted. Mrs. R. P. Marshall will be in charge of the exhibit, substituting for the editor who will be busy reporting the Conference.

o o o

Everything Comes by Threes

Did you ever hear it said that trouble comes triple?

Well, it seems like it is true. The managing editor had hardly reached the midway point on his tour of the West before the editor's secretary went to the hospital; she came back in time for the editor to occupy a room at the same establishment. Fortunately, neither editor nor secretary were seriously ill, but the pile of letters on his desk is enough to cause a relapse.

In case you're wondering what was wrong with me, the advice I got was simple, and might be summed up in the words of the nurse, who, after inserting a thermometer in the editorial mouth, remarked, "Keep it shut."

When they had finished taking pretty pictures of my insides and dosing me with foul-tasting concoctions, the verdict was, "Nothing seriously wrong with you that a good vacation won't cure. Go fishing, go to the mountains, or take an ocean voyage. And stop trying to imitate perpetual motion."

So, my friends, that's what I'm going to do—starting next month, for I can't slow down much now, with two Annual Conferences ahead, several special editions, and stories about churches that just must get in before Conference—for obvious reasons! But, come July 16, I'm going to take a leisurely cruise of seven days to Southampton, England, visit Methodist churches and historical shrines over the British Isles, preach twice each Sunday, write feature stories for this and other magazines, do some photography for *Together*, and have a wonderful time.

Where's the vacation? Well, it will be spent in the two weeks allotted to coming and going. There won't be a blessed thing to do except eat and sleep.

Apologies to the good friends who missed me during my hospital experience. Paul Bruton and his people down at Mt. Olivet Church, Concord, will have a rain check. Actually, I suppose my reputation as an after-dinner speaker will never be the same after my talk at Central Church, Monroe, that night. I should have stayed home, but I hated to miss that invitation to address the Methodist Men down there. I was so groggy from the effects of medicine that I'm afraid the speech was a flop. I dimly recollect that I must have used parts of five talks, and I'm quite sure that they didn't hang together. Anyway, thanks to Mr. Plyler and Pastor Lee Spencer for their gracious hospitality.

o o o

I keep saying it, but it doesn't seem to do any good.

Please send in your announcements at least two weeks ahead of the date when you want them to appear!

And please don't write anonymous letters! You know the psychiatrists have a very good explanation for the anonymous letter writer, and it is not very flattering. We got one this week which denounced the Methodist Church, the bishops and the editor, and asked that the paper be discontinued. But he didn't sign his name. Fortunately, or unfortunately, I knew enough about the sender to recognize his particular brand of vitriol and I didn't worry about it. May I suggest, however, that he spend at least ten minutes a day praying for us—and for himself. He really is in need of prayer!

If I get another letter from the gentleman, I'll know that I was right.

o o o

But isn't it nice to know that there is so much love in the world—love that would send hundreds of people to aid of a little boy entombed in a well, that would eventually save him from an almost-certain death?

o o o

That's all for now. See you next week—in passing.

◇ ◇ ◇

If we were only as interested in reforming ourselves as we are in reforming others we would soon all be reformed.

EVANGELISM MISSION SET FOR PHILIPPINES

An evangelism mission to the Philippine Islands will be held during August with about a dozen U. S. Methodist leaders taking part. The announcement was made by Dr. Harry Denman, general secretary of the Board of Evangelism, Nashville. The group is going at the invitation of the Board of Missions and Bishop Jose L. Valencia of Manila. The mission will be directed by Dr. Denman and the Rev. Dr. Tracey K. Jones, Jr., of New York, Board of Missions' executive secretary for Southeast Asia.

◇ ◇ ◇

The world turns aside to let any man pass who knows where he is going.—David S. Jordan.

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On Graduation

*Not all can blaze a trail to fame,
Not all can own a conqueror's
name,*

*But this one thing we all can
do . . .*

*Be honest, fair, upright, and
true.*

Not all can be a prince or king.

Not all can act, recite, or sing.

Not all can look to God in prayer,

*And thank Him for the joys we
share.*

Not all can be a millionaire . . .

*But this one fact we must not
lose . . .*

*Great wealth and gold, not all
can share,*

*We each can live the way we
choose.*

*Not all can be, on life's great
screen*

A hero or a heroine.

*But this one thought, it's good to
know*

*We all can walk where roses
grow.*

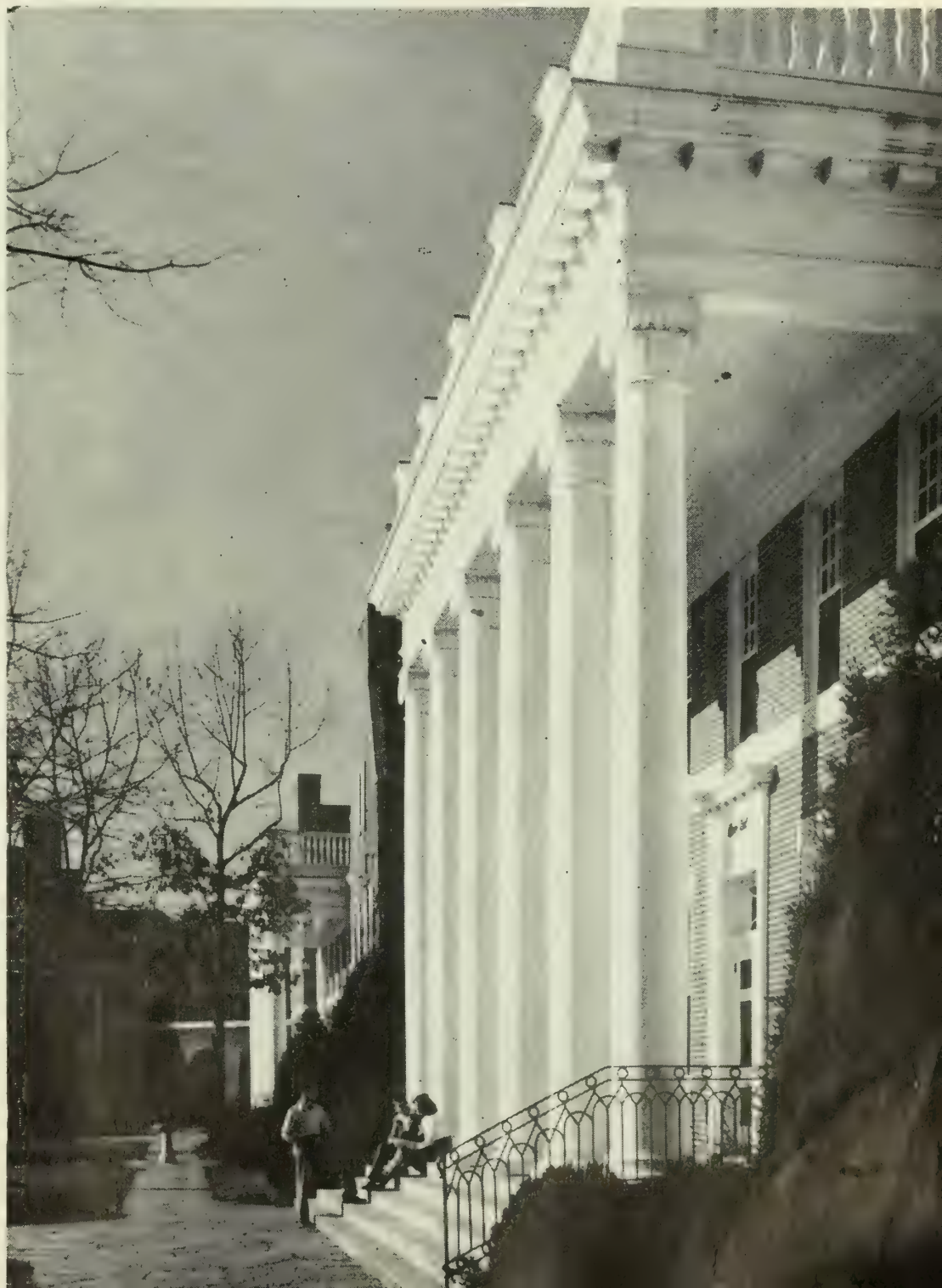
—RAYMOND ORNER

June 13, 1957

Volume 102

Number 24

(Rowe Hall, Pfeiffer College, by L. A. Scott)



Methodism from Murphy to Hatteras

Webb Avenue Church, Burlington, held revival services April 29-May 3 with the Rev. Millard C. Dunn, pastor of Trinity Church, Wilmington, as the guest preacher.

The Rev. Carl Calloway, pastor of the South Camden Charge, will be received into the Conference On Trial and will be ordained Deacon by Bishop Garber at the forthcoming Annual Conference.

On Palm Sunday a class of 12 boys and girls of Webb Avenue Church, Burlington, were received into membership of the church and 10 adults by profession. The Rev. M. W. Maness is pastor of the church.

The Rev. Frank Jordan, superintendent of the Charlotte District, writes, "I wonder if it wouldn't be a good idea to suggest to the pastors who will be moving after conference that they check with the pastors whom they are following and work out a swap of TV antennas. It would save all of them some money."

The Rev. Mr. F. A. Wright is completing four years of successful pastorate on the Drexel Circuit. During this time the three churches on the charge have had a steady growth in membership and finances. The pastor's salary has been increased each year and the building that has been done at each church is valued at approximately \$15,000. Bethel Church has completed paying for its improvements and the building was dedicated on June 2. Substantial improvements have been made to the parsonage including a complete paint job and considerable improvement to the lawn.

Saint James Methodist Church, Newport, recently held a three-night Choir Workshop, under the direction of the Rev. R. Bruce Pate, minister of the Bridgeton Charge. The



Miss Shirley Huddleston, a graduate of Pfeiffer College, is assuming her duties as Director of Christian Education, at Central Methodist Church, Canton, N. C. on June 15th. Miss Huddleston has done caravan work in Mississippi and Field Work in the Western North Carolina Conference.

nightly workshops, which were held May 20-22, featured general work with the Choir, including lectures in the philosophy of Choir Work and Membership, drills in vocal work and intensive practice on several new additions to the choir repertoire. Assisting the Rev. Mr. Pate were: Mrs. Ruby Woodruff, choir director; Mr. Gene Bone, assistant director; Mrs. Edith Lockey, organist; and the Rev. Ralph L. Fleming, Jr., minister of the church.

The workshop was closed on the last night with an interesting session for the congregation, which was called a "Congregational Choir Practice." This session in-

cluded intensive drilling on familiar hymns, responses used in the services and several new selections.

♦ ♦ ♦

A certain minister was given a ticket for illegal parking. When his case came up in court the judge said to him: "Do you have anything to say for yourself before I pass sentence?"

Whereupon the minister replied: "Yes, your honor, I have. 'Blessed are the merciful, for they shall obtain mercy.'" The judge dismissed the case, but before the minister left he said: "Wait, I want to say something to you that I have been wanting to say to a minister for a long time. 'Go and sin no more'."

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Groundbreaking ceremonies for the new sanctuary of Providence Church was conducted by the pastor, the Rev. James E. Mahoney, on May 19. The old sanctuary, which has served the community since 1800, will be used for an educational building and will have classrooms and a heating system added. The new building will cost \$54,000 and is expected to be completed by October.

... EDITORIAL ...

The Mystery of Billy Graham

Thousands, even millions, of Americans are asking, "What is the secret of Billy Graham's power?" Puzzled preachers, thwarted theologians, and confused psychologists attempt to analyse him, and, like the blind men who long ago analysed an elephant, they come up with many answers.

The preachers are puzzled because Billy is a very mediocre sermonizer. His voice, they say is monotonous, his gestures wooden, and he seems to carefully avoid any bursts of oratory and appeals to emotion such as were the stock-in-trade of the professional evangelist of some years ago.

The theologians are thwarted in their search for the key to his personality and power by his variation from the pattern of most great evangelists. His theology seems clearly defined, but is not. His gospel is simple, but it is a far cry from the "simple-minded" appeal of the Bowery gospeller. Billy says "Come to Jesus," but he doesn't stop there. He sounds, say some theologians, like a Fundamentalist, but many of the Fundamentalists won't claim him.

The psychologists (those who have thought about the matter) are confused because they were sure, at first, that he must be "manipulating" the crowd. One critic has called it a sort of religious "brainwashing." But those who have studied Graham's methods carefully admit that there is nothing of the sort. There is no emotional appeal; it is hard-hitting, common-sense argument, followed by an opportunity to make decisions under the hardest possible circumstances. (Try walking down the balcony stairs at Madison Square Garden, if you think it is easy.) There are elements of careful preparation in the services; the song service inspires and warms the congregation, but the hymns are not the type to hypnotize with rhythm, and Graham makes no use of the old familiar trinity of mother, home and heaven in his appeals for commitment.

In short, Billy Graham is a mystery, just as Wesley was a mystery, and we all love mysteries. (I think the Lord himself must have loved them, for He made so many of them.)

If our readers are still interested in the puzzle of Billy Graham, let them read the column by the well-known religious writer, William Watkins Reid, which follows on this page.

On a Wide Circuit

By W. W. REID

I HEARD BILLY GRAHAM PREACH

I heard the Rev. Billy Graham preach at Madison Square Garden, New York, the other night. Just 40 years earlier, I had heard the Rev. Billy Sunday in his great tent only a few miles from the present Garden site. Compared to the latter, Dr. Graham seems a mild, reasonable, Gospel-expounding, and unexcited—even unexciting—preacher; he impresses one as an evangelist "of the old tradition" tailored in the quieter pattern of modern preaching.

It was when Dr. Graham gave the "call" for those who wanted special prayer and counselling, and special help in being brought to the attention of some local church, that the

surprise came—at least to me. Hundreds of people left their seats and moved toward the platform and the evangelist. "He must have made a greater impression than I thought," said a veteran New York minister who sat beside me. And I agree: there was not much in the message (either in content or in delivery) that would have moved me personally to seek further assistance in a smaller group.

But he seemed to be "reaching" people who might not have responded to the more "scholarly" preaching from many of our pulpits. I noted, incidentally, that most of the people in the section in which I sat were "church-broken" or "church-habituated" people: almost all of them joined in singing the gospel songs, though our section was without songbooks. Few went forward from our section: perhaps those who did go down the aisles from other sections were non-church people.

And there came to me afresh a realization that different people are reached—by the Holy Spirit, to Christian action, or to decision—by quite different avenues: some may need even Billy Sunday's old "rousements," and some may respond only to the intellectual approach. And it behooves each group not to look askance at the other. Long ago I realized that the abstract hymns "of a spiritual nature" (Whittier's, and Palmer's, and Matheson's) that appeal to me would not at all do if I were trying to reach the hidden good in a group of derelicts on the Bowery: the earthly-pictured gospel songs might awaken some response in them. Nor, among a primitive people in (say) Africa, where thought patterns are concrete and not abstract, can one reach either mind or spirit except in vivid images of the known: fire, devil, grave, blood, night, rock, foe, slain. As we "grow in learning," our language, our thought life, our hymns, our sermons change. And different impulses and concerns move us to action. Someone has suggested that the greatest change in our hymnody in the last half century has been the elimination of "blood" and the substitution of "the Holy Spirit." Perhaps we really need both in today's world.

I believe that we need to uphold the hands of Dr. Graham or of any other evangelist or preacher who can reach and gather into our churches those who have no concern for spiritual matters, and those on the periphery of the church upon whom it has little or no influence. But I have real concern for what happens—or does not happen—to these "new converts" when they become attached to (or "integrated into") our local churches. They will not be "saved," nor will the world be "saved" by their simply joining our status quo. Mingling with us, will their spiritual lives be enriched, and strengthened, and grow? Or will they take the easy road of dues-paying, occasional-attending, stunted membership?

I am inclined to agree with Elton Trueblood that the revival we now need is not for the churches to reach out for more and more members but to assimilate and make to grow those we already have. The new missionary frontier is *within* the church, he says. Indeed, if there were a true "revival" of Christian living and serving in the minds, and hearts, and spirits of even a tithe of the present professing Christian household, that witness would draw all peoples to our faith.

What the world awaits—and awaits with real longing—is a demonstration of Christianity in action—even within the church. Numbers of names on rolls, or even on cathedral windows, is not an answer to man's search for God, is not an answer to man's quest and prayer: a goodly number living the faith they profess would be the answer.

"The necessary evangelism is an evangelism in which the lives of alleged church members are changed," says Prof. Trueblood.

Local Church is "Fortress" Says A. J. Walton

By DALLAS MALLISON

The local church is the only fortress which can withstand the currents and "tides of atheism and infidelity now sweeping across the entire world which threaten to engulf even America itself" in the view of a Methodist leader and theologian.

The occasion for this assertion was the annual Conference of the Fayetteville District which met in all-day sessions at the Haymount Church in Fayetteville on Thursday, April 25, with the district superintendent, Dr. O. L. Hathaway, presiding.

In a thrilling and challenging address on the subject, "The Task at Hand," Dr. A. J. Walton declared that the purpose of the church remains what it always has been—"to regenerate men and women" and "to re-make the world." Dr. Walton is field director of the Duke Endowment and professor of church administration at the Duke Divinity School.

"Our task is to build the body of Christ," declared Dr. Walton who addressed himself to answering the question, "What kind of a church do we want?" He was speaking in connection with the Quadrennial Local Church Emphasis and he was introduced by the Rev. Graham S. Eubank, Conference chairman for the Local Church Emphasis and pastor of Hay Street Church in Fayetteville.

If the local church—and the universal church—is to save the world and re-make it according to the Christian pattern it must have at least three characteristics, declared Dr. Walton.

First, the local church must be aggressive, positive, challenging, in a word, Evangelistic. Secondly, the local church must be attractive, appealing, and accessible not only physically but in a spiritual sense as well. Thirdly, the central aim of the local church must remain what it always has been—to regenerate men and women and to re-make the world according to the Christian ideal.

Around 500 delegates attended from over

the district which is one of the largest in the N. C. Conference. The District includes all of the 5-county area of Cumberland, Montgomery, Hoke, Scotland, and Richmond, most of Moore County, and parts of Harnett and Roberson counties. There are 51 pastoral charges, 94 churches, and over 21,000 members in the area.

The delegates were welcomed by the Rev. Clyde S. Boggs, pastor of the host church which served a wonderful noon-day meal. Elected secretary was the Rev. J. K. Bostick, pastor of the Lyon Memorial Church. Benediction and grace were by Dr. J. E. Garlington, superintendent of the Wilmington District. The opening devotions were by Miss Ethelynde Ballance, deaconess on the Roberdell Charge.

From Dr. Hathaway down and including all concerned, much enthusiasm was shown for the pilot tri-district Youth Witness Mission which was held at the Haymount Church during the week-end of March 29-31. Held as a joint project by the boards of education and evangelism, the Mission drew 19 teams of two youth each from Fayetteville, Durham, and Burlington districts.

"The Mission is the best thing we have done this year," declared the Rev. G. Robert McKenzie, district director of youth work and pastor of the new St. Matthews Church. "After winning 24 other young people to Christ, we ran out of prospects. We found out that young people do not think in terms of obstacles as older folks do."

Essentially a project in visitation evangelism, the first such mission in the N. C. Conference was hailed by Dr. H. K. King, director of the Conference Board of Evangelism who was in charge of the project, as "the significant beginning of what we hope will become a chain of such missions throughout the Conference."

The Rev. S. J. Starnes, another guest speaker and now pastor of the Sunset Park Church in Wilmington in that district, gave a stirring summary of the 21 years (1935-56) he served on the N. C. Conference Board of Missions and Church Extension. 45 new churches have been formed in the



REV. O. L. HATHAWAY

42 months since the 1953 Conference, he said.

The Rev. Mr. Starnes is no mean Evangelist himself for during his first year at Sunset Park Church he has taken in around 140 new members. A nice surprise collection for the Rev. Mr. Starnes was taken by Dr. Hathaway who observed that he never lets a meeting of Methodists go by without "offering them the opportunity of giving to a worthy cause."

Following the dinner period, an unscheduled event took place which was climaxed by another of Dr. Hathaway's "opportunities for giving." Dr. Garlington pleaded with the delegates to help make possible the trip of Pfeiffer College student, James Thompson, as a member of the 1957 Youth Caravan to Europe. Dr. Nelson Moore, Pfeiffer College Director of Public Relations, added his voice to the plea.

The District is 100 per cent organized on the women's level, it was reported by Mrs. H. R. Odom, district president of the WSCS and member of the Gibson Church. The report of Terry Sanford, district lay leader, reflected great gains, especially in district laymen's rallies in which Fayetteville led this year. Conference lay leader, J. Nelson Gibson, also from Gibson, said the rallies this year were generally better than ever before. In charge of the Missions program and presiding was the Rev. C. G. McCarver, district director and pastor of the Trinity Church at Troy.



OUR DEDICATION

June sixteenth is a very great day,
A blissful occasion, with many hearts gay.

We're going to do a wonderful thing,
About which we very joyously sing.

To God we're giving our worshiping place,
In glory and honor to His wondrous grace.

So you are invited, one and all;
To you now we're giving the call.

Come and join the meditation
For our glorious dedication!

—Gail Bradshaw

Roanoke Rapids, N. C.



Rosemary Church, Roanoke Rapids, will be dedicated on June 16. Rosemary Church, organized in 1902, under the leadership of the Rev. E. R. Welsh and First Church, Roanoke Rapids, has from the meager beginning of a small group of people grown to a present enrollment of 802 with a Sunday school membership of 553, and 148 members of the W.S.C.S. Present church officers are the Rev. Leslie L. Parrish, pastor; Mr. Robert Nance, church school superintendent; Mrs. Al Zucker, president of W.S.C.S.; Mr. Carl S. Thompson, chairman of the Board; Mr. Lloyd H. Sandlin, charge lay leader; Mr. R. A. Woodroof, Jr., church treasurer; and Mr. J. B. Batton, Jr., building fund treasurer.

Secular Education Inadequate Says Conference Speaker

By DALLAS MALLISON

A militant indictment of public secular education as "woefully and almost wholly inadequate" and a demand for "a return to the theologically-centered curriculum" were made by Dr. Virgil E. Queen who was the chief speaker at the annual Burlington District Conference which was held at the Pleasant Hill Church near Robbins on Monday, April 29 with Dr. Allen P. Brantley, district superintendent, presiding.

Dr. Queen, himself a former district superintendent, is now president of the N. C. Conference Board of Education and minister to the Duke Memorial Church in Durham. He was speaking on the subject of "Christian Higher Education."

"Secular public education is sick at its very core," asserted Dr. Queen. "Public education has become so secularized that character-training has gone by the boards."

"We must return to the theologically-centered curriculum that teaches and preserves the basic religious and human values," the minister declared. "The Christian experience can be taught as well as felt. Education must become concerned with the whole man—his soul as well as his mind and body."

"Segregation is the greatest social issue that has arisen in our society in 100 years," asserted Dr. Queen. "In the face of this profound and pressing issue of our times we find secular education standing intimidated and afraid."

"The degradation of the teaching profession is a direct result of the emphasis of secular public education upon materialism and vocationalism," asserted the speaker. "The teacher has become in truth a sort of political peon."

"The lack of a sufficient adequately-trained religious leadership is due primarily to the surrender of the educational function by the church to the state," Dr. Queen said.

"There is a fallacy in the concept that the state can perform the educational function better than the church," he asserted. "The church must rescue education from the state and restore it to its former and original role of treating education as an essentially religious matter. An inescapable function of the church is education."

"Methodism in Eastern North Carolina is on the frontier again," declared Dr. Queen. "We are setting new precedents and opening new doors. We are returning to historic Methodism."

Eastern Methodists will soon be called upon for millions for higher Christian Education, he said, pointing out that in addition to the several million that will be necessary to build the two new colleges at Rocky Mount and Fayetteville, a sustaining fund will be necessary that will soon call for as much as \$750,000 annually.

Dr. Queen was heard by more than 300 persons representing the 44 pastoral charges and 91 churches in the Burlington District. The District is a long and narrow one, containing all of Alamance and Caswell counties and parts of Lee, Chatham, and Moore counties. The Pleasant Hill church is one



DR. ALLEN P. BRANTLEY

of four churches on the Robbins Charge and is located about three miles from Robbins. The District has over 21,000 members.

A welcome was issued by the Rev. J. H. Parrish, pastor of the host church which served a fine noon-day meal. The sessions ran from 9:00 a.m. to 1:00 p.m.

The thrilling story of the Rev. and Mrs. James W. Goodwin, now at the Haw River Church, and who are planning to go to Brazil as missionaries, was told. The District is buying them a four-wheel drive station wagon, and a collection of \$150 toward this was taken. It was revealed that the Central Methodist Church at Newberry, S. C., is underwriting the entire \$6,000 annual support of the two missionaries. The Rev. Mr. Goodwin described his forthcoming 6-year tour of duty as "a long-cherished dream that has come true."

The chief inspirational address was brought by Bishop Ralph Cushman of Raleigh who spoke on the subject, "Co-operating with the Holy Spirit."

The main Evangelistic message of the day, the delegates were startled to hear

Bishop Cushman say, "More and more I am convinced that the field of Evangelism is the church membership itself."

A stirring indictment of America, religiously speaking, was made by Bishop Cushman who said that there are several things wrong with us. (1) "We no longer grasp the Great Commission." (2) "We no longer face the social implications of our gospel," referring particularly to the issue of segregation. (3) "Not many of us are sure of our Christ." (4) "We are failing in our prayer life," asserting "the sin of the ministry is its failure in prayer."

Calling the church to renewed, ceaseless praying, Bishop Cushman said, "We must seek Him in the morning if we would have Him with us through the day. We must seek a new commitment and a new ministry every day."

With nearly 500 members of the Ten Dollar Club and four new churches and several more new ones in prospect, the District is moving along well in church extension. The new churches are Grace, Trinity, and St. Paul in Burlington and Trinity in Sanford, all of which have been or will be on the Ten Dollar Club list.

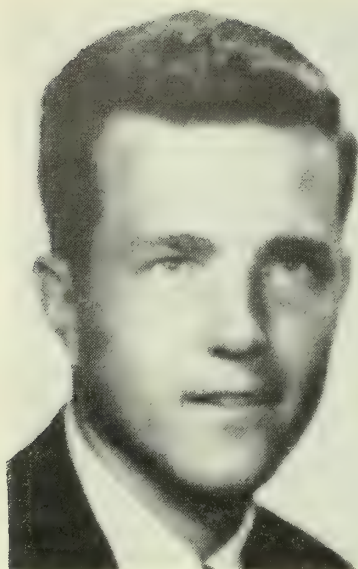
N. C. Conference Director of Evangelism, Dr. H. K. King, reported on plans and progress in his field. Robert McNeill, a student at the Children's Home in Raleigh, described life at the Home. The new expansion program at the Home for the Aged was described by the superintendent, the Rev. J. F. Coble. All causes and institutions were well represented by their secretaries, directors, or heads.

The opening devotions were by the Rev. Rancall Baker, pastor of the Glendon Church. The benediction and grace for the meal were rendered by the Rev. J. W. Page, pastor of the Fairmont Church in Raleigh. Elected secretary was the Rev. T. J. Whitehead, pastor of the Graham Church.

A report on the work of the W.S.C.S. was made by the district president, Mrs. George Ratterman, member of the Mebane Church. She reported 79 out of the 91 churches with societies. A fine report on district lay activities was made by the district lay leader, Mr. James Rogers, member of Grace Church in Burlington.



Ground-breaking ceremonies for the new Grassy Creek Methodist Church near Elkin were held Sunday morning May 12. Dr. Lee F. Tuttle, district superintendent, was in charge of the service. The new building will consist of a sanctuary 36 by 76 feet, 13 classrooms, a pastor's study, a kitchen and a social hall. The approximate cost of the project is \$85,000. Members of the building committee are V. F. Miller, chairman. Kelly Rose, F. C. Long, Edward Jolly and Mrs. Ruby Seattle. Those taking part in the ceremonies were, left to right, Dr. Lee F. Tuttle, district superintendent; the Rev. Ernest Stephens, pastor; J. F. Miller, one among the oldest members of the church; V. F. Miller, chairman, board of trustees; Edward Jolly, church school superintendent; Kelly Rose, church treasurer; Mrs. Edward Jolly, president of the Woman's Society of Christian Service; Hubert Adams, chairman of commission on evangelism; Carol Moody, president of the MYF and Vance Holland, president of the Methodist Men's Club.



REV. HOMER MCNEELEY

New Congregation at Nag's Head

The Rev. Homer McNeeley has been appointed summer pastor of a Methodist Church to be opened at Gaston Mann's skating rink near Nag's Head Fishing Pier, and services will begin on June 16. The Rev. Thomas A. Collins, Executive Secretary of the Board of Missions and Church Extension, working with the Rev. L. A. Aitken, pastor of the Manteo Church, has made the necessary arrangements. Those visiting that section of the beach are urged to attend the new church.

Mr. McNeeley is a graduate of Duke University and was born in Winston-Salem, N. C. At present his parents are living in Tampa, Florida. He is in his second year at Emory University, Candler School of Theology. His wife, Mary, is a junior at Emory University, daughter of the Rev. and Mrs. Earl Meekins.

Further plans of the Board indicate that a survey will be conducted by Mr. McNeeley this summer to determine the need for establishing a permanent Methodist church at the beach, and to determine the location. Information as to the hour for Sunday school and church will be made at a later date.

New Denomination: United Church of Christ

NEW YORK, N. Y.—One of the most unusual and significant events in the history of American Protestantism will occur in Cleveland, Ohio, on June 25 of this year when the Congregational Christian Churches unite with the Evangelical and Reformed Church to form a new denomination, The United Church of Christ.

Delegates representing the more than 1,000,000 Congregational Christian and more than 800,000 Evangelical and Reformed church members will march side by side into the Cleveland Music Hall, which will serve them for a church—no regular church building being large enough—as they open their Uniting General Synod by lifting up their voices to God in prayer and asking Him to make them one communion.

The body which they form will be the 7th largest Protestant denomination. It will have over 2,000,000 members and 8,311

churches. The union will be unique in American Protestantism, uniting two groups, both of which were born in the Reformation, one stemming from 17th Century England and the other from the 16th Century continent with all of the spiritual and ecclesiastical differences that have been traditional to these two great movements of the Reformation.

The even broader gulf to be bridged is the one that exists between Congregational and Presbyterian forms of church government. Again and again, Congregationalists and Presbyterians, who are the closest of spiritual cousins, differing not at all in basic beliefs, but only in their mode of denominational government, have attempted to unite their forces. Again and again they have failed. Now, on an unprecedented scale, the United Church of Christ will draw into a permanent union two segments of the Congregational and Presbyterian families of churches.

This union is possible because the similarities between the Congregational Christians and Evangelical and Reformed groups are so much greater than their differences in government and in church usage and action. Both denominations have held religiously to the Catholic faith as they understand it and to the Reformation goals. The two communions now share a general attitude toward life, a general agreement affecting personal relationships, plans for the future and even theology. This close affinity of ideas and ideals which has become apparent through years of planning for the union has probably had more to do with the success of the efforts of the two groups to unite than any attempt to reconcile differences of order and action.

Construction of the new Educational Building of Webb Avenue Methodist Church, Burlington, was begun April 17 and will be completed in August.

The new building is an addition to the present building and will contain 5,200 feet of floor space including full basement, main floor and second floor. There will be nine classrooms, a pastor's study, secretary's office, choir room and parlor. Restroom facilities will be provided on all floors. The cost of the building is \$60,000.

In addition to construction of the new educational building, the proposed plans are to remodel the front of the present church building and the erection of a steeple.

Members of the Building Committee are Thomas Lindley, chairman, F. F. Overman, W. T. Hargrove, D. D. Matthews, T. H. Traynham, Gurney Stanfield, Mrs. F. F. Overman, C. H. Tomlinson, W. T. Hinshaw, W. D. Hopkins, Mrs. George Moser, J. D. McDonald, W. E. Bivins, Phil Selden, J. O. Hayes, W. A. Andrews, Swanson Robertson, Mrs. G. W. Morris, Rev. M. W. Maness.



Greensboro District Adopts "Double-barrelled" Program

By DALLAS MALLISON

A double-barrelled church extension and missions program for the Greensboro District took definite shape and provided the main highlight at the annual meeting of this district which was held at the Mt. Pleasant Church near Greensboro on Sunday afternoon, April 28 with district superintendent, Dr. Eugene C. Few, presiding.

The 500 delegates attending the annual conclave voted unanimously to organize a Ten Dollar Club for their district but to limit it to two calls each year. May was set aside as a membership drive month with a minimum of 1,000 members set up as the goal. Dr. Few said that this plan will be to aid new churches only and that there are two new churches now waiting for this assistance.

Already in operation is a Greensboro District Mission Society under which for the past four years a regular \$1.00 per member annual apportionment has netted over \$100,000 which has aided in starting three new churches and in helping about 25 established churches in their building programs. Under the new plan, this phase of the program will be confined to aiding the older established churches.

The Evangelism report was very heartening, showing that there are no barren churches in the district this year and that around 25 churches took part in the pre-Easter prayer vigils. The report was made by the Rev. C. O. Kennerly, pastor of the Pleasant Garden Church.

The Greensboro District is one of the most populous and yet compact districts in the Western N. C. Conference. The more than 35,000 members come from only Guilford and Rockingham counties and fringes of surrounding counties. The 69 pastoral charges contain around 100 churches.

A welcome was extended the delegates by the Rev. J. B. Tabor, Jr., pastor of the host church. The meeting got underway at 2:30 and ended shortly after 6:00 p.m. when a fine Sunday evening meal was served by the ladies of the host church.

Under the leadership of the Rev. Mr. Tabor, who is rounding out his fifth year at this point, Mt. Pleasant has made remarkable progress. It recently over-subscribed a \$25,000 building fund drive in four days. With all the necessary funds in hand, they plan soon to build a \$40,000 educational building. The church has a membership of 600 and an average Sunday school attendance of nearly 350.

The main address was delivered by the Hon. L. Stacey Weaver, superintendent of the Durham city schools. Both his father and grandfather were preachers in the Greensboro District. He spoke on the subject, "Is the Present Religious Revival Real?" His answer was that there is a genuine revival of interest in religion but that a genuine revival in religion awaits upon many fundamental changes in society.

A startling view was expressed by this prominent Tar Heel educator and Methodist layman when he expressed the firm



DR. E. C. FEW

conviction that "the American people are ahead of their leaders in all respects except their ability to get better political leaders."

A thrilling "Message of Stewardship" was brought by Brother McNeill Smith, district lay leader and prominent Greensboro attorney. He discussed "The Whole of the Christian's Life at a Stewardship Dedication." The message had a deep spiritual import to those who wish to become both better Methodists and Christians.

The district moved a step forward in the development of its new camping center, Camp Nawakwa in Randolph County, when the Conference approved the levying of a small regular apportionment for the development of the much-needed facility.

The district W.S.C.S. report was made by Mrs. W. A. Bales, district president and member of Grace Church in Greensboro. She reported 92 societies and 27 guilds in her area. She said the 7,750 members have raised over \$40,000 missions money and conducted over 100 study courses this year.

The delegates accepted an invitation to meet next year at the Bethlehem Church at Climax extended by the pastor, the Rev. Joe Johnson. Elected secretary was the Rev. J. M. Taylor, Jr., pastor of the Calvary Church in Greensboro.

The opening devotions were led by the Rev. Joe L. Trollinger, a former pastor of Mt. Pleasant Church and now at Friendship Church. The Mt. Pleasant choir furnished music. A special solo was sung by Mrs. William Garrett accompanied by Mrs. Howard Roberson. Resolutions were read by Dr. Walter J. Miller, pastor of Wesley Memorial Church in High Point. Benediction and grace were rendered by Dr. Charles P. Bowles, pastor of West Market Street in Greensboro.

All the usual causes and institutions were well represented by directors and secretaries in charge of the Conference programs in their fields. Dr. Few pronounced the Conference a very good one and said he was well pleased with the good work the district is doing.

Christian Industrial Relations Conference at Lake Junaluska

Lake Junaluska this summer will have a three day conference on Christian industrial relations and the place the church should have in labor-management problems. The conference was announced this week by Dr. George E. Clary, Sr., Executive Secretary of the Southeastern Jurisdictional Council. Pastors, and laymen all over the southeastern section are expected to attend the conference which will be June 21, 22, and 23.

Co-operating with the Southeastern Jurisdictional Council in planning and sponsoring the conference are the Boards of Social and Economic Relations of various Annual Conferences as well as the General Board. Labor leaders and representatives of management will participate in the three day meeting and provide leaders for the several sessions. Among those on the program are: Dr. Arthur Fleming, President of Ohio Wesleyan University, Bishop Nolan Harmon, Mr. Hugh Comer of Alabama, Rev. Emerson Smith, Chaplain of Industrial Relations in the New England Area of the Methodist Church, Mr. William Caples, Vice-President of Inland Steel, Mr. Victor Reuther, and Mr. Albert Whitehouse of the Industrial Department of AFL-CIO.

The Planning Committee, of which Mr. Edwin Jones of Charlotte, N. C. is Chairman, expects lay leaders, District and Conference lay leaders and other Methodist men and women as well as leaders of labor union units and executives in management to be greatly interested in counseling together on the practical application of Christian principles in their daily concerns.

Pastors and laymen planning to attend the conference may obtain information in regard to the program by writing Dr. Clary of Lake Junaluska Assembly Headquarters.

Dr. Rippy Resigns After 29 Years in Education Work

NASHVILLE, TENN.—The Rev. Dr. M. Leo Rippy, Nashville, director of adult church-school work for the Methodist Church for 29 years, will resign October 1 to become minister of education at Mount Vernon Place Methodist Church, Washington, D. C.

In accepting the new position, Dr. Rippy plans to conclude his ministry where he began it. He was director of religious education at Mount Vernon Place Church from 1919 to 1924.

Announcement of Dr. Rippy's resignation from the staff of the Methodist Board of Education here was made by the Rev. Dr. Leon M. Adkins, general secretary of the board's Division of the Local Church.

No successor to Dr. Rippy has been named as yet, said Dr. Adkins.

Dr. Rippy has been director of the Department of Christian Education of Adults of the Methodist Board of Education since 1940, right after the unification of three branches of Methodism. From 1928 to 1940, he was director of adult church-school work for the Methodist Episcopal Church, South.

Weekly Devotion by Robert G. Tuttle

DISCIPLINES THAT LEAD TO LIFE

"Enter ye in at the strait gate . . . strait is the gate, and narrow is the way, which leadeth unto life . . ."—Matt. 7:13, 14.

You have read Lindbergh's story of his flight to Paris. You were impressed with the meticulous care he took in charting his course before starting, and in checking his course, moment by moment, during flight. He calculated wind drift and every variable factor, fighting always to keep his craft as nearly as possible directly on course. His life depended on it. He had to fly a straight and narrow path or he could never have reached his destination. Having only a specific amount of fuel—he could not go wandering all over the Atlantic Ocean and survive. Having only a specific number of days in this world—we cannot go wandering all over life and attain the destiny that God has in mind for us!

"The narrow gate and the hard road lead out into life and only a few find it" (Phillips' Translation, Matt. 7:14). It is a narrow gate and a hard road but it leads to life, and it is the only road that does. The Christian life is a disciplined life!

In the recent meeting of the General Conference of the Methodist Church at Minneapolis the leaders lamented the fact that, to a certain extent, Methodism was losing its disciplined way of life and, inasmuch, was ceasing to be the redemptive power in society it was intended to be. A Church cannot redeem a society—if it is no better than the society that needs redemption. The early Methodists were a power in the community, because they followed a definite pattern of conduct. There were definite things Methodists would do and other things Methodists would not do. You could depend on them! This disciplined way of life produced a strong and useful people. Life was in focus. It was a narrow road and a hard way, but it led to life. Christians are called to a disciplined way of life!

Dean Liston Pope of the Yale Divinity School says, "This is the age of equivocation." To all controversial questions we are apt to say, "The answer is 'yes' and 'no.'" Ours is a kind of "yes-no" culture. Progress and character do not come from riding the fence of good and evil. Christianity takes sides, or it is not Christianity. But a stand must be taken inwardly, before it can be taken outwardly.

Here is a man who is drinking. He has always considered it nobody's business but his own—that drinking was one of his rights as a free man. Now, under the influence of Christ, he begins to see the effect that his habit is having on his son, on his daughter, on other men; he admits that the question of his drinking, or not drinking, is not a personal question, but a social responsibility. With a sensitized inner control, he quits, by the help of God. His life finds new

focus—This is the discipline of inner spiritual control. It is a straight road. It is a hard way. But it leads to life!

Making money keeps the wheels turning. It can be used wonderfully of God; yet it is so easy to hurt people while making money. It is like playing golf—You are never satisfied with your score. It becomes a game—a passion. Sometimes we forget that we are dealing with people, with their lives, with their happiness, and that in order to make more money for ourselves we are



Prayer for the Week

I wash my hands so quickly, so easily I get them clean—some hot water, a little soap. Ah, Lord, if I could as easily cleanse my mind, my heart, my conscience! Don't ever let me try to delude myself with a metaphor, as that one did who washed his hands in public, and before Your eyes whose truth and innocence he had basely forsworn. Keep me in the honest confession that I am utterly powerless to cleanse the inward stains. Nothing can do this but the inflow of Your purifying love. Make me ready to bear, even to welcome, the scald of it. And there are other things—and sometimes people—that exhaust my scanty patience and tempt me to say, "I wash my hands of it—of him." But I can't do that, Lord, if I recognise the responsibility, the problem, the taxing relationship as laid upon me, by You. Again it is the inward cleansing I need, cleansing from the corruption of self. O Lord of Love, purge me in the hidden recesses of my being and make me clean. And keep my spirit lowly with the wonder that You never wash Your hands of me. Amen.—METHODIST RECORDER.



crushing and handicapping them. It is not right to get rich off another man's suffering—by trade, by work, by rent, or in any other way. The farsighted discipline of unselfishness leads to life—It's the only road that does!

A life not useful is not worth God's investment in it—For not only does it fail others and fail God, but it fails itself. We betray our children, and the future of our children, unless we guide them, above all things, to seek usefulness in life. Albert Einstein describes the discipline of usefulness:

Try not to become a man of success, but rather try to become a man of value. He is considered successful in our day who gets more out of life than

he puts in. But a man of value will give more than he receives.

This is the discipline of Christian usefulness. In no other way does life find its fulfillment.

It has been suggested that Christ came into a suffering world saying to all men, "God loves you. God loves you." But man, in his suffering and in his sin, in his poverty and in his degradation, could not believe. So Christ identified himself with man and with his suffering. He lived with him. He loved him. He helped him. And then he said again, "God loves you. God loves you." And, in the love of Christ, man understood. Through the discipline of love, we make it easy for others to believe—"God loves you!"

The disciplines that are of Christ, the disciplines that lead to life! This is the focused life—The road is straight. The way is hard. But it leads to life, and it is the only road that does!



Steeple Echoes

By T. R. JENKINS

Maybe you have heard of the traveler who stopped to ask directions of a boy standing at the side of the road.

"How far is it to the village?" he asked.

"It depends on which way you go," the boy answered. "If you go the way you're headed, it's about twenty-five thousand miles, but if you turn around, it's only three miles."

It is a fact: what you find in life, depends upon the direction in which you are headed.

Some people have their values mixed up, and, therefore, are headed in the wrong direction. They may want life—with all of its beauty and meaning; but they will never find it in the direction in which they move.

Theodore Simonson, in the Sunday Digest, tells of a gentleman from the North who was about to go for a swim in an isolated Florida lagoon, and noticed an old-timer standing under a palm tree. "Say," he asked, "are there any alligators in there?"

"Nope," was the reply.

Satisfied, the Yankee tossed off his shirt and plunged in. However, a few minutes later he was disturbed to see gray forms lurking beneath the water's surface. Frantically, he yelled to the old-timer, "Are you absolutely sure there are no alligators out here?"

"Positive," drawled the old-timer. "The sharks have scared 'em all away."

Isn't it amazing the number of people who are scared of the "alligator who isn't there" but make no provision for the "shark who is very much there?" Millions of people take care of their every physical need—health, food, clothing, some amount of security for the future—even every mental need—such as improving their own minds, and the minds of their families, and they should; but they neglect their faith, their prayers, their worship, which they shouldn't.

These may miss "the alligators" all right; but "the sharks" are around, too.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

SCHOOL OF MISSIONS SCHEDULED

Women of the North Carolina Conference Woman's Society of Christian Service are becoming increasingly aware of the vital importance of being well informed concerning the program of the Woman's Division of Christian Service. This awakening, we believe, is due in no small way to the impact which the annual Schools of Missions and Christian Service are having throughout the conference.

Because these schools offer unlimited opportunities for advanced training for Christian service through local, district, and conference societies, the registrants should include at least one representative from every local Woman's Society and Wesleyan Service Guild, and more local and district officers for whom the clinics are held.

The 1957 N. C. Conference School of Missions and Christian Service will be held at Duke University, August 12-16, preceded by a weekend Spiritual Retreat August 10-11. The courses and their instructors will include "The Gospel According to Mark," Dr. A. J. Walton, and Dr. J. Lem Stokes; Japan, Miss Marion Derby, and Miss Mary Finch; Christ, The Church, and Race, Dr. Raymond Smith; The Social Witness of the Local Church in The Ecumenical Movement, Mrs. Ralph Wilson, Sr.

Workshops are on Parliamentary Procedure and Leadership Responsibilities in the Woman's Society of Christian Service; Techniques for Group Discussion and Action on Current Issues, and Drama and Audio-Visuals in The Church. The lines of work upon which emphasis will be placed in the clinics will include presidents, vice-presidents, treasurers. Also, secretaries of promotion, missionary education and service, Christian social relations, spiritual life, children's work and supply work.

Registration for the School of Missions is \$2.00; Retreat, \$1.00; both School and Retreat, \$3.00. Room and Board, to be paid upon arrival at Duke, School of Missions, \$13.00; Retreat, \$6.00; Both School and Retreat, \$19.00. Registrations should be sent as early as possible—and no later than August 1—to Mrs. H. C. Turlington, Box 587, Dunn, N. C.

A TRIBUTE TO MISS VAN HOOSER

Miss Ruby Van Hooser, in her last annual report to the Woman's Division of Christian Service, significantly declared: "The work of the church for children is one, but loving and skilled leaders representing many groups and agencies work together to make it possible. For fellowship with one another in this task, and for fellowship at the same time with the loving Father of all children, secretaries of Children's Work will always be grateful."

Miss Van Hooser, the Division's secretary

of children's work since unification of the three branches of Methodism in 1939, went to the Father's House last May 20. Having been ill for sometime, Miss Van Hooser was in Fort Pierce, Florida at the time of her passing.

To those who were privileged to know Miss Van Hooser in a personal way, and to those who knew her only through her work with the Woman's Division, has come a sense of heartfelt loss. The foundation which she has laid, and the loving efficiency with which she has guided children's work to greater heights of service and influence, will continue to be an inestimable blessing to the cause around the world.

MORE SUB-DISTRICTS REPORT

The spring meetings of the sub-districts of the Wilmington district Woman's Society of Christian Service were highlighted by guest speakers, officers' training, and pledge services, according to Mrs. George Sloan, district chairman of public relations.

Robeson Sub-District met at the Calvary Methodist Church, Pembroke, with Deaconess Alta Nye as speaker. The Rev. J. A. Williams, pastor of the host church, led the devotional, and Mrs. Eli Hand, district treasurer conducted the pledge service. Mrs. W. G. Harden presided.

The *New Hanover Sub-District* meeting was held at the Epworth Methodist Church, Wilmington, Mrs. W. H. Young presiding. Mrs. C. H. Boyd, Conference secretary of supply work, addressed the meeting on the topic "Our Christian Witness." The Rev. Paul Browning gave the devotional message and Mrs. Eli Hand conducted the pledge service.

Mrs. Shelton Boyd, president of the

Goldsboro district Woman's Society, was guest speaker for the *Bladen Sub-District*, held at the Clarkton Methodist Church. The devotional was given by the Rev. Carl Newton, and Mrs. Eli Hand conducted the pledge service. Mrs. Edward Clark presided.

Village Point Methodist Church was the scene of the meeting of the *Brunswick Sub-District*, with Mrs. M. R. Sanders presiding, and Mrs. J. E. Garlington, district secretary of promotion, as the principal speaker. The Rev. Travis Owen, pastor of the host church, led the devotional, and Eli Hand was in charge of the pledge service.

Highlighting the meeting of the *Granville Sub-District* (Durham district) was an address by Mrs. Shelton Boyd, of Mount Olive, president of the Goldsboro District WSCS. The meeting was held at the Creedmoor Methodist Church, Mrs. R. S. Harrison presiding.

TALENTS IN ALASKA

Ward four has taken on a new look. It is buzzing with activities of newly-found talents. The men have found that they can paint photos by numbers. Their three-dimensional paintings are so realistic that we can almost hear the wind blowing through the trees. The art of carving Alaskan huskies and dog sleds is an art of the Eskimos, but somehow our Indian friend, Elijah, got interested, and is doing well with it.—World Outlook. Editor's note: Seward Sanatorium, Bartlett, Alaska, is a project of the Woman's Division of Christian Service.

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No matter whose the lips that would speak, they must be free and ungagged. Let us believe that the whole of truth can never do harm to the whole virtue; and remember that in order to get the whole of truth you must allow every man, right or wrong, freely to utter his conscience, and protect him in so doing.—Wendell Phillips.

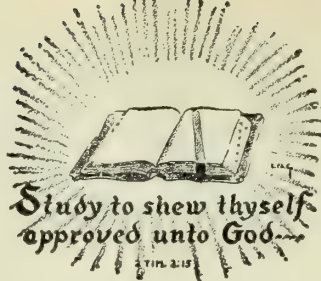


Heading the Planning Committee for the N. C. Conference WSCS School of Missions and Christian Service are the four women above. They are left to right: Mrs. S. A. Dunn, Enfield, conference secretary of missionary education and service, and general chairman for the school; Mrs. H. C. Turlington, Dunn, conference vice-president, and registrar; Mrs. Pierce Johnson, Weldon, conference president, and Mrs. J. A. Warren, Chapel Hill, the school's dean.

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



ANNUAL REPORT OF THE EXECUTIVE SECRETARY

Quadrennial Emphases

The year 1956-1957 has witnessed the launching of the two quadrennial emphases, namely: "Strengthening Christian Higher Education" and "Strengthening the Local Church." The Conference Board of Education has dedicated its resources to implementing these emphases.

Local Church Emphases

In the "Local Church Emphasis" we are concerned with improving the local church program of Christian education. We feel that the Church School is a vital and necessary part of every effective church. It is not only the most effective evangelizing agency that we have, but also the agency for recruiting and training leadership for the church. Furthermore, it is the backbone of our program of missionary education and cultivation, stewardship cultivation, temperance education, etc. The strengthening of our church schools, therefore, means the strengthening of the total life and program of the church.

This has been a year of self-evaluation in which each local church has been urged to survey itself and to set goals for strengthening, improving and making more effective its program of service. Local churches have been urged to call on the Conference Board of Education staff as needed.

The Conference Board of Education is also seeking to evaluate its work in an effort to give the greatest possible help to each local church as it seeks to improve its program of Christian education. We are keenly aware of the fact that the Board exists to help local churches. We are dedicated to the task of working with 10,490 officers and teachers, 424 pastors, and 39 directors of Christian education and educational assistants, in 798 church schools with a total membership of 137,591 in the North Carolina Conference.

Leadership Training

We have felt that one of the most important ways of helping local churches is to help them train their leaders or workers. We are convinced that the success of the local church program depends in a very real way upon the effectiveness of this training. We have sought to be of help in this area in both formal and informal ways and we have encouraged local churches to provide additional training opportunities for their workers.

During the past year 49 standard Christian Workers' Schools were held in our conference with a total enrollment of 5,830 and 3,301 course cards issued. Two of these schools offered a laboratory observation course for workers with children. This is a feature we would like to encourage in the future as we feel it is one of the most effective methods of training.

As a special service to small churches, we are providing trained instructors to teach "The Educational Work of the Small Church" in one-teacher schools. We are anxious for more of our smaller churches and rural charges to take advantage of this service. During the past year only 2 of these schools were conducted.

Subdistrict Institutes for Church School workers were conducted in some of the districts by the district directors. More than 1,500

persons were trained in the nine one-day District Vacation Church School Institutes. The board staff assisted the district superintendents in Commission Workshops in most of the districts. Thirty-one persons attended the Leadership School at Lake Junaluska in August. Many other persons received training in district and subdistrict workshops, seminars, and conferences in a variety of areas. Board staff members met with many local church school workers, commissions on education, building committees, etc., for counsel and guidance in their program of Christian education.

This program of leadership training is made possible by the Church School Rally Day offering. It has expanded as the offering has increased. Even so, a large number of our churches still do not observe Church School Rally Day. It is urgent that this offering reaches the minimum goal of \$12,000 in order to expand this vital program of leadership training.

Church School Statistics

Our church schools experienced a very healthy growth in the year 1955-1956 and we are hopeful that the statistical report will show an even larger growth this year. In that year we had a church school membership gain of 4%. This was the third largest gain among the conferences of the Southeastern Jurisdiction and twice as large as the 2% gain of the entire Methodist Church. We had gains in every department including nursery home members which showed a decrease for The Methodist Church as a whole. Our total membership increase was 5,297 for a grand total of 137,591. We had the largest gain in the number of church school pupils joining the church on profession of faith of any conference in the jurisdiction, a total of 4,333 for a gain of 1,226 over the previous year. We had a 2.8% gain in average attendance and 16.5% in attendance of the Methodist Sunday Evening Fellowship. While the number of churches in our conference increased by six the number of church schools increased by 23, the second largest increase in the Jurisdiction. We now have 798 church schools as against 816 preaching places in our conference. We had the second largest increase in church School Rally Day offering in the Jurisdiction, an increase of \$1,494, and the largest increase in the MYFund, an increase of \$2,879. We had the largest increase in Vacation Church School enrollment in the Jurisdiction, an increase of 5,167 for a total of 35,566.

Evangelism Through the Church School

In 1955-1956 the Conference Board of Education launched a conference-wide program of Evangelism Through the Church School. The purpose of this program was to increase Church School membership and attendance and to bring church school members into the membership of the church. This program was thought to be very successful and contributed to the substantial gain in both church and church school membership that year.

Although the program was not repeated this year, churches were urged to continue it as a permanent annual emphasis. The fall is designated as the special period for increasing church school membership and attendance and the period from January 1 to Easter as the special period for emphasizing evangelism in the church school through the "Annual School for Evangelistic Teaching, church membership classes, etc." We believe this program merits a place in the annual program of the church school.

Special Days

The Conference Board of Education helped promote the observance of the following special days:

Church School Rally Day, September 22, 1956, with a special offering for the Leadership Training Program of the Conference Board of Education.

Christian Education Week, September 30-October 7, 1957.

Student Recognition Day, December 30, 1956.

Race Relations Sunday, February 10, 1957 with a special offering for Paine College, Augusta, Georgia.

Children's Day, May 5-12, 1957.

National Family Week, May 5-12, 1957.

Methodist Student Day, June 9, 1957, with a special offering for the National Methodist Student Loan and Scholarship Fund.

Methodist Church School Literature

We believe that Methodist church school literature is the best literature for Methodist people. We would like to encourage our church schools to use approved Methodist materials appropriate to each age group. We would also like to help local church schools use these materials properly.

The Conference Board of Education staff is available to counsel with local church school workers and members of the commission on education not now using Methodist materials to consider adopting approved Methodist literature.

Church schools that change to Methodist literature are given a 50% discount on the cost of this literature for the first six months. The Conference Board of Education pays the other one-half cost for the first three months.

We are glad to report that during the past year a number of churches have changed over to Methodist literature. Our goal is 100% of our Methodist Church schools using approved Methodist materials in all departments.

Buildings and Equipment

Tremendous progress has been made in new and improved educational buildings and equipment in our conference during the past few years. Nevertheless there are still too many church schools trying to carry on an educational program in woefully inadequate and poorly equipped buildings. It will be most difficult to improve the program of Christian education in these churches without first improving their facilities. The best that should be done is to clean up, paint up, rearrange and make attractive what you have.

Churches planning to build now or renovate present educational facilities are urged to take advantage of the free "Consultation Service on Church School Buildings and Equipment of the General Board of Education." The Conference Board of Education staff can offer helpful suggestions. It is very important that correct information be secured to avoid costly mistakes.

Members of The Conference Board of Education staff have counseled with a number of local churches during the past year concerning their educational facilities.

Church Music

The 1956 General Conference of The Methodist Church charged the General and Conference Boards of Education with the responsibility of improving music in the local church. This is to be accomplished through providing a "Fellowship of Church Musicians" and setting up institutes for the training of church musicians. A National Fellowship of Methodist Church Musicians has already been organized. We would like to organize a conference fellowship. An Institute of Church Music for the Southeastern Jurisdiction is held at Lake Junaluska each summer. We hope to conduct a number of Subdistrict Institutes of Church

(Continued on page 13)

OLDER YOUTH ASSEMBLY

CAMP DON-LEE, JULY 26-28

Arapahoe, N. C.

WHO?

- Post High School Youth
- Working Youth
- College Youth
- Youth in Service

WHAT?

- Fun through Recreation
- Worship through Vespers and Prayer
- Fellowship through Singing
- Study in Small Groups

Rest and Relaxation --- Fun and Fellowship



Speaker: Doctor Joe Allen, Yale University School of Religion

Cost: \$9.00, including \$2.00 pre-registration fee

Registration: Secure registration blanks from your pastor or
from: Older Youth Assembly, Box 6667, College Station,
Durham, N. C.

Time: From 2:00 P. M. Friday till Noon Sunday, July 26-28

THEME: CHRISTIAN FAITH AND SOCIAL ACTION

Sponsored by Methodist Youth Fellowship and Methodist Student Movement
North Carolina Conference



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

SCHOOL'S OUT!

Yes, we realize it was out two weeks ago, but this is our first chance to shout about it on our Page. On the whole, our grades have been pretty good, even for those of us who went to Hugh Morson Junior High this year for the first time, and the others who went to Needham Broughton Senior Hi for the second year. And those of us in the elementary grades did real well, and had a good time doing it. But even the "F" or two that some of us got can't keep from shouting over the place because there will be no more bells or books for at least three wonderful months. We guess school is a pretty good institution, but we like it best during the months that it's "out."

There were five in our high school graduating class this year, and of course they have left us to go out into the big wide world. They are Janice Cox, Joyce Johnson, Janet Lee, Stephen Roebuck, and Wade Smith. Joyce plans to go into nurse training, and a scholarship is being provided for her by the Woman's Society of Christian Service of Edenton Street Methodist Church, Raleigh. Janet and Wade have already been accepted on scholarships at Louisburg College. "Steve" plans to enter the Air Force, and Janet has a business career in view. All power to our graduates!

THE OLE SWIMMIN' HOLE

Even a modern tile swimming pool can't change the spirit of the "ole swimmin' hole," which actually becomes a way of life when school is out and the hot days are with us. Of course the bath house has replaced the "bushes," and with scheduled swimming periods there is not the excitement of "slipping off" to the creek or the pond; but the plunge and the splash into cool water, and the healthful exercise of young bodies is the same in either setting.

Our school closed on May 30th, and the following day our pool opened for the summer. It will be under the general supervision of Robert Hickman, who has coached our boys and girls in athletics throughout the year. So, through coming days, after the morning chores are done, cottage groups will take their turns for an hour and a half of the "healthiest fun in the world."

VACATIONS COMING UP

Beginning around 4 a.m. on July 6th the vacation exodus will be under way, and by nightfall our campus will be a little ghost town again. Some of the youngsters are already starting to pack their bags and boxes, and some are asking, "Do you know where I'm going?" Of course, most of them will go to parents or other relatives, or to the homes of friends, but there are some

who will be awaiting the opening of some kindly hearts and homes, so that they may have a place to spend the two weeks happily. In the past we have had sufficient requests for children to take care of these needy ones, and we have faith to believe that before July 6th arrives each one will be lovingly wanted in some Christian home.

SPRING PIANO RECITAL

The members of the Piano Class "did themselves proud" at their recital some weeks ago, and were a real credit to their excellent teacher, Mrs. Louise Wilson. Their development, not only in piano technique, but also in poise and confidence, was outstanding this year. One of the girls commented afterward, "I was scared stiff last year, but this time I didn't mind a bit," and she played a difficult number in excellent form. There was one lone "man" in the class, but this didn't faze him at all, and he even played a duet with one of the girls.

Some of these same children are learning violin, viola and cello in the Strings Class. We are indeed proud of the progress of these talented youngsters.

TRUSTEES DAY

The spring meeting of our Board of Trustees was held at the Home on May 23rd. Prior to the meeting the Trustees gathered in the auditorium for a delightful program of sacred music, folk songs and games, presented by our Elementary Chorus and other children. Their gait and enthusiasm was contagious, and the Trustees were well impressed with the training they are receiving, and their apparent pride in achievement.

The Board was happy to have Bishop Paul N. Garber present for the meeting, and his friendly spirit and wise counsel were much appreciated. Dr. A. P. Brantley and the Rev. Leon Couch were welcome visitors. As a result of decisions made at this meeting, the staff of the Home will be increased in the near future to include a case worker, a director of Christian Education, and a director of campus activities. This addition of trained personnel will go far toward providing a well-rounded program for our boys and girls, and we are looking forward to the day when we can put into their lives more of those things that will make for fine Christian manhood and womanhood.

BURWELL COTTAGE

Our visit today at the Burwell Cottage will be quite different from those we have had at other cottages in recent weeks, principally because junior and senior high school girls are so "grown up" and perhaps a bit sophisticated. In fact, their teen-age

world bears little similarity to the world in which the younger children live. How true this is of teen-agers in general!

Living in this cottage are eighteen girls ages 14 through 18, with their house mother, Miss Fannie Martin. The house-keeping is done by Miss Martin and one of the girls, with the help of two younger girls from Atwater Cottage. The others have regularly assigned work duties in the Laundry, Dining Hall, and Baby Cottage.

Burwell Cottage always has the distinction of being the home of the dignified (?) high school girls, and experiences the inevitable excitement of graduation time. Janice Cox, Janet Lee and Joyce Johnson (where did all the J's come from?) upheld the tradition this year, and these three really kept the house in a stir.

This "family" is a close-knit group, who seem rather sufficient unto themselves in the matter of recreation and other activities on the campus. However, they provide some of the leadership in our M.Y.F., and are active in the student program of the junior and senior high schools which they attend.

The Burwell girls are very attractive, wear their clothes well, and usually take a great deal of pride in their appearance. They hold their own easily in any group of young people. For their nice clothing they are indebted to W.S.C.S. and other fine groups of women in our churches, who have been caring for their clothing needs through a number of years. Teen-agers sometimes find it hard to express their appreciation, but Miss Martin says she feels that at heart her girls are grateful for the many kindnesses shown them while they have been at the Home.

We know our readers join us in the hope that these girls, as they draw much nearer to the time of leaving the place that has been HOME to them for so long, will become more and more ready to face the rest of life bravely and live it abundantly.

A DIET THAT WORKED

Some time ago one of our cottages had as house mother a very fine lady who was built on rather generous proportions. She was here for some time, and was well known and loved on the campus, even at the Baby Cottage. When she left us to enter a different line of work, she was replaced by another lady of the same name, but of quite slender build.

Shortly after she came, a little fellow at the Baby Cottage said to his house mother, "What's that lady's name?" When he recognized the same name he had known before, he looked puzzled a moment, and then said thoughtfully, "Gee, she must uv stopped eatin'!"

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A LITTLE STORY

Abbie, the little girl of the family, was seated at the breakfast table one morning. As usual, eggs were served.

Either she was not hungry, or she had grown tired of the same thing every morning. Presently she remarked very seriously, "Mommy, I do wish hens would lay something besides eggs."

Recognizing God's Providence

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Genesis 39:20-33;41:46-52

This lesson is the ninth in a series of ten from the book of Genesis. The reader may wish to recall the fact that the first five dealt with "The Beginnings of Man and His Faith in God" and the theme of the last five has been "Severing and Restoring Human Relations." At first glance the title of this particular discussion seems to place it with the first, rather than with the second series. Upon further reflection, however, it becomes clear that the difficult experiences through which Joseph passed (Read Genesis 39:1-41:52) were made to glorify God, to serve mankind and to develop Joseph's character.

When we read these stories from the early history of the Hebrew people we see a clear difference between history as recorded by the secular historian and that type of history written to show examples of the providence of God. "Caesar crossed the Rubicon" but *God* led the Hebrew people out of Egypt. These records from which our recent lessons have been taken were assembled and edited during the days the Hebrews spent in exile in Babylon. The recalling of Joseph's faithfulness to his code of religion and morals in a foreign land might serve to remind the Hebrews that they, too, could witness to God's providence while being exiles in a strange land. They could do this by being faithful to their religion, leaving to God the times and seasons for their return to their homeland. Believing that God has a purpose for their nation they could all the better endure the humiliations and disappointments of their lot. Certainly the recalling of the life and work of their great ancestor, Joseph, would be a source of encouragement to them.

When we study this story we cannot help being impressed with the change in character that is apparent in Joseph. The spoiled child of the early years has now become a man who proved himself equal to the demands of the hour. He successfully withstood temptation (see Genesis 37:7-19). He turned a prison sentence into a personal triumph. Having to remain in prison longer than he would have had to otherwise, due to the butler's completely forgetting to say a good word for him, he neither avenged himself on the man later, nor did he take revenge upon Potiphar's wife by reporting her to her husband.

Joseph's story has some of the elements of the typical "success story" Americans are so fond of. In doing each task to the best of his ability (no matter what the conditions were) he avoke one day to find himself second only to the king. His job of being national food administrator, while it made him prominent, demanded much of him in hard work, travel, absolute fairness and firmness. Convincing people in times of prosperity that they should lay up something for the lean years was not always an easy job. Nor is it so today.

As we pass in review the events of Joseph's life we may see how, in the provi-

dence of God, many unpromising conditions were made to serve the larger good. Something like this, too, may be seen in the history of the Hebrew people. In their case, what looked like national misfortune often drove them to deeper inquiry regarding their true mission. This mission was to witness to the reality of the one God who was the Righteous One. This habit of looking deeper into the events of personal and national life to try to discover their relationship to God's ultimate purpose is one which we ought never to lose. It makes the difference between those men and nations who see nothing more to life than "a tale told by an idiot, signifying nothing" and those who consider themselves the agents of "a Power, not ourselves, that makes for righteousness." These latter ones are the real hope of our world.

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Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought—proof against all adversity. Bright fancies, precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.—*John Ruskin*.

Church School Page

(Continued from page 10)

Music in our conference during the next few years. We also hope to have more courses on church music in our Christian Workers' Schools.

The Conference Board of Education has been given the responsibility of certifying Local Church Ministers of Music who meet the requirements for certification. This is done co-operatively with the General Board of Education.

Directors of Christian Education

The Conference Board of Education works with the local church directors of Christian education in several important ways. It sponsors an annual Seminar for Directors and Educational Assistants, and passes on the certification of directors who meet the standards for certification. The Seminar for Directors was held at Hay Street Church, Fayetteville, January 16-18, 1957, in connection with the Duke Divinity School Seminar. A joint Pastor-Director Seminar for the N. C. and W. N. C. Conferences will be held at Front Street Church, Burlington, October 28-30, 1957.

At the present time we have 4 certified directors and 35 educational assistants serving full-time in local churches of our conferences. Two more are to be certified at the forthcoming session of our Annual Conference.

There is need for many more boys and girls in this specialized field. We call attention to the Conference Advance Special that makes it possible for a local church to provide a scholarship for graduate study in Christian education for selected persons who will serve in our conference.

Relationship With Other Agencies

The Conference Board of Education enjoys a very close working relationship with a number

of boards, commissions and organizations of our conference.

During the past year we collaborated with the Conference Commission on Worship in sponsoring a Coaching Conference to train certified instructors who will teach courses on worship in leadership training schools.

For several years we have collaborated with the Conference Board of Missions in sending a Youth Caravan to Europe each summer. We assist in the missionary education and cultivation of our people through the regular curriculum materials of the church school, special missionary units for extended sessions, summer youth assemblies and camps, through the Methodist Youth Fund, and through World Service Sunday in the Church School.

The department of adult work of our board joined the Conference Board of Social and Economic Relations in several subdistrict social action seminars. More of these will be held in the future. We are now at work on a plan that will enable our board to work in very close relation with the Conference Boards of World Peace, Temperance and Social and Economic Relations. We are also working with the Conference Town and Country Commission, and Boards of Evangelism and Missions on a plan to help declining churches.

The department of youth work joined with the Conference Board of Evangelism in conducting a Pilot Youth Christian Witness Mission in Fayetteville. The youth department also joined with the Conference Commission on Christian Vocations in sponsoring a Church Vocations Conference for high school juniors and seniors.

We work in very close relationship with the Conference W. S. C. S. in a number of ways. We assist them in setting up their Annual School of Missions at Duke University in August. Their age group secretaries work very closely with our children and youth age group workers. A portion of the Methodist Youth Fund is administered by the W. S. C. S. The executive secretary of the Conference Board of Education serves on several special committees of the Conference W. S. C. S. which give guidance and supervision to the student and rural church deaconesses.

District Staff Meetings

The Conference year began with the Conference Board of Education staff meeting with the District Christian Education staffs to plan the year's work for each district. We are indebted to the nine district superintendents and the district directors of children's, youth, intermediate, adult and general church school work for their leadership on the district level. Without their co-operation the conference program of Christian education could not be effective.

I would like to express my sincere appreciation for the loyal and dedicated work of my colleagues on the Conference Board of Education Staff during the past year. It has been a joy to work with Harold Minor, Robert Regan, Jr., and Herman Winberry. Each of these has rendered outstanding service. A word of praise is also due Miss Kathleene Cox, Office Manager, and the secretarial staff for their faithful and efficient work which helped to make the program possible.

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Story time for Boys and Girls

ELIZABETH WHISNER, *Editor*

Without Jesus

Jim was a boy of thirteen years, a jolly, fun-loving youngster, who was well liked by the clean and wholesome young people in the community. He was a member of the church, and attended regularly his Sunday school and other church gatherings of boys and girls of his age. He had accepted the Lord Jesus, and was happy in the knowledge that he was a Christian. However, like most young people, he took Jesus for granted, and it had never occurred to him what life would be like without him.

One night Jim dreamed that he and his mother went to visit in a town where the family had lived when he was a younger boy. As they reached the edge of the town they were surprised at being stopped by a sad-faced man who asked them why they wished to go there. When told that they wanted to see once again the old familiar places, and the friends they had known before, the man replied, "You will be terribly disappointed, for everything is changed. But go into town and see for yourself."

As they started down the street, Jim looked at his mother with questioning eyes, and she too was puzzled by what the man had said. They went first to the corner where they had spent happy Sabbaths worshipping in a small white church. But the church was no longer there. They asked a shabby looking man standing nearby, "What has become of our little church?" "Lady," he replied "there ain't been no churches in this town for quite some years now." And he turned and walked away.

Jim and his mother were silent as they went down another street which they used to walk frequently on their way to visit sick folk in the hospital. When they reached the hospital corner there was no building there, and the vacant lot was overgrown with weeds. Upon inquiry they learned that the town had no hospital any more, and that no one cared much about the sick and afflicted people. "Mother, what do you suppose has happened?" said Jim. His mother only shook her head.

Over on the next street where Jim had attended school in the big red school house years before, there was now a gambling house, with dark doors and windows, and rough men with hard faces going in and out.

In the section of town where Jim's father had lived, they discovered that their friends and neighbors had all moved away, and the people living there now were careless and wicked, and the houses shabby and run down.

They walked up one street and down the other, and everywhere there were evidences

of sin and ungodly living. Door after door opened into saloons and gambling dens. Men and women plodded wearily to and fro, with dull and listless eyes. The children were used in hard labor, and their bodies were weak from lack of food and care. As evening came on there were few lights in the houses, and most of these shone dimly through darkened windows.

"O Mother!" cried Jim, as he clung to her, with fear gripping his heart. "I can't bear to see any more of my dear old home



FATHER, WE PRAY

Dear God, we want to thank you
this day
For Christian families everywhere.
Help them all to know the way,
So that one day we may dwell with
Thee there.

Though the colors may be different,
Just the same we all love You,
And those that are not Christian yet
Will one day follow you.

—Mary Susan Kirk—Junior Dept.
Raleigh, N. C.



town the way it is now. Let's go—back again to the place where life is happy and good."

"Yes, son, let's go now," replied his mother, as she looked through her tears into his clear young face.

When they reached the edge of the town, the man with the sad countenance was there to meet them, and ready to answer their unspoken questions.

"During the years after you and many others left this town," he said, "the people became hard and wicked. They decided to have no more to do with God or the Lord Jesus. They tore down the churches, hospitals and schools, and destroyed everything else that Christianity stood for. No one was allowed to speak God's name, and the children have grown up with no knowledge of Him or of His Son. This is a town without Jesus!"

With these words ringing in their ears, Jim and his mother returned to their home. The memories of what they had seen and heard weighed heavily on their hearts. As they neared the gateway of their bright and comfortable home—the boy heard his name called in a gentle and loving tone, "Jim!"

He awoke slowly, to see the sunshine flooding his room, and the beautiful face of his mother above him. As always, he drew her into his arms and kissed her. Then, with the dream still real in his mind, he rushed to the window to see if the spire of his church was still there, and if the big hospital still stood on the hill overlooking the town. He also looked excitedly down the street to the corner where his new and modern school stood.

With eyes a-glow he turned back to his mother, who was not a little puzzled by his strange and unusual manner of waking up. Then he told her of his dream, of the town without Jesus.

"O Mother," he said, his eyes filled with happy tears, "I've always known and loved Jesus, but I never knew before how very much He means to me and to everybody. I know now that it's because of Him and His love that we have churches and hospitals and schools. In towns where Jesus is, most of the homes are clean, and children are well cared for and have a chance to go to school and church. And it takes Jesus' presence in the hearts of people to make them kind and loving, and to put a light in their faces."

Putting his arms around his mother again, Jim said radiantly, "I'm so happy that Jesus is in my heart, in our home, and in our town! And I want to live in such a way that I can help to make it possible for Him to be known and loved in all the world."

"God bless you, my son!" whispered his mother, as she held him close to her heart.
—E. W.



CHUCKLES

Mother: Billy, you are at the foot of the spelling class again, are you?

Billy: Yes'm.

Mother: How did that happen?

Billy: Got too many z's in scissors.

Dan: What did the bald-headed man say when he received a comb for his birthday?

Bob: I don't know. You tell me.

Dan: He said, "Thank you very much. I'll never part with it!"



BIBLE QUIZ

1. Who said, "Yea, Lord, thou knowest that I love Thee"?
2. Who was known as the disciple whom Jesus loved?
3. Samson lost his life for love of a woman. Who was she?
4. What is the most famous love text in the Bible?
5. Who said, "Greater love hath no man than this, that a man lay down his life for his friends"?

Answers to Last Week's Quiz

1. About a year—Genesis 7:11; 8:13,14
2. Forty days—Matthew 4:2
3. Forty years—Exodus 16:35
4. Thirty years—Luke 3:21-23
5. Four days—John 11:30-44

NC Conference Program Delayed

The program for the NC Conference, to be held in New Bern, June 24-27, was scheduled to be printed in this issue, but did not arrive. It will be found in the next issue, along with the feature story on the host church.

MORE BULLS

When eloquent men allow their tongues to over-run their thoughts they are often given to perpetrating bulls. Some preachers have been known to do so. There was, to give the first instance that came to mind, the one who urged his congregation to tread the straight and narrow path, on which there was only room for one to walk abreast.

Another, saying that opportunities for helpfulness can always be expected, added, "For instance, as you go about your daily tasks you will often come face-to-face with people who have lost their heads."

Another, in a temperance sermon, got very irate about the man who spends all his evenings at the local inn, "while his poor wife rocks the cradle with one foot and wipes her eyes with the other." His words are not yet forgotten, nor those of the missionary who begged his hearers not to forget in their prayers "those who dwell in the uninhabited parts of the world."

"This is a sad and bitter world," said another, "We never strew flowers on a man's grave until after he is dead"; the sadness of that fact not evidently impressing his hearers, judging from their smiling faces.—*Methodist Recorder*.

Announcements

BOARD OF TEMPERANCE

The Board of Temperance of the Western North Carolina Conference will convene on Thursday, June 13, 2:30 p.m., at Lake Junaluska in the room designated.

1957 RETIREMENTS

All ministers of the North Carolina Conference who are planning to retire at the 1957 session of the Annual Conference are asked to meet with the Committee on Conference Relations immediately following the afternoon session on Tuesday, June 25, in the room assigned to the Committee.—Wesley G. Brogan, Secretary, Committee on Conference Relations.

COMMISSION ON WORLD SERVICE AND FINANCE

The Commission on World Service and Finance of the North Carolina Conference will meet at the room assigned at Centenary Methodist Church, New Bern, on Monday, June 24, 1957, at 3:00 p.m.—Marvin J. Cowell, Conference treasurer.

In Memoriam

Five cents a word. Please count your words and send remittance when sending your copy.

JESSE W. COLE

Whereas, the late Jesse W. Cole did for many years effectively and efficiently lead and teach the members of the Lon M. Smith Fellowship Class, and

Whereas, the late Jesse W. Cole did wisely and loyally serve as a member of the Official Board for several years, and

Whereas, the late Jesse W. Cole did, by precept and example, serve as a guiding light to all who knew and loved him, to all who worked or worshipped with him

The Official Board does realize its inability to replace a person so devoted to Christian principles,

Now, therefore, be it resolved that this Official Board of the Belmont Park Methodist Church adopt this resolution of regret at the loss suffered by the widow, children and many friends of Jesse W. Cole, and be it further resolved that a copy of this resolution become a part of the official minutes of this Board, a copy be sent to Mrs. Jesse W. Cole and a copy to the North Carolina Christian Advocate.—Respectfully submitted, Carson Y. Conder, Chairman; J. O. Summey, Secretary.

◇ ◇ ◇

You can not possibly have a broader basis for any government than that which includes all the people, with all their rights in their hands, and with an equal power to maintain their rights.

With reasonable men, I will reason; with humane men I will plead; but to tyrants I will give no quarter, nor waste arguments where they will certainly be lost.—*William Lloyd Garrison*.

OPPORTUNITIES

Five cents a word each insertion. This rate applies only to non-commercial advertising. For rates applying to commercial firms write Jacob's List, Clinton, S. C.

WE HAVE ROOMS (\$3.00 to \$6.00 for two people and \$1.00 each extra person per day) for many more to attend Western N. C. Conference. Lakeside Lodge, Lake Junaluska.

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By the time you read this, the WNC Conference will be in session at Lake Junaluska and, as usual, there will be several hundred ministers "up in the air" about their appointments. Even the ones who are quite sure that they are to be returned will not rest easily until the final word is given.

But what a wonderful spot to spend the time of waiting! If bored by statistics and bemused by long reports, you can look out of the doors and windows of the auditorium, across the lake to the blue mountains, and reflect on the goodness of God and the magnificence of His handiwork.

* * *

But one can't help wondering why we cannot simplify this Conference business. I understand that Bishop Harmon is going to make a valiant effort in that direction. Surely he will have to curtail some things if he gets all the business done in a little more than two days!

That's a good idea, having Sunday free for worship. One trouble with the old type Conference, which closed on Sunday, was that the Holy Day was a rush and a rout, with great crowds coming in to hear the Bishop, picnicking groups on the church lawn, show-off concerts by the local choirs, and the great moment when the bishop read (and mis-read) the list of appointments. Somewhere in the muddle came the solemn and sacred act of ordination, when young men were sent forth to serve as ministers of the Gospel—but the crowds were too excited to listen, and the bishop and elders were too hurried to take pains.

One thing which always struck me as a bit silly was the practice (in one Conference which I knew) of printing all the reports in a booklet, mailing them out to the delegates, and then having those same reports solemnly read before the Conference. It's a grand idea to print them and mail them out, but why read them?

* * *

Much as I hate to, I must cancel all my speaking engagements between now and September. Doctor's orders. No, it's nothing serious; "heart, liver and lights" all o. k., but too much nervous strain and too little rest make for what the medicos call a "nervous stomach" which is something that shouldn't happen to a dog, much less an editor. Rest, they say, and take it easy. So the trip to London is still on schedule and I'll be able to do all the work necessary, just so I stay home nights and weekends and stop talking so much!

Now for a change of pace: Managing editor O. D. Park, who seldom writes for publication, sent a letter describing some of his vacation experiences. As he is the "editor in passing" just now, I'll let him finish the column with his communication from Seattle, Washington. He's due back home in a couple of weeks.

* * *

We have now been in Seattle a week and a day. Last Sunday we attended Ronald

Methodist Church, which is one of the new congregations here. This is a section of town composed mostly of young families, consequently many children.

This church has recently completed quite an extensive educational plant but much finishing remains to be done. Our new grandson was baptized last Sunday at the early service. There are two full services each Sunday morning and two sessions of church school. There are no adult classes. The two worship services are complete—two choirs, two sets of ushers, etc. Between the close of the 9:30 service and the beginning of the 11:00 service, a coffee break is held in the basement. This gives those attending the two services an opportunity to get acquainted and to exchange greetings. Without something of this sort there would be a tendency toward a divided congregation. I couldn't look behind me, but both the sanctuary and gallery seemed well filled for the early service.

I have been around downtown Seattle some, and it appears that one could find everything here in the way of religion.

So far I have been pretty much on my own—have wandered around the waterfront, browsed through curio shops, and took a ferry trip over to Bremerton and return. We drove through the Washington University Arboretum one afternoon, also took in the rhododendron show at Bellevue and went one night to the Trade Fair. We saw a magnificent array of products from all the nations around the Pacific. Daytime hours were given over entirely to buyers from merchandising firms, but the fair was open to the public in the evenings.

Next week my son-in-law is having a week of vacation and we have a fishing trip planned. So far there has been little weather for picture-taking. Tomorrow a trip up toward Mt. Ranier is scheduled and if it continues to clear I may be able to get a pix or two. We will probably be starting back in about ten days.

"Park"

Letters to the Editor

ADVICE ON TAXES

To The Editor:

I had several requests during the past tax season from our ministers as to whether their retirement pay or annuity was considered taxable income. After discussing the matter with Bishop Harmon, I wrote the Department of Internal Revenue, Greensboro, North Carolina, for a ruling in this matter. In the interest of our ministers, Bishop Harmon requested that I write you in regard to publishing the ruling.

Retirement pay received from the conference by our ministers is includible in gross income under the provision of section 72 of the Internal Revenue Code. If the minister is over 65 years of age, the amount received

will qualify for the \$1,200.00 exclusion for retirement benefits.

Let me cite you the following example:

If a minister is married, and he and his wife are both over 65, they are entitled to a \$2,400.00 exemption. Let's say that he received \$2,200.00 from the conference as retirement pay. It is obvious that the minister would not owe any tax and therefore not be interested in the retirement credit. To further elaborate, let's examine the same circumstances except for the fact the minister received in addition to his \$2,200.00 from the conference an additional \$2,400.00 from salary as a supply pastor. The minister would then include his salary of \$2,400.00 and his retirement pay of \$2,200.00 to arrive at his gross income. On form 1040 he would then be eligible to deduct \$1,200.00 from his gross income as a retirement credit.

If under the same circumstances, a minister is receiving social security funds, he will find that his retirement income credit is reduced by the amount of social security received. There are several other items of income for a taxpayer over 65 and under 72 years of age which reduces this credit still further.

I would suggest that the minister who might find himself in any of these circumstances consult his attorney or accountant in regard to the various inclusions and exclusions of taxable income.

It might be well also at this point to remind the new ministers in our conference that they only have two years after being ordained in which to elect social security coverage. In most instances, it is highly desirable for a young minister to elect coverage since he not only has retirement benefits accruing but has a certain amount of insurance protection by way of payment to minor children and surviving wife in case of death. This protection feature is especially attractive for the young minister as retirement is some years hence.

I trust this will clear up many of the inquiries that have been received.

J. Edward Stowe

Certified Public Accountant

Gastonia, N. C.

"THE CHURCH WEDDING"

To The Editor:

My sincere appreciation for your article in N. C. ADVOCATE (May 30) on the "Church Wedding." It says a great deal in a few words, and is sorely needed. Why not a reprint that could be used as a bulletin insert, or sent into the homes of our people with our monthly church news letter

Vance Lewis

PLEASE, NO "PLANTS"

To The Editor:

PLANT—(Webster # 5) "The entire equipment used in conducting a mechanical business"

ADVOCATE May 16, p. 7, "Beaufort Church PLANT due to be finished June 1st."

Please—not this—

Best Wishes,
Gene Purcell

Ahoskie, N. C.

NORTH CAROLINA

Christian Advocate

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June 20, 1957

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Number 25

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DEATH IN THE DESERT
IS THERE A CONNECTION?
THAT SECRET TRIAL



Welcome to New Bern

By DR. A. J. HOBBS, Dist. Supt.

The whole town of New Bern extends the glad hand of welcome to the delegates and visitors who will attend the 1957 sessions of the N. C. Annual Conference in our town on June 24-27.

Under the capable leadership of Brother John Russell and the Centenary Church the whole town has girded itself as one man to do everything possible for the comfort of our many visitors. The state's third oldest town, New Bern has a reputation for friendliness and our own Methodists here for fellowship.

Regan on Temperance Board

WASHINGTON, D. C.—The Rev. J. Robert Regan, Jr., Greensboro, N. C., has been appointed director of student work for the Methodist Church's General Board of Temperance here.

Mr. Regan has been state director of the North Carolina Methodist Church Movement since 1954, and previously he served two years as associate pastor of the Hay Street Methodist Church in Fayetteville, N. C.

He will join the temperance board's national staff July 1, it was announced by the Rev. Dr. Caradine R. Hooton, general secretary.

Mr. Regan will represent the board on the joint staff of the Methodist Student Movement, and direct campus seminars on alcohol studies.

A native of Manteo, N. C., Mr. Regan is a graduate of Duke University and the university's Divinity School, where he was president of the student body in 1951-52. He is an ordained elder of the North Carolina Conference of the Methodist Church and a member of the American Camping Association, the Outdoor Education Association, the Fellowship of Southern Churchmen, and the Methodist Association of College Ministers.

Notice to Members of the NC Conference Brotherhood

We the undersigned will present to the North Carolina Conference Brotherhood at its meeting during annual Conference held in New Bern June 24-28, the following amendments to the Constitution and By-Laws:

ARTICLE 5: At the beginning of each conference year the Board of Trustees shall meet and set the mortuary benefit to be paid the beneficiary upon the death of a Conference Brotherhood beneficiary member. The amount of such payment shall be determined by the total amount resulting from the first call after the close of Annual Conference plus net earnings of the preceding year, less expense of collection. This amount shall be paid to the beneficiary in two payments, one as soon as the death is reported, the other as soon as sufficient funds are in hand. In case the deceased member did not direct how his mortuary benefit should be applied, it shall be paid to the surviving wife, or as otherwise specifically directed.

ARTICLE 6: Any funds coming into the Brotherhood in any way (mortuary assessments always excepted) over and above the amount set for one mortuary benefit payment for the particular year, less office expense incurred by the Secretary-Treasurer, shall be invested by the treasurer and the interest therefrom used solely as a supplementary fund to increase the mortuary benefit the following year.

ARTICLE 10: Any minister of the North Carolina Conference on trial or in full connection, or any approved supply pastor doing supply work in the conference, may become a beneficiary member of the Brotherhood by payment of \$1 and within 30 days from the date of entrance a mortuary assessment of \$3 if his salary is under \$3,000; \$4 if his salary is \$3,000 and under \$4,000; \$5 if his salary is \$4,000 or above; provided that, if he has served as a clerical member one year or more, the initiation fee and the mortuary assessment shall be as follows:

Length of Service	Initiation Fee	Mortuary Assessment
1 year	\$2.50	\$ 3.00
2 years	3.00	5.50
3 years	3.50	9.00
4 years	4.00	12.50
5 years	4.50	17.00
6 years	5.00	22.00
7 years	5.50	27.50
8 years	6.00	33.50
9 years	6.50	40.00
10 years	7.00	47.00
11 years	7.50	54.50
12 years	8.00	62.50
13 years	8.50	71.00
14 years	9.00	80.00
15 years	9.50	89.50

(The table may be projected at the same method of progression to determine initiation fee and mortuary assessment of a minister with any number of years beyond fifteen. Thus, a minister with 50 years of service would pay an initiation fee of \$28 and a mortuary assessment of \$749.)

C. FREEMAN HEATH
O. KELLY INGRAM

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western
North Carolina Conferences of
The Methodist Church
ESTABLISHED 1855

THE METHODIST BOARD OF PUBLICATION

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ROMEY PITT MARSHALL Editor
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Mail Form 3579 to P. O. Box 505.
Greensboro, N. C.

News of Methodism . . .

Dr. G. Nelson Moore, of Pfeiffer College, was the speaker at the revival services held at Parkway Church, Albemarle, June 2-7. The Rev. John Oakley is the pastor.

The Rev. and Mrs. Grady L. Kinley, Bethesda Church, Orrum, N. C. announce the birth of a daughter, Mary Susan, born June 5, 1957.

The John Wesley Camp meeting will be held again this year, under the leadership of the Rev. John R. Church, June 27-July 7. Assisting will be H. M. Couhenour, J. Percy Trueblood, Ford Philpot, Joe Crouse.

Mrs. Claudette Taylor Kayler, wife of the Rev. Ralph E. Kayler of the WNC Conference was graduated from Duke University on June 3. Mrs. Kayler received an A.B. degree in Philosophy, *Summa Cum Laude*. She is a member of Covenant Methodist Church, Gastonia. Her parents are Mr. and Mrs. Claude R. Taylor of Gastonia.

Miss Mona E. Kewish, formerly of Chicago and Ottawa, Kan., has been appointed associate secretary of children's work of the Woman's Division of Christian Service of the Methodist Board of Missions. In her work, Miss Kewish is responsible for the missionary education of children through 12 years of age in the church school and elsewhere. She succeeds the late Miss Ruby Van Hooser, and will have offices at 150 Fifth Ave., New York City. She will be a staff member of the Section of Education and Cultivation of the Woman's Division of the Board.

THE CAROLINIAN Hotel and Cottages on the ocean, on the famed Outer Banks NAGS HEAD, North Carolina



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EDITORIAL



Death in the Desert

Only the hardy survive when the dust storms rage and the sun beats down upon the desert. Hundreds of men have perished in the long years since first the West was opened up to the long lines of immigrant trains. Spiny cacti grow here, but little else. And the cattle perish for want of food and water.

And yet the desert is part of God's plan.

The only forms of life which can survive here are those which have adapted to the difficult situation. Some animals burrow underground and come out only at night. They are able to exist on a very little or, in some cases, no water. Plants store up moisture from the night air and morning dew.

But those forms of life which cannot fit into God's desert plan must perish. And so upon the vast plain lie the whitening bones of cattle and men who could not adapt themselves to its strange way of life.

It is the same in the spiritual life. All great saints have known "dry times" when the fount of inspiration seemed dried up, when prayers beat unavailingly against the heavens, when all appeared lost and God seemed so far away.

The soul which stands the dry spells must have inner resources. Times of testing may come from within ourselves or from God. Paul described his "thorn in the flesh" sent by Satan to buffet him. He did not say that God was against him, as Job once said. Instead, with an insight born of Christian faith in a loving Savior, he waited for the wonderful deliverance which must come.

Scientists have discovered a way to produce cacti without thorns. But the early settlers learned an easier way—they simply burned off the prickly spines and fed the resultant fodder to their cattle. So can we, in the times of testing, by God's grace take the difficult situation and make it a blessing. We need not succumb in dumb resignation to the death in the desert.

Is There a Connection?

Not many days ago the newspapers carried the story of the acquittal of several men who had been accused of bombing the home of a minister in Montgomery, Ala.

As we write this, tonight in Sylacauga, Ala., two Methodist ministers and their families wait in terror—or, perhaps, in Christian faith—for the onslaught of violence. Will it come tonight, will the peaceful air be shattered by the sound of exploding dynamite? Or will they go on for weeks, not knowing when the blow may fall?

What protection have they? The police will try to help them, they say. But the greatest deterrent to such crime was removed, when the people of Alabama—at least, a few of them—said by their actions that hoodlums are heroes when they fight for prejudice.

Is there a connection between the acquittal of the accused men in Montgomery and the fresh wave of terror in Alabama?

The Rev. Dan C. Whitsett, pastor of First Methodist Church, Sylacauga, is no radical, and neither is his assistant pastor, the Rev. Newton Maloney. The latter's only "crime" was that he pushed over a burning cross which robed men had set afire on the church lawn. No one seems to know why the Methodist church and the Baptist church were singled out for

intimidation. If the usual pattern is followed, no one will ever know anything about who did it, and if some hoodlum throws a bomb, no one will dare to give evidence against the perpetrator of the outrage.

Violence has the upper hand in some sections of the nation. In New York an accused murderer goes free and is greeted with cheers by hero-worshipping school-children. In Alabama the hooded hoodlums march—not, this time, against members of another race, but against white ministers who have dared to preach love instead of hate.

How appropriate is the symbolism of the fiery cross! For in its flames the Cross of Christ has perished, burned to a cinder in the flame of hate.

That Secret Trial

Quite a bit is being made of the fact that a Methodist minister in Texas was given a secret church trial and unfrocked for alleged "un-Christian words or actions and imprudent or unministerial conduct." He had accused a Methodist bishop of accepting "love" offerings from clergymen and churches. The Bishop was cleared of any wrong doing by a committee and subsequently a committee found the minister guilty of the conduct mentioned above.

We are not concerned here with the guilt or the innocence of the bishop or the minister but rather with the right of the church to hold a secret trial. An editorial in *The Christian Century* laments the secrecy and says it "has not saved the church's good name, but rather contributes to the creation of suspicions."

The Methodist Church sets its own standards and has a perfect right to judge its ministers by these standards in a secret trial. There are many reasons why secrecy may be advisable. The airing of internal disputes of a highly private nature may tend to hold the church up to ridicule in the public eye and hurt its influence for good in the community. Secrecy is advisable some times to protect individuals against sensational and distorted treatment by the press. What may be a relatively inconsequential matter can assume monstrous proportions when set up in banner headlines. Secrecy does not necessarily imply that the church has something to hide of which it is ashamed. It may be that it regards the matter as family affair to be settled within the family. What family wants its internal problems broadcast? In the event a person isn't satisfied with the outcome of a church trial he can seek justice in the civil courts if his case seems to merit it. But it will be a sorry day indeed if every case involving a clergyman has to be open to the public.

It is not uncommon for an Annual Conference to have a closed (secret) session to discuss a minister's case. If a whole conference has been known to do this, certainly there should be no objection to a smaller committee doing it. So far as we know the practice has met with general approval. If an Annual Conference doesn't approve of such a practice, it can readily change it by a democratic vote.

—John Marvin in *Michigan Christian Advocate*

A big-league umpire once remarked he could never understand how crowds in the grandstand, hundreds of feet from the plate, could see better and judge more accurately than he, when he was only seven feet away.

Another man commented that in life, too, we call strikes on a chap when we are too far away to understand. Perhaps if we had a closer view of the man and his problems we would reverse our decisions.—*Friendly Thoughts.*

The Rev. J. A. Russell Will Host Conference and Retire in 1957

By DALLAS MALLISON

With the 1957 sessions of the N. C. Annual Conference in New Bern the last week this month as a climactic backdrop, a soft-spoken 69-year-old minister is ending a ministry of 43 years.

At the same time, the Rev. John Armstrong Russell, who will soon be going back to the haunts and scenes of his youth, will be rounding out a most successful 6-year pastorate at Centenary Methodist Church—host church for the sessions this year—and a 155-year-old church that has literally regained its youthful vigor under the wise, patient, and experienced hand of this great man of God.

When Brother John and "Miss Polly" (Mrs. Russell if you did not know) return to Troy, county seat of Montgomery County, they will be re-living countless experiences for they both came from that section. Mrs. Russell is the former Miss Leslie Graham of Mt. Gilead. Her life companion has to be blamed for her nickname. The minister first saw the light of day in Troy in 1888.

As a young graduate of old Rutherford College, he joined the N. C. Conference in 1904 and hasn't budged from that organization since. The minister has served eight pastorates for a total of 37 years, an average of nearly 5 years for each pastorate, a no mean recommendation. His first pastorate was the Chowan Circuit up the Chowan River way and he intends making his New Bern pastorate his last one.

Brother John also served six years (1939-45) as superintendent of the New Bern District, thus being the predecessor of Dr. B. B. Laughter, Dr. H. K. King, and the present inimitable superintendent, Dr. A. J. Hobbs.

The Russells have two children, both daughters, who are doing very well for themselves. Miss Miriam Russell is Dean of Women and Professor of English at Louisburg College. Mrs. Mildred Duncan is secretary at Centenary Church and its choir director.

Those who know say that when Brother John Russell came to Centenary Church back in 1951 he could have had his choice of both church or position in the N. C. Annual Conference. But he likes to tackle jobs that need to be done—and he thought he could do something with Centenary which was suffering from nothing but old age, a not uncommon disease that affects institutions as well as men. He had lived in New Bern six years.

Really, Brother Russell was in love with the New Bern folks and they were and are in love with him and "Miss Polly." So he decided he wanted to see what they could do to infuse some youth in the veins of the fine old Centenary Church. The results speak for themselves.

Organized way back in 1802, the 155-year-old church has taken on new life and has the vision of youth again. It is growing,

vital, vigorous, doing things. A few examples show how this is true.

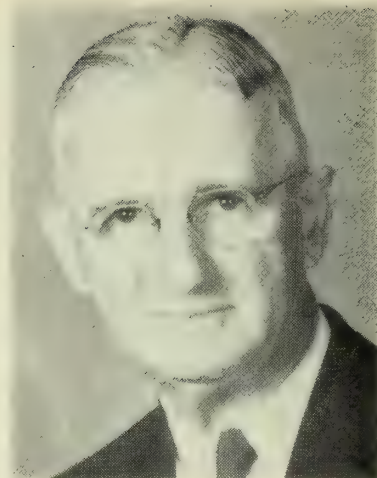
In the five-year period, 1952-57, Centenary has increased its total giving from \$24,000 to \$78,000—an increase of over 200 per cent. And New Bern has had no sudden population influx or giant new industries upon which to achieve such a fine record. Centenary has just occupied a modern and commodious, air-conditioned \$175,000 Educational Building, another fine achievement.

It had been 21 years (in 1936) since New Bern had been host to the annual sessions of the N. C. Conference. The folks at Centenary wanted to play hosts again. Their invitation was accepted and now they are busy working out every little detail for the comfort and speedy efficient transaction of business for all at the 1957 gathering.

Centenary has 1236 members on its rolls, even after a drastic pruning of an archaic roll, also one of the accomplishments of recent date. The Church school has an enrollment of 690 members. The \$500,000 plant is composed of two principal units—sanctuary and educational building.

The 53-year-old sanctuary was built in 1904 and it is a very lovely and worshipful, commodious edifice. Combined with the old church school auditorium it has a seating capacity of 1,000 which is sufficient to take care of the needs of the Conference. A \$20,000 air-conditioning unit has just been installed. Centenary is located at the corner of Middle and New Streets opposite the city post office.

When Brother John leaves Centenary in



The Rev. John Armstrong Russell, minister of Centenary Church in New Bern. He completes six years at Centenary and is planning to "retire" in July.

July his beloved church will go forward with a new look and a new vision and renewed energy and enthusiasm. But while looking forward, it can also look backward with love and gratitude to one of the finest pastors it ever had—the Rev. John Armstrong Russell.

As for Brother John, no one thinks he will really "retire," least of all himself. It is prophesied that after a little rest and refreshment amid the scenes of his youth he will take up some new task with the same devotion and love as has characterized him all his life.

New Bern Methodist Churches

New Bern's three Methodist churches—Centenary, Riverside, and Trinity—are working as one in preparing for the 1957 sessions of the N. C. Annual Conference. Included in this group, too, is the Methodist Church just across the Neuse River—Bridgeton Church.



SCENE OF 1957 CONFERENCE SESSIONS—Centenary Methodist Church in New Bern, host church for the annual sessions of the N. C. Conference this year. The oldest of three churches in New Bern, it has shown great growth recently.

Not only are these churches working together in housing and all other arrangements, but two of them—Riverside and Trinity—will entertain the delegates with special choral music one evening.

In New Bern the Methodist faith is the strongest and most numerous of the Protestant brotherhood. At least one out of every ten New Bernians is a Methodist. The three New Bern churches have a combined membership of well over 2,000. The population of the town is estimated to be slightly in excess of 20,000. Clearly, Methodism is on the march in New Bern.

Ministers of these churches are: Centenary—the Rev. J. A. Russell; Riverside—the Rev. J. P. Pegg; and Trinity—the Rev. A. P. Hill, Jr. The pastor of the Bridgeton Church is the Rev. R. Bruce Pate.

Condensed Program N. C. Annual Conference

Centenary Methodist Church, New Bern Monday Afternoon, June 24

2:00 P.M.—Worship Service
Organization of Conference
Admission of Class into Full Connection
Address to Class, Bishop H. Clifford Northcott, Wisconsin Area
Reports
Vote on Constitutional Amendments

Monday Evening, June 24

7:30 P.M.—Worship Service
Fraternal Greetings from the Virginia Conference, Dr. H. Conrad Blackwell, District Superintendent of the Farmville District
Anniversary of the Board of Missions
Address Bishop Sante Uberto Barbieri
Resident Bishop, Buenos Aires Area
Report of the Conference Board of Missions, the Reverend W. D. Caviness
Greetings from the Woman's Society of Christian Service, Mrs. Pierce Johnson, President
Reports
Deaconess Board
Commission on Christian Vocations
Board of Managers of North Carolina Pastors' School
Committee on Conference Entertainment
College Board of Visitors

Tuesday Morning, June 25

8:30 A.M.—Holy Communion
Sermon Bishop H. Clifford Northcott, Wisconsin Area
The Sacrament of the Lord's Supper
10:00 A.M.—Welcome to New Bern
C. L. Barnhardt—New Bern City Manager
W. C. Chadwick—Charge Lay Leader, Centenary Church
John A. Russell—Host Pastor
Response Bishop Paul N. Garber
10:30 A.M.—Anniversary of the Board of Pensions
Presiding John M. Dozier
Address Dr. Robert H. Dovenmuehle
Associate in Psychiatry, Duke University
1:00 P.M.—Veterans' Dinner—The Dinner Bell, 413 Broad Street
Address Dr. W. Arthur Kale
The Divinity School, Duke University

Tuesday Afternoon, June 25

2:30 P.M.—Annual Meeting of Conference Brotherhood
Presiding, the Reverend C. Freeman Heath
Report of Secretary-Treasurer, the Rev. R. L. Bame

3:00 P.M.—Report of Board of Temperance
Presiding, the Reverend David W. Charlton
Address Bishop H. Clifford Northcott, Wisconsin Area
4:00 P.M.—Memorial Service
Presiding Bishop Paul N. Garber
Roll Call of Our Honored Dead, the Conference Secretary
The Memorial Address, "The Image of His Eternity," the Reverend D. E. Earnhardt
5:30 P.M.—High Point College Dinner—Fellowship Hall, First Presbyterian Church

Tuesday Evening, June 25

7:30 P.M.—Anniversary of the Board of Education
Presiding, the Reverend Vergil E. Queen
Address Bishop Donald H. Tippet
The San Francisco Area
Report—The Annual Conference Committee on Christian Higher Education
"Campus Parish," a film presentation of Higher Education

Wednesday Morning, June 26

8:30 A.M.—Anniversary of Commission on Town and Country Work
Presiding The Reverend Key W. Taylor
Address, "Our Declining Churches", Roy F. Turnage, Jr.
Address, "Church Extension in Our North Carolina Conference," Walter F. Anderson
10:00 A.M.—Report of Television, Radio and Film Commission
Speaker Bishop Donald H. Tippet, San Francisco Area
11:00 A.M.—Reports
Commission on World Service and Finance
Treasurer
Board of Trustees
1:00 P.M.—Luncheon Meeting of Board of Lay Activities
Luncheon Meeting of Supply Pastors and Town and Country Commission

Wednesday Afternoon, June 26

3:00 P.M.—Anniversary of Board of Evangelism
Presiding Walter F. Anderson
Report of Board of Evangelism, the Reverend Hiram K. King
Sermon, Dr. George A. Fallon, Lakewood Methodist Church, Cleveland, Ohio.
President National Council of Evangelism
Report of Commission on Promotion and Cultivation
Speaker, Dr. Howard Greenwalt, Associate Executive Secretary, Commission on Promotion and Cultivation
Reports: Duke Endowment, Ministers Credit Union, Conference Calendar of Work
5:30 P.M.—Duke Alumni Dinner—Scottish Rite Temple, 516 Hancock Street

Wednesday Evening, June 26

7:30 P.M.—Anniversary of Board of Lay Activities
Presiding J. Nelson Gibson
Report of Board of Lay Activities
Address Bishop Donald H. Tippet, San Francisco Area
Reports by District Lay Leaders
Report of Conference Staff of Board of Education

Thursday Morning, June 27

8:30 A.M.
Love Feast
Presiding The Reverend W. A. Cade
Assisting: The Reverend W. C. Martin, the Reverend J. J. Boone, the Reverend

B. B. Slaughter, the Reverend Daniel Lane, the Reverend H. I. Glass
9:30 A.M.—Report of Commission on Local Church Emphasis
Address Bishop Roy H. Short
10:30 A.M.—Anniversary of the Board of Hospitals and Homes
Presiding Dr. Howard P. Powell
Reports
Address, "The Force That Makes for Health," Dr. Russell L. Dicks
11:30 A.M.—Reports:
Board of Social and Economic Relations,
Board of Publication, Commission on Worship, Committee on World Peace, Statistician
1:00 P.M.—Ministers Wives Luncheon—Centenary Meeting House, basement of Educational Building
3:00 P.M.—Tour of the City for Women in Attendance at the Conference Today
4:00 P.M.—Tea at New Bern Country Club for Women in Attendance at the Conference today

Thursday Afternoon, June 27

3:00 P.M.—Anniversary of Historical Society
Presiding The Reverend R. E. Walston
A Hymn Festival Commemorating the 250th Anniversary of the Birth of Charles Wesley, Directed by the Reverend Ernest K. Emurian, Elm Avenue Methodist Church, Portsmouth, Virginia
Reports
Committee on Conference Relations
Conference Church Extension Survey Committee
Conference Long Range Planning Committee
5:30 P.M.—Asbury College Alumni Dinner—Charles Manor, 208 S. Front Street

Thursday Evening, June 27

7:00 P.M.—Ordination Service. Bishop Paul N. Garber, presiding.
Sermon, Dr. George A. Fallon, Lakewood Methodist Church, Cleveland, Ohio
Consecration of Directors of Christian Education
Ordination of Deacons and Elders
Report of Committee on Resolutions
The Reading of Appointments

Caravans to Reach 225 Local Churches

At least 225 Methodist churches in the United States and Cuba will be served by Methodist Youth Caravans this summer. A total of 140 college students and 33 adult counselors will work as members of the caravan teams, said the Rev. Harold W. Ewing, Nashville, chairman of the caravan committee of the Board of Education, which sponsors the annual caravan project. Now in its nineteenth year, the caravan program has reached more than a million people in over 1,600 churches in the United States and overseas.

Lake Junaluska Opened Busy Program June 2

The program of the Southeastern Jurisdictional summer assembly grounds at Lake Junaluska, N. C., began June 2 and will continue until August 31. The 45th annual program will feature more than 30 national and regional conferences, institutes, workshops, and training schools. Speakers will include several bishops; E. Stanley Jones. Elton Trueblood, and many other well-known leaders.



MT. HERMON CHURCH

Mt. Hermon Charge Shows Much Progress

The Mt. Hermon Charge is made up of three churches, Mt. Hermon, Bellemont, and Cedar Cliff. All three churches have been in building programs. Mt. Hermon and Bellemont have just moved into their new building. Cedar Cliff has added a Fellowship Hall this conference year.

The Charge has a new brick parsonage located adjacent to the Mt. Hermon Church. This was built and dedicated in April 1955.

The Rev. Auburn W. Lore has served this charge for three years. He is a student at Duke Divinity School. The churches have grown both in attendance and membership under his leadership. Mr. Lore came to the N. C. Conference from West Virginia.

NEW MT. HERMON CHURCH: Opened Sunday, May 5, 1957. The Rev. Auburn W. Lore, pastor, delivered the sermon in the morning service at 11 o'clock.

The modern brick structure constructed at a cost of approximately \$120,000 is located on Route #1, Graham, N. C. In addition to the sanctuary, which has a seating capacity of about 425, the building contains 16 Sunday school rooms, choir room, church office and pastor's study.

Mt. Hermon was established in 1829, as a Methodist Meeting House. Opinion is divided as to how the church got its name. One belief is that it was named after Biblical Mt. Hermon in Palestine, while another is that it was named after Hermon Husbands, a prominent Quaker who came to North Carolina from Maryland in 1751. One of the first buildings utilized by the church was a log building that served as a place of worship and a school. At one time a "Bush Arbor" was built and served as camp meeting grounds.

The frame building, now torn away since the moving into the new building, was started before the civil war and completed during the reconstruction period.

Ministers who have gone out from the church include Alexander Albright, Jordan Neese, George W. Holmes, Joseph Holmes, John N. Garrett, H. L. Isley and George Johnson. The Rev. H. L. Isley is a retired minister and now worships regularly at Mt. Hermon. George Johnson has just graduated from Pfeiffer College and will enter Duke Divinity school next fall.

BELLEMONT METHODIST CHURCH: The opening service in the new sanctuary of the Bellemont Methodist Church was held Sunday morning, March 17, when the new \$100,000.00 sanctuary and educational building was used for the first time. The church building was begun in April of 1956 and included the sanctuary and the educational building with 15 classrooms. In addition to the classrooms and the educational unit there is a full basement with a kitchen and fellowship hall.

The church dates its beginning back to 1883, when John Cox started holding worship and Sunday school at various homes. In the summer of 1884 a brush arbor was constructed near the present church site and

services were held there until winter. In 1887 Banks Holt & Co. gave land for church site with a first church constructed shortly after. In 1901 the church building was wrecked by a wind storm which roared through the Bellemont area. The church was blown from its foundations and the roof and sides were crushed in. A new building was begun at once with service being held in the school building until completion. The church was called the Bellemont Mission in the beginning.

EBK

THE JERICHO ROAD

The road to Jericho is still
Trodden by feet of many men;
Daily they walk along its way
And, in this modern age, as then
The Levis and the Pharisees
Pass by, unheeding of the plea
Of those who've met with grief and wrong
Unmindful of their agony.

O, Master, help us understand
That on our road to Jericho
Wounded and maimed shall call to us,
Then may our hearts in mercy go
To them in loving sympathy
To aid, to heal, restore and bless;
Sharing our service neighborly
In Christlike love for their distress.

As good Samaritans may we go
Upon our road to Jericho.

—DELIA ADAMS LEITNER



BELLEMONT CHURCH

Pfeiffer Votes for Expansion, Salary Increases, Scholarships

The Board of Trustees of Pfeiffer College has just concluded one of the most important meetings in the history of the institution, according to Dr. J. Lem Stokes, II, President.

Enrollment Increases to 1,000 Students

By unanimous vote of the Board, authorization was given leading to an enrollment increase from the present 708 to 1,000. Also, by unanimous vote, a construction program estimated to cost over one million dollars was endorsed. This will include two new dormitory additions for women and one for men to house a total of 200 students, thus bringing the dormitory housing to 700 students and the day student capacity to about 300.

Building Construction to be More than \$1,000,000

A new student union building is proposed for dining facilities, theater and motion picture programs, infirmary housing, student publications, and recreation activities.

The program also calls for the installation of a new sewer disposal plant, for enlargement of the gymnasium and addition of a swimming pool, for boiler expansion, and increased faculty housing, including a 12-unit apartment building.

It is expected that this program will be completed within two years with the help of a loan from the Housing and Home Finance Agency.

The Board recognized the necessity of maintaining the highest possible academic standards. Dr. Stokes reported that, for the 1957 fall term, more than sixty faculty members would be on hand, with a faculty-student ratio of about one to twelve. More than 40% of the faculty will hold the Ph.D. degree or its equivalent. The science faculty alone will boast seven doctorates.

The new parsonage for Center Grove Methodist Church, Georgeville, was dedicated Sunday, June 9th, at 12 o'clock, following morning worship service, by the Rev. Paul W. Townsend, superintendent of Salisbury district. The Rev. Jerry R. Faulkner, pastor, conducted the service. The modern seven-room, brick parsonage with full basement was started in June, 1956 and completed in Oct., 1956. The parsonage and its furnishings modern in every respect, at a cost of \$13,500 are debt free as of Palm Sunday. The members of the W.S.C.S., with full co-operation of the entire church, have sponsored a supper in the church hut once a month, for the past year, thereby paying for all the windows.



Faculty Salaries Increased

The Board approved salary increases, including a new retirement program, amounting to 11½ per cent for 1957 and an additional 10 per cent for 1958. This is in line with the policy of the college to secure and keep the best qualified personnel possible.

Provisions for Scholarships

The Trustees, in recognizing the rising costs of operation, voted to increase fees 1958-59 for boarding students to \$920.00 and for day students to \$425.00. Along with the increase, provision is being made for an enlarged scholarship and loan program for students of exceptional ability. Consideration will be given to financial need. This program calls for setting up competitive scholarships ranging in value from \$100.00 to \$500.00. An intensive campaign to increase scholarship funds is being launched in the immediate future.

Segregation Loses Out in Poll Of Methodist Ministers

INDIANAPOLIS—Less than five per cent of the Methodist ministers who answered a questionnaire in an Indiana racial study favored a completely segregated local church pattern.

Nearly half the Methodist laymen answering similar questionnaire said they would favor a segregated local church.

A total of 641 ministers answered the questionnaire, the results of which were studied at a regional Methodist Interracial Leadership Conference May 1-2 at Roberts Park Methodist Church, Indianapolis. Sixty-five of the ministers were Negroes, members of the Indiana District of the Lexington Conference of Methodism's Central Jurisdiction.

A total of 523 laymen answered the questionnaire, 492 of them white and 31 Negro. The lay sample was limited to Evansville, Fort Wayne, Gary, Indianapolis, and their environs.

The questionnaires also showed other comparisons of the opinions of ministers and laymen in the area.

Almost three-quarters of the ministers and more than two-fifths of the laymen said they would favor the elimination of racial lines at the annual conference level.

Only two per cent of the ministers said they would object to being appointed to a racially mixed church, and three-quarters of them would willingly accept.

About 23 per cent of the 492 white laymen said they would accept the appointment of a pastor of another race. More than 93 per cent of the 31 Negro laymen said they would.

The study was prepared by the Bureau of Social and Religious Research, Evanston, Ill. It was done at the request of Bishop Matthew W. Clair, Jr., of the St. Louis Area of The Methodist Church, Bishop Richard C. Raines, of the Indiana Area, and the Methodist General Board of Social and Economic Relations. The interracial meeting was sponsored by them.



GROUND BREAKING WARD STREET, High Point: Those participating in the service May 26, 1957, left to right: the Rev. L. E. Mabry, pastor, Dr. Eugene C. Few, district superintendent, Mrs. L. C. Armentrout, chairman building fund, Hazel Jones, representing youth, Mrs. S. W. Conner, Sr., representing older members of the church, Barbara Carroll, Wesleyan Service Guild, Mrs. Allen Burton, building committee, S. W. Conner, Jr., building committee, Mrs. Glenn Doby, W.S.C.S., J. W. Long, Sr., church trustees, R. R. Johnson, official board, and Glenn Doby, church school superintendent. The Building Committee is composed of: L. C. Armentrout, Mrs. Allen Burton, J. W. Long, Sr., Mrs. Glenn Doby, and S. W. Conner, Jr. Coltrane and Graham will be the contractors who will erect the building at a cost of \$65,500.00. Construction to begin just as soon as arrangements and plans can be completed. The building will be 40 x 80, three stories, modern construction, and fire proof.

Brevard Circuit is Building Three New, Modern Churches

There's a building boom on in Transylvania county and it has extended to the country churches on the Brevard Circuit, manned by the Rev. W. A. Kerr, who is well-known for his work in the field of the rural church.

It all started three years ago, according to Katherine Anderson, writing in the *Transylvania Times* recently, when the WNC Conference gave \$300 to Oak Grove Church for an improvement program. With this encouragement, says Miss Anderson, "The members joined together, donated labor and materials, and with the example of David Norton to follow, made old Oak Grove Church a thing of beauty."

Then it was English Chapel's time, and the same thing happened there. This church is now a part of the Ecusta Charge, served by the Rev. Hamilton Witter, a recent graduate of Duke Divinity School.

At the present time the Brevard Circuit of five churches and 258 members is engaged in a \$100,000 expansion program.

Horseshoe Church, with 96 members, is building a new church which will cost \$36,000. Etowah is being completely remodeled, and a new sanctuary is being built. This will cost \$18,000. In Rosman, the 44 members have undertaken a \$35,000 building project.

"A far cry," says Miss Anderson, "from the 'little brown church in the wildwood,' these structures are of the most modern design, with modern fixtures and kitchens, plus all the conveniences that city churches have."

Groundbreaking ceremonies were held for all three projects in one day last month, when the Rev. J. W. Fitzgerald and the pastor rushed from place to place as they spaded up the soil for the new buildings. Members of the Brevard Circuit are appreciative of the interest and assistance of their district superintendent.



Brevard Circuit's modern 3-bedroom parsonage, purchased last year and valued at \$13,000.

The Rev. William A. Kerr (who goes by the name of Bill) has specialized in rural church work for a number of years. His success in this field has been an inspiration to other ministers. Perhaps the secret of his success is his enthusiasm. He bubbles over with plans and proudly tells what his parishioners are doing. "Our churches," he says, "have paid their budgets in full; our building programs are covered by cash and pledges."

But money raising and church building do not take up all the interest of pastor and people. "Bill" says, "Church school enrollment, church membership, tithing, organization—all are increasing. English Chapel has tripled its church school enrollment in four years; Rosman doubled its list during this year."

The keynote to this pastor's ministry may be contained in one sentence, found in a letter to a friend:

"Prayer and patience are just as important as vision and courage."

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He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert.*

Chaplains Received 5000 New Methodists

WASHINGTON, D. C.—Military chaplains accounted for more than 5,000 new members of the Methodist Church in the last two years, records of the Methodist Commission on Chaplains reveal.

Monthly reports of some 600 Methodist chaplains show that during 1955 and 1956 the group baptized 8,970 persons and received 5,597 into church membership at military bases around the world.

Chaplains assigned to hospitals and prisons accounted for an additional 271 accessions.

The baptisms include children of servicemen, but in the Methodist Church baptized infants and children are not counted as members until they join of their own accord. Also, a great many newly-baptized servicemen are transferred to other bases before chaplains can complete their instruction as preparatory members.

Most of the converts are in the 18-23 age group, described by many clergymen as the group least interested in joining a church.

"This tabulation of the evangelistic work done by chaplains may surprise those church officials who regard chaplains only as counselors and leaders of worship services," commented the Rev. Dr. John R. McLaughlin, general secretary of the Methodist commission.

Names of new members reported by chaplains are sent to "home churches" for recording and inclusion in annual reports. If a convert does not stipulate a local church preference, his name is recorded by the Mount Vernon Place Church in Washington, which now numbers more than 500 such servicemen on its rolls.

Summer Evangelism Plans Announced

A summer evangelism program with young theological students as the leaders will be sponsored June 30 to August 24 by the Board of Evangelism. The young men, preparing for the ministry, will do such things as starting new churches, holding revivals, directing visitation evangelism campaigns, and leading "Christian Witness Missions" for youth. Their training will be June 12-26 at Adrian College, Adrian, Mich.



Pictured above are members of the Building Committee of Grace Methodist Church, Asheboro, with others who were influential in organizing the church. Grace Church was organized July 29, 1956, with fifty members. Shown in the background is a section of the new building, which is now under construction. The church is located on Woodcrest and Legend Drives in southeast Asheboro. The structure will be completed in July. Left to right are: L. A. Teel, W. R. Cox, W. Reddin Galloway, Marvin Williams, John W. Sanders, the Rev. Aubert M. Smith, president Randolph County Board of Missions, the Rev. Paul Berrier, minister of Grace Church, Larry Steed, Idyl Ferree, vice-president Randolph County Board of Missions, J. K. Boling, chairman building committee, Everette Wright. Worth Shaw is also a member of the Building Committee but is not shown on the picture.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

DISTRICT MEETINGS

This is the time of year when Methodist women begin their Woman's Society year with renewed zeal. The new officers have been elected and installed and the annual district meetings have been held.

The district meetings had the most inspirational programs ever planned. Mrs. Clarence C. Cranford, our conference president, was the speaker at three district meetings. Deaconess Mary F. Floyd spoke at two meetings and Mrs. J. W. Payne spoke at two. The other districts had Mrs. Charles Clay, Miss Cynthia Brooks, Mrs. Dan K. Moore, Miss Geraldine Surratt and Dr. Lem Stokes.

The Greensboro district had Mrs. Charles W. Clay, to speak on her missionary work in Sao Paulo, Brazil. She says that "Sao Paulo is the fastest growing city in the world and three times the number of churches are needed."

Seven new district officers were elected; Mrs. Charles Risch, vice-president, Mrs. W. S. Baker, student work, Miss Mary Young, literature and publications, all of High Point, Mrs. E. K. Gragg, youth work, Mrs. W. S. Allred, children's work, Mrs. D. M. Davidson, chairman of nominations, and Mrs. Eugene C. Few, missionary personnel.

Eight Societies received a citation for rating 100% on the Standard of Excellence. These were Summerfield, College Place, Grace, Muir's Chapel, West Market, Pleasant Garden, Main Street and Wesley Memorial in High Point.

The meeting was held at Bethlehem Church in Climax, with Mrs. W. A. Bales, district president, in charge. The 1958 meeting will be at Pleasant Garden.

The Statesville district had two outstanding speakers on their program. Mrs. C. C. Cranford, conference president, spoke on, "A Trip With a Mission," at the afternoon session and Miss Mary F. Floyd, deaconess at Pfeiffer College, discussed, "Missionary Personnel Needs."

Mrs. H. B. Lewis of Statesville was chosen as the district secretary of literature and publications. A life membership was presented to Mrs. Frank Barrier, retiring secretary.

Three new societies in Zone #1 were recognized, Harper's Chapel, Mt. Zion and Shiloh.

The meeting was held at the Abernathy Memorial Church in Newton, with Mrs. Fred Price, president, in charge. Two hundred fifty women attended the meeting.

The Charlotte district had Miss Geraldine Surratt, rural worker for Watauga County, as guest speaker. She discussed, "Home Missions in the Western North Carolina Conference." Dr. J. Lem Stokes made a talk on Pfeiffer College. Miss Margaret

Hodgins, head resident at Charlotte's Bethlehem Center, was on the program also.

The district officers used the miniature church in the service, "Building the Church in the Spirit of Christ."

The meeting was held in the Ansonville Church in Ansonville, with Mrs. W. A. Wilmer, president, in charge. This district has 95 societies with 7,000 members.

The Salisbury district had Mrs. Clarence Cranford as their speaker for the morning session. Mrs. Cranford discussed, "The Forward Look for All of Life," presenting a challenge to all to learn more of the full program of the Woman's Society of Christian Service on all four levels—national, conference, district and local.

In the afternoon Dr. J. Lem Stokes spoke on, "Our College Grows in a Spirit of Christ."

Six societies were recognized for making 100% on the Standard of Excellence. These were Central Church in Concord, First Methodist in Salisbury, Forest Hill in Concord, Jackson Park and Midway in Kannapolis and Mt. Olivet in Concord.

Mrs. Marshall Miller and Mrs. Marvin Miller were presented with Honorary Life Memberships after having served eight years as district officers.

The meeting was held at Mt. Mitchell Methodist Church near Kannapolis, with Mrs. William J. Clayton, president, in charge. In 1958 the district meeting will be held at the Salem Methodist Church.

The Marion district had Mrs. J. W. Payne, former conference president, as guest speaker. Mrs. Payne spoke on, "The Outreach of the Woman's Division," with its 357 projects at home, 29 countries with 700 projects and only 500 missionaries.

Mrs. Nelson Parker of Marion was elected sub-district leader for McDowell County, and Mrs. W. T. Medlin of Spindale was elected secretary of spiritual life.

Nine life memberships were presented. Miss Una Edwards spoke on Pfeiffer College and Mrs. Harold Lefevers of Valdese presented the project of UNICEF in a home community.

The meeting was held at the First Methodist Church in Forest City, with Mrs. J. H. Greenlee of Morganton, president, in charge. The 1958 meeting will be held in Valdese.

The North Wilkesboro district had their own Mrs. Dan K. Moore as featured speaker for the day. Mrs. Moore spoke on the day's theme, "Our Mission to Perform." She is secretary of status of women for the South-eastern Jurisdiction.

Mrs. J. H. Councill, district president, was elected as a delegate to attend the meeting of the Assembly in St. Louis, Mo. in May, 1958. Mrs. R. Kirkpatrick was chosen as the secretary of supply work and Mrs. W. L. Hubert as co-chairman of the Watauga-Avery Zone.

Miss Geraldine Surratt conducted the worship service.

The meeting was held at the North Wilkesboro First Methodist Church, with Mrs. J. H. Councill of Boone, president, in charge. In 1958 the district meeting will be held at the Wilkesboro Methodist Church.

The Asheville district chose a theme of, "Christ, the Center of Living," for its meeting at Abernathy Methodist Church in West Asheville.

Miss Cynthia Brooks, deaconess at Allen High School, presented the address of the morning, using, "The Simple Life," as her subject.

The Rev. Ernest Fitzgerald, pastor of the hostess church, presented a devotional message on, "Our Unfinished Task," which is "to carry the Gospel of the Master to the heart of the world—herein is the task of the church."

Mrs. Thomas E. Frutchey, president, conducted the meeting. The 1958 meeting will be held at the Grace Methodist Church.

The Gastonia district had Miss Mary F. Floyd, deaconess, as speaker. She discussed, "Missions in the World Today."

Dr. Wilson O. Weldon, pastor of the hostess church, presented the worship service. Mrs. T. V. Goode, conference secretary of promotion, spoke, stressing three points, reporting, membership and finances. Mrs. Charles Gunter, secretary of promotion, announced that the district is 100% organized with 104 societies and 4,401 members, an increase of 232 over the past year. Penley's Chapel was recognized as the local society with the largest number of members in attendance.

Mrs. S. Ray Lowder, president, was in charge of the meeting, which was held at First Methodist Church in Gastonia.

The Waynesville district chose "All the World Is God's Own Field," as the theme of their meeting which was held at the Cherokee Methodist Church at Cherokee.

Mrs. J. W. Payne spoke on, "The Outreach of the Woman's Division Around the World."

Mrs. Clarence Bales of Robbinsville was elected as secretary of literature and publications. Mrs. B. M. Roach of Hayesville conducted the pledge service and Mrs. S. B. Moss presented the Memorial tribute to members who had died during the past year.

Miss Laura Jones, district president, was in charge of the meeting.

The Thomasville district celebrated by having its lovely Mother-Daughter recognition service, planned by Mrs. Arnold Kirk, at their annual meeting, held at the Calvary Methodist Church in Asheboro.

Mrs. C. C. Cranford of Asheboro spoke on, "The World Federation of Methodist Women." Mrs. T. V. Goode presented the goals in the standard of excellence, and Mrs. W. I. Gibson of Randleman presented 100% certificates to five societies, Central Falls, First Church in Asheboro, Central Church in Asheboro, First Church in Lexington and Giles Chapel.

Mrs. Walter I. Gibson, district president, was in charge of the meeting.

The Winston-Salem district had its meeting at the Maple Springs Methodist Church in Elkin. Mrs. Fred C. Hobson of Yadkinville is district president.

Advice to Building Committees

By MRS. W. R. REED

Helpful literature is available from The Department of General Church School Work. Write to the Rev. Glenn S. Gothard, who is chairman of the consultation committee, regarding the following:

Principles in planning for church school buildings or classrooms.

Equipment and arrangement for the church school.

Review of preliminary drawings of educational buildings.

Remodeling of church school space.

Mr. Gothard's address is Department of General School Work, P. O. Box 871, Nashville 2, Tennessee.

Trends in Christian Education

Certain trends in teaching make it necessary to plan for the building of more adequate church school buildings. Noticeable trends are: larger class rooms, with boys and girls in the same class. An entire grade meeting in one room, limited of course to not more than 20-30 pupils in any one room. The grade remaining in the room for the entire session. Grades assemble only a few times per year for a sharing program.

A flexible plan of work. Rooms are changed as needed. Larger rooms are given to larger groups.

The teaching program is based upon the needs of the persons rather than a desire to "put over" a certain amount of knowledge—thus small children require a lot of space because they learn most through activities and play.

To use the rooms for week day activities such as extra sessions, week day nursery and kindergarten schools, vacation church schools, parties, and family groups.

To provide for all groups to participate in class activities. No longer is the "lecture" method alone used. Groups are led to discuss, to make maps, to role play, in other words, "to learn to do by doing."

To Remember

Nursery rooms must have a minimum of 25 sq. ft. per child, except for the room where babies are in beds. Nursery children

are under 4 years of age. Children who are not moving about do not require as much space.

There should, if possible, be a room for the toddlers—those walking up to 2 years of age. A room for the 2's, a room for the 3's. Rooms with access to the out-of-doors and to bath rooms. The floors hard wood, rubber tile, or heavy linoleum. Avoid any large patterns or designs in these rooms. An eastern or southern exposure is desirable. The walls should be smooth and in a plain color, the windows low with clear glass. The color scheme will depend upon the exposure. Shades of yellow or buff for a dark room. A pale green or blue for lighter rooms. Harmonious rather than sharply contrasting colors in major items tend to create a quiet atmosphere.

Kindergarten children are 4 and 5 years of age. They need a minimum of 25 sq. ft. per child.

Primary children are 6, 7, 8 years old. They need a minimum of 20 sq. ft. per person.

Junior boys and girls are 9, 10, 11 years old. They need a minimum of 18 sq. ft. per person.

Intermediates are 12, 13, 14 years old. They need 15 sq. ft. per person.

All persons above the intermediate group need 10 sq. ft. per person.

Add approximately 10 per cent of the total floor space for storage. It is necessary to have space for teaching materials and for coats and hats.

Each room must have adequate light.

Avoid long, narrow rooms. Rectangular rooms are better.

No room is built for worship only. The largest primary or junior room and also for other departments is used for the class having the greatest number of pupils and also for worship when groups desire to assemble for worship.

If possible let one wall in each room be unbroken by windows and doors, so the group may not have to face windows or doors.

Adequate tack boards are never less than 4 to 5 ft. long and 2½ to 3 feet wide. All walls are finished before these boards are attached. Cork is the most satisfactory material to use for the tack boards.

Chalk boards are not attached to walls. Use portable boards.

Folding doors are not recommended.

All rooms should be entered from the hall so that no room has to be used as a hall.

Adequate bath rooms must be provided for all groups.

The Purpose for Building

Every building committee must keep in mind that the building is an effective means of spiritual advance in which every member may be led to a greater appreciation of the church and achieve a deeper religious experience. Such a truly religious enterprise as building a church and improving its equipment must be entered prayerfully and with deep concern by the committee that they may provide adequately for the ministries of preaching, religious education, and fellowship and service.

Look at Your Church School Room

Is the room neat, orderly and attractive? Are the cabinets neat? Is the piano clear of papers, books and other objects? Orderliness, neatness, and plan in a room are all important to the child's religious development.

Is the furniture attractive, comfortable, sturdy, and scaled to the size of the age group. Have you asked: why do we need this piece of furniture? What will this room arrangement help us to accomplish? How do the boys and girls feel about this room?

Is there provision for wraps, adequate storage space for supplies; a tackboard for displaying pictures and children's work?

If it is a room for junior boys and girls is there a Bible for each one to use every Sunday?

Is there a Bible in each room where the children can see it? Will the teacher use it each Sunday?

Is the room conducive to invite the children to work, worship, plan and participate in worthwhile activities?

Is the atmosphere of the room friendly? A well equipped room will teach as much,

(Continued on page 11)



Children Participating



Teachers Planning



May Fields Memorial Church

On July 30, 1955, Miss May Fields, a teacher in the public schools of Guilford County and a worker in Bethlehem Methodist Church and Church school at Climax, N. C., went to her heavenly home. She had requested that instead of flowers being sent to her funeral service the money be given to Dr. and Mrs. Charles D. Stokes for whatever they might decide best in carrying out their work as missionaries in Korea. Dr. Stokes formerly served as the pastor at Bethelam.

The pastor of the church at that time, the Rev. J. S. Higgins, inquired of Dr. Stokes as to possible projects and their cost and the family and friends of Miss May Fields gave about \$300 to the cause by the close of his pastorate the following September.

When the budget was being set up for the 1955-56 church year, under the pastorate of the Rev. J. S. Johnson, the Commission on Finance and the pastor recommended that the Mission Special for that year go with moneys already raised to build a chapel in Korea in memory of Miss Fields. Through Dr. Stokes it was learned that this project could be carried through for \$1,000. The Official Board gave its approval and the congregation was asked for an offering at Easter-time. A check for \$1,000 was sent April 27th of 1956. Work was begun on May Fields Memorial Church, at Taepyeong-Ni, Korea, at once.

During the 1956-57 church year, Dr. Stokes reported that due to inflation as the memorial chapel was being built the congregation at Taepyeong-Ni would need another \$400 to finish their church. The family and some friends of Miss Fields sent \$300 more at once. The Easter offering, 1957, from Bethlehem Church was designated for that purpose and \$200 more was sent.

May Fields Memorial Church, Taepyeong-Ni, Korea, stands as a memorial to a woman who lived for Christ in her own church and who was interested in His work around the world. It was made possible by the love and sacrifice of a whole congregation.

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Freedom is the one purport, wisely aimed at, or unwisely, of all man's struggles, toilings and sufferings, in this earth.—*Thomas Carlyle.*

Randolph Mission Board Gives \$14,000 in 2 Years

The Board of Missions of the Randolph County Methodist churches met Monday evening, May 27, 1957, for its annual dinner meeting in the Central Methodist Church of Asheboro. The officers elected for the new year were: President, Idyl Ferree of the First Church, Asheboro, succeeding Rev. Aubert M. Smith of Central Church, Asheboro; vice-president, Rev. Don Payne, pastor of the First Church of Liberty, succeeding Idyl Ferree; recording secretary, Richard H. Moore of Central Church succeeding J. D. Ross, Jr.; corresponding secretary, Mrs. Delbert G. Ragsdale of Bower's Chapel; treasurer, William H. Hughes of Calvary Church, the latter two being re-elected to their offices.

Mr. Smith in presiding over the meeting stated that during the past two years approximately \$14,000 had been given toward the building and renovation programs of the smaller Methodist church of the county. He also stated that a part of these funds had been directed toward the newly organized Grace Church and toward the new building program of the West Side Church. Checks in the amount of \$2,600 from the Board of Missions treasury were presented through the vice-president, Idyl Ferree, to the Seagrove Church parsonage, the Mount Zion Church of Seagrove, the Pleasant Hill Church near Thomasville and toward the parsonage of the Trinity Memorial Church of Trinity.

The Rev. Ralph H. Taylor, pastor of the First Church of Lexington, was the principal speaker of the evening. The Rev. M. Teague Hipps, superintendent of the Thomasville district also spoke of the progress of the Methodist churches of Randolph County in their programs of church extension.

THE BUILDING COMMITTEES

(Continued from page 10)

and sometimes more, than the spoken word.

Rooms are used for learning. They should be interesting and comfortable.

Rooms are used for teaching. They should be useful and flexible.

Rooms teach. They should be attractive and well planned.

The Church Sets Goals

It is to lead each person into a consciousness of God in his daily life, which will help him to feel God's guidance in all the experiences of his life.

It is to give each person an understanding and appreciation of the life and teachings of Jesus, which will lead him to accept Christ as Savior, and Lord, and manifest his acceptance in daily life.

It is to help each person to have a genuine desire to participate in the work of the church as it strives to build a Christian community and world.

It is to help each person to get a knowledge, understanding and love of the Bible, which will guide him in his thinking, his attitudes and his habits.

It is to help each person to gain a Christian philosophy of life, which will remain unshaken in the face of both joys and sorrows.

The Summer Slump

All of my adult life since being a minister in the Methodist Church, I have heard of the "summer slump." It was one of the first things I heard about when I went into this business. I remember the older preachers telling me how the congregation fell off in the summer, how the offering dropped considerably, and what a hard and trying time the summer was in the life of the church. Then I have seen the churches curtail their program and I have had a part in some of that, though I have never been particularly happy about it.

The thing that has always bothered me has been the difficulty of convincing myself that the "summer slump" is a part of the program of the Christian. Let me make myself clear. I believe in vacations. I am going to take one. But I am not going to take a vacation from God, and I am not going to take a vacation from the church, nor am I going to take a vacation from the financial responsibility that I have to my church.

There are enough members of this church in town on any given Sunday twelve months of the year to completely fill this sanctuary morning or night. The slump, you see, is not always seasonal. This is the time of the year when vacations are more normal and beaches and the mountains are more inviting. No sensible man will misunderstand or resent that. My only point is that it is my hope and prayer that this great church doesn't experience its "summer slump," that it receive the loyalty and the devotion of its members on a continuing basis. The financial program of the church will go on the same in the summer as in the winter. The needs of the church do not change with the season. It is my fondest hope and my most sincere prayer that on any given Sunday—Spring, Summer, Winter, or Fall—when you are in Charlotte you will be in your church. On the other hand, summer should be a time of renewed activity for the church. Our young people are home from college, our youngsters are out of school, the family has more leisure time, the weather is more conducive to various activities, all of which leads me to say that I think it will be a grand day when we begin to discuss the "summer increase" instead of the "summer decline." I shall, therefore, take no vacation from God; I surely intend for my family and me to take a vacation with God, and face the summer in the complete realization that every Sunday morning and Sunday night I shall be in my church to register my vote for the Christian Gospel.

I know this is poorly said but I hope between the lines you can feel the beat of my heart and know what I mean.

—Kenneth Goodson

Junior Red Cross Active; New Ninth Grade; Chimes Donated and Installed in Chapel

A SUCCESSFUL SCHOOL YEAR

It is a pleasant feeling for the principal of a school to reflect upon the school year and conclude that it has been a successful one. This I can honestly do. Many people and many events made this possible.

Our enrollment was somewhat smaller this year, due to the unusually large ninth grade which entered high school last fall. Faced with the possibility of losing a state allotted teacher, The Children's Home administration decided to employ the services of this teacher. This enabled the classes to be smaller and more individual attention to be given. This procedure paid manifold dividends as the results of standardized tests given this year have attested. The children have been better served by this decision.

We have been proud of our new industrial arts building and program. Under the direction of Mr. T. C. Hamilton, this program has given the students in the seventh and eighth grades an opportunity to explore many fields, such as woodwork, copper tooling, linoleum carving, weaving, leathercraft, etching, mechanical drawing, ceramics, and painting. In these classes the students have been able to create things individually. They have been happy and proud of their creations. The old adage that man is happiest when he is constructively creating has been proven again. The year's work was climaxed with an exhibit of samples of the many things that had been made during the year.

Less tangible but certainly no less important have been the outstanding contributions of the classroom teachers. They have given generously of their time and talents in aiding the children to achieve and progress. The children deserve much praise for their co-operative attitude. The excellent spirit among teachers and pupils was the basis for our successful year.

Our children have taken an active part in many extra-curricular activities this year. Our band was composed of forty-one members. There were thirty-nine in the junior high chorus and twenty in the elementary boys' chorus. An athletic program was offered, but emphasis was on intramural rather than interscholastic competition. Many projects were carried on by the grades for the Junior Red Cross. It is good for our children to learn to give help as well as receive it. Several grades have participated in the Radio Council programs. Our students won eight ribbons out of our eighteen entries in the city-wide art contest. Four of the ribbons were for first place. We think we had a full year in the extra-curricular field.

By mutual agreement with the Winston-Salem city schools, The Children's Home will add a ninth grade to our campus school. We think this will better serve the needs of the children. With the completion of the addition to our school building, there will be ample space and facilities. We expect our senior high students to participate more fully in the activities of their school in the future.

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor



In summing up the school year the excellent co-operation of the administration and staff must be acknowledged. Our school does not suffer from lack of material things. The guidance given when asked has been most helpful, and the conferences among teachers, home mothers, and counselors have been most useful. Our aim is the same. We want the children here to be happier, healthier, better educated, and better able to meet any problem or situation they will be called upon to face.

Yes, I think we have had a successful school year.—Wm. R. Edwards, Principal.

THE PICTURE

The picture presented this week is that of Eva Marie Whitaker, born August 23, 1944. Eva, along with an older sister, a younger sister, and a younger brother, came to The Children's Home from Concord nearly a year ago. She has recently moved from the Julia Higgins family to join the family of girls who live in the Lucy Stultz Building, one of the newer dormitories. She is happy to claim as her sponsors the Daughters of Wesley Class of Central, Kings Mountain, Mrs. J. C. Gault, Jr., correspondent.

A LETTER ABOUT CLOTHING

Living in a large group as we do, there arises from time to time problems of living which need our best attention. Sometimes our greatest help in solving these problems

come from you fine people who do so much for us. A problem that has been of some concern to us lately has to do with clothing. (People who have worked in Children's Homes for a long time have told me that clothing is a most difficult problem to handle happily and satisfactorily.)

In approaching this matter we have had a policy of giving to each child a quota of clothing. This quota, we feel, gives to each child all the clothing that any child needs. But to liberalize the policy, we have added to the quotas what we call "extras." These are items that may be purchased by the child and are in addition to the quota supplied by the Home. We find it a bit difficult to handle the problem of extras.

We are urging our young people to always ask for advice of their home mothers in their buying. Too, we would greatly appreciate it if you would always work through our home mothers in this regard. In most instances you are already doing this. The simplest procedure would be for you to ask the home mother to make any purchase you desired to make for the youngster. I am sure that you can see that for size and need, this is highly desirable. Too it will make it possible for us to keep our children somewhat on the same basis. We will work hard to provide variety and take care of individual needs.

We have been disturbed sometimes when we have learned that some of our children have written you for money. When a group agrees to sponsor a child the group is told about what we expect the cost to be. We have an obligation to stay close to the figure. We shall greatly appreciate your referring any of these requests to the child's home mother or to the office here. All of our children have an allowance and a savings account. We feel these are fairly adequate. There are times, such as at birthdays and at Christmas, when you might desire to give them money. We would prefer that this be done through the home mother or the office. The sums should always be modest.

THE JUNE FIFTH SUNDAY

June is a month that brings a red letter day for The Children's Home. It brings a fifth Sunday, a Children's Home Sunday. This is a day when the church schools of our Conference call attention to the needs of the boys and girls at The Children's Home. We hope that in the midst of a lot of activity in getting off to a good start in the new year, our friends will take time to call attention to this very important day. This is an excellent opportunity to get off to a good start in raising The Children's Home askings for the new year. Let your contributions be liberal.

THE CHIMES

The latest gift to our chapel is bringing much joy to our campus. Mrs. W. C. Davis of Gastonia through a very generous gift has made it possible for us to have chimes installed. She made this gift in memory of her mother and father, Mr. and Mrs. T. M. Benton, who were members of Centenary until their deaths and who were always greatly interested in The Children's Home.

What Makes a Man Great?

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Genesis 43:3-15

The memory selection for this lesson is "Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7). It refers, in this context to the quality of mercy which was so apparent in the dramatic scene of reconciliation between Joseph and his brothers. Much could be written to portray the feelings of embarrassment, guilt and even terror which Joseph's brothers must have felt when they discovered that the man who stood before them as second only to Pharaoh was none other than the brother whom they had so cruelly mistreated many years before.

It is worth noting that a big change had come over Joseph since his boyhood days. The problems he had met and conquered

PRAYER: *Father, it is so easy to get lost in the vastness of life. Through thy discipline of love, guide thou my feet in paths everlasting. AMEN.*

had tempered his spirit. He was now able to be generous and forgiving. What was the secret of the change? Normally one might expect such unusual success as Joseph had achieved to breed pride and selfishness. The reason it did not do so in Joseph's case was that he saw the events of his daily life, not as his own accomplishments, but as part of the larger plan of God. He was merely the humble instrument. No less than four times in this brief Scripture selection, Joseph interprets the events of his life as having been brought about by the direction of God. The editors of Genesis were eager to have successive generations of Hebrews learn this lesson. When St. Paul, many years later, declared: "We know that in everything God works for good with those who love him" (Romans 8:28), he was reflecting a belief that was characteristic of the finest of his Hebrew forbears.

This is our third lesson from the life of Joseph. The writer urges that you read the entire biography as found in Genesis 37:2-48:22. There is an interesting story about Benjamin Franklin when he was ambassador to France in the reign of Louis Sixteenth. One evening when the members of the court were more than usually bored, Franklin suggested that he be allowed to read them a story. They all agreed, whereupon Franklin took his Bible and read them the complete story of Joseph. Most of them had never heard it before and were charmed and delighted with it. And well they might be, for the story has suspense, surprise, feeling and grandeur.

What we are mainly interested in, however, is the quality of greatness in this man Joseph. What were the personality traits that made him one of the towering figures of history? We have already mentioned his conviction that his life was a plan of God. This conviction underlies all the other admirable qualities which he came to possess. In a few short paragraphs we might men-

tion three of these. They are the ones that we still find in the truly great of the world.

Humility is certainly one trait we notice in Joseph. It was not present in his early life. Humility is not often a characteristic of youth. But in Joseph's case it came after many times of testing and suffering; after he had seen himself "in the light of Eternity." When any of us come to see ourselves this way, pride should vanish.

Forgiveness is another trait of greatness we see in Joseph. Basically, this capacity to forgive is a part of something larger. It means we realize that our relationship to God depends upon our relationship to others. This is stressed in the petition: "Forgive us our trespasses as we forgive . . ."

Unselfishness is another trait we notice in Joseph. Studdert-Kennedy has written:

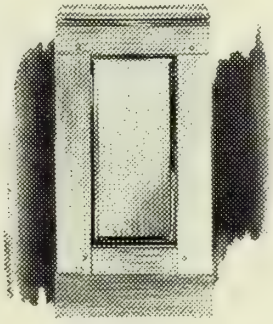
"To give, and give, and give again,
What God has given thee;
To spend thyself nor count the cost,
To serve right gloriously

The God who gave all worlds that are,
And all that are to be."

Thomas Carlyle wrote: . . . "there is no other greatness than to make one nook of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manlier, happier, more blessed." How many of us could meet this test?

General Conference to Meet in Denver


Mile-high Denver is to be the meeting place of the 1960 quadrennial General Conference. The dates will be April 27-May 11. These decisions were made in Chicago May 22 by the Commission on Entertainment. Ten other cities received consideration, the final choice narrowing to Denver, Kansas City and Miami Beach. The commission, headed by the Rev. Dr. William H. Alderson of Bridgeport, Conn., is composed of a layman and a minister from each of the six jurisdictions, plus two general church officers. Dr. J. Wesley Hole, a Los Angeles layman, is secretary.




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Story time for Boys and Girls

ELIZABETH WHISNER, Editor

Natalie's Psalm

It was "just foolish," thought Natalie, for her mother to have her learn a Psalm each week. What other girl did she know who did such a thing? Why, not one!

Mother was firm, however, and every Sunday afternoon Natalie was expected to know and recite the number of verses which had been given her the week before.

"Natalie," called her mother one day, "I wish you would take this package of yarn down to Grandmother Cheswick for me; and ask if you can do something for her."

Natalie was glad to go, for Grandmother Cheswick was a dear old blind lady who was grandmother to all the village. Her

"Well, I only mean that I get so tired of them, for I have to learn one every week," explained Natalie. "But I'll tell you what I might do. I can't read them very well, but I could recite some to you."

"That would be better still. I wonder if you know my favorite, the 91st?"

"Yes, indeed, I had that only last week." Then Natalie began, "He that dwelleth in the secret place of the Most High"

She recited several more Psalms, until it was time to go home. When Grandmother Cheswick bade her good-bye she drew her toward her and gently kissed her, saying, "Thank you, dear child. You have no idea how much happiness you have given me this afternoon. Never grow tired of learning God's Word, for you will one day realize how much comfort one finds there."

And Natalie never again thought of it as "foolishness" and "no use" to learn her verses each day.—Clipped, Author Unknown.



FIVE LITTLE WORDS

There are five little words we all should know—

They are PARDON ME, THANK YOU, and PLEASE;

O use them quite often wherever you go, There are few words as helpful as these.

These five little words have a power That fortune or fame cannot give;

So commit them to memory this very hour,

And use them as long as you live.

—Author Unknown.



daughter, who lived with her, went out to do sewing, and so had to be away all day. Natalie was always pleased to go to see the dear old lady, for besides the delightful stories Grandmother could tell, there was always a jar of delicious hard, hot peppermints for refreshments.

"Well, Miss Natalie, I am glad to hear your voice again," said the old lady in answer to Natalie's knock and her "May I come in?"

"Here is some yarn Mother sent you," answered Natalie, placing the package in Grandmother Cheswick's hands. "And she told me to ask if I could do something for you."

"Thank you, dear; that is very kind. Perhaps you would be willing to read to me."

"I'll do my very best, but I'm afraid I can't read very well. What shall I read?"

"How I wish I had my Bible! But you know it was lost in the fire last summer. My daughter has promised me a new one, but I don't have it yet. I miss it, for I do so love to hear the Psalms."

"You do!" cried Natalie in surprise. "I surely don't!"

"O don't say that dear," Grandmother replied.



A CHILD'S CREED

I believe in God, my Heavenly Father, who loves me and cares for and helps me day by day.

I believe in Jesus, who was once a child Himself, and who loved little children and took them in His arms and blessed them. I shall try to grow up to be like Him.

I believe in my church, and love to come to its services and to help in every way I can.

I believe there is a difference between right and wrong, and that happiness is on the side of right and God.

I believe that if I do wrong I ought not to think it smart; but to be sorry and ask to be forgiven, and to try hard to do right next time.

I believe that in prayer I may talk with God and He with me; and that God speaks to me through the Bible also. So I shall love it and read it.

I believe in being happy and in making others happy too.

I believe this is God's world. Sometimes when I watch the stars or the mountains, or walk among the flowers, I am sure God is near, and I am glad.

I believe in my home, in Father and Mother, and that I may trust their love and care and guidance; that I have a share in making my home a happy one.

I believe in growing up and by and by into a good and true man or woman.

Dear God, help me every day to live what I believe. Amen.—F. P. Fletcher, *Zions Herald*.

TWO LITTLE STORIES

Michael was in a class which had just been acquainted with the story of Moses and the burning bush.

"Now why do you think Moses took off his shoes when he approached the bush?" asked the teacher, and Michael was at once sure that he had the correct answer. "Please, sir," he said, "it was to warm his feet!" It seemed to him the obvious reason for his behaviour.

James Hutton can also think logically, and even more surprisingly. He is left-handed, and preferred his left hand when a caller at his home showed a desire to shake hands with him. Later his father criticised his conduct mildly, and told him that he should try to do things in the right way, which is with the right hand. James thought awhile, and then said, "But, daddy, it can't be wrong to do things with your left hand, for that is how God does everything. He has to, because the Bible says that Jesus is sitting on His right hand!"—METHODIST RECORDER.



To train children at home, it's necessary for both the parents and children to spend some time there.—Quote.



PETS

We feel sure that almost every boy and girl has a pet, and we know what a world of fun you have with your dog, or your cat, with your rabbit, or perhaps with your parakeet. And some of you may even have a horse or a pony. Wouldn't you like to write a short story (100 words or less) about something interesting that your pet has done, or some particularly good time you've had with it, and send the story, along with a snapshot of you and the pet, to be used on our Page? We hope you will do this. Be sure to show your name and age at the end of the story, and mail it to Miss Elizabeth Whisner, Methodist Home for Children, Raleigh, N. C., and we will be happy to publish it a few weeks after it is received.



BIBLE QUIZ

(Well-known Sayings)

Who said:

1. "Be sure your sin will find you out."
2. "Though your sins be as scarlet, they shall be white as snow."
3. "A merry heart doeth good like a medicine."
4. "The tongue can no man tame."
5. "Entreat me not to leave thee."

Answers to Last Week's Quiz

1. Peter—John 21:15-17.
 2. John—John 19:26.
 3. Delilah—Judges Chapter 16.
 4. John 3:16.
 5. Jesus—John 15:13.
- (Be sure to read Bible references.)

In Memoriam

Five cents a word. Please count your words and send remittance when sending your copy.

CHARLES JOHN DURHAM, SR.

The members of the official board of the West Burlington Methodist Church wish to pay tribute to the memory of one of its oldest and most loved members, Mr. Charles John Durham, Sr., who passed to his reward on May 25th, 1957. Age, 79½ years. He was a Charter Member of the church and served the church as chairman of the Official Board, secretary and treasurer, and for many years he was church trustee. He was a prominent coal merchant in our community; therefore, be it resolved:

1. That we declare our appreciation for his outstanding service to our church and community. He gave unselfishly of his time, means and prayers to the uplift of his fellow man and the forwarding of Christ's Kingdom on earth.

2. That we extend to the family our deepest sympathy in the loss of a Christian husband and father. We assure them of our love and esteem.

3. That a copy of these resolutions be sent to each member of the family, the North Carolina "Christian Advocate" and that they be entered in the minutes of the next regular meeting of the Board.—F. A. Holloway, Secretary to Official Board.

MISS ANNA WHITTACK

The Johns Woman's Society of Christian Service pause to honor one of our most faithful and beloved members, Miss Anne Whittack, who passed away April 30, 1957.

While we mourn her passing we bow in submission to God's will and wisdom.

We extend our love and deepest sympathy to her family.—Miss Ruth Caddell, Mrs. E. P. Jones.

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Letters to the Editor

Dere Mister Edditer:

Ef'n it wuzn't agin the laws ov the Meeds an Purzhuns I would hev writ you an artikle about my ol' Church an the home-kummin, but I wuz afeard sombody wud think the Ku Kluxers wuz tryin to overthrow the guernment an so I must refrane. But it wuz a glorious okkasion. Wittles on the ground, er ruther the tabuls. It wud hev gin you the indigestyun jus ter look at it. Cakes pize, chicken, everything.

I saw menny uv my ol' frens, inkluding three er fore gals I once thought erbout hitching up with. But why mek you homesick?

Bildad Akers' Boy
(H. E. Spence)

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Tent Revivals Build Churches

By DALLAS MALLISON

"We go where the people are going" might well be the motto of church extension in the N. C. Conference according to an outline prepared by the Rev. Thomas A. Collins of Raleigh who is executive secretary of the Board of Missions of the N. C. Conference.

The Rev. Mr. Collins has a very good idea "where the people are going" and he has gained this knowledge from thousands of miles of travel in the 56 counties making up the N. C. Conference, from scores of special surveys, and from hundreds of letters.

The board secretary welcomes leads from anyone concerning possible areas where new churches could now or in the early future probably be formed to the mutual advantage of those areas and the Methodist Church. He has issued a list of suggestions and a community-type outline that would be very helpful in this respect.

The gist of his suggestions is to watch where the population is growing rapidly, especially the areas where young families are increasing swiftly. People are going where they can find better job opportunities, have the use of more modern facilities such as schools, or to be more conveniently located as to new or paved roads or where the family head works.

Places where the Board of Missions has helped new churches locate during the past four years bring to light some interesting communities. Some are old, some very new, and some just neglected or by-passed. Small towns, villages, and open country areas are the most likely to be overlooked. Examples are the new churches at Coates, Pine Level, and Old Hundred near Laurel Hill in Scotland County.

New Methodist churches are going up around such giant new industrial installations as the DuPont plant near Kinston, the Westinghouse plant near Raleigh, and the Western Electric plant near Burlington. They can also be found near new shopping centers, housing developments, clusters of small plants and marketing centers, and modern schools.

A glance at the list of 41 new churches will show that many of them are springing up adjacent to military installations. New churches are found at nearly every one of the six major military bases and posts in this State (Cherry Point Marine Air Station, Camp LeJeune, Fort Bragg, Weeks-ville Naval Air Station, Stallings Air Base, and Seymour-Johnson Air Base).

New churches are to be found at the better known and smaller resorts all along our coast. A new church has even been started in the winter resort town of Southern Pines. College towns have not been overlooked as the new St. James Church

adjacent to East Carolina College in Greenville will show.

The Rev. Mr. Collins has discovered a new type of community which he calls the "ribbon-community" because it stretches out on both sides of a highway. The new Grace Church five miles north of Elizabeth City on US 17 is a typical example.

The secretary has prepared not only a guide and list of suggestions but also a description booklet on the 41 new churches, all of which are very interesting and which can be had by writing him at 920 Lake Boone Trail at Raleigh.

Based upon his outline and the information available, this writer has prepared a new outline of the kinds of communities in the N. C. Conference where new churches are most likely needed. This outline is given below:

NEW AREA TYPES

1. Suburban areas:
 - a. Areas of new or proposed schools, hospitals, or institutions.
 - b. Areas near new large factories, a cluster of several small plants, new produce market centers, and new shopping centers.
 - c. Areas of large housing developments, numerous apartments, or large number of new houses being offered for sale.
2. Older Areas of Large Urban Centers:
 - a. Areas not now adequately churched.
 - b. Areas formerly adequately churched but not now.

c. Areas seeing considerable recent growth.

3. Small town areas:
 - a. Areas not now served by a Methodist church.
 - b. Areas which might need two Methodist churches.
 - c. Areas formerly served by a Methodist church.
4. Open country areas:
 - a. Areas neglected or by-passed.
 - b. "Ribbon-type" areas along highways.
 - c. Other areas along new highways or new routes.
 - d. Emerging areas at new cross-roads.
 - e. Areas opened up or enlarged by new paved roads.
 - f. Any rural areas not now adequately served.
5. Military service areas:
 - a. Found principally at six major bases or posts.
 - b. Expanding "commuter" communities some distance away.
6. Recreational areas:
 - a. Summer resorts along coast.
 - b. Winter resorts in the interior.
7. Special or unusual areas:
 - a. College towns.
 - b. Indian reservations.

Youth Leader Testifies

Government study and trained personnel for the control and treatment of juvenile delinquency was recommended by Paul Bosley, president of the National Conference of Methodist Youth, at hearings of a Congressional committee. He testified in Washington, D. C., May 20, before the House sub-committee on Special Education, which is considering 11 bills dealing with proposed federal programs in the field of juvenile delinquency.



TENT REVIVALS BUILD CHURCHES: The old-fashioned tent revival—so helpful in early Methodism in extending the faith—has come into its own in the N. C. Conference. The Rev. Thomas A. Collins, executive secretary of the Board of Missions of this Conference, is using them extensively in building new churches. He conducted six during 1955 and is continuing this year. He held a few in 1954. Among the places where he has held tent revivals are the Grace Church near Elizabeth City, the Hart Church at Tarboro, the Stacey Church near Atlantic, the Fellowship Church at Hamlet, the Pine Level Church, the Southern Pines Church, and the North Goldsboro Church.

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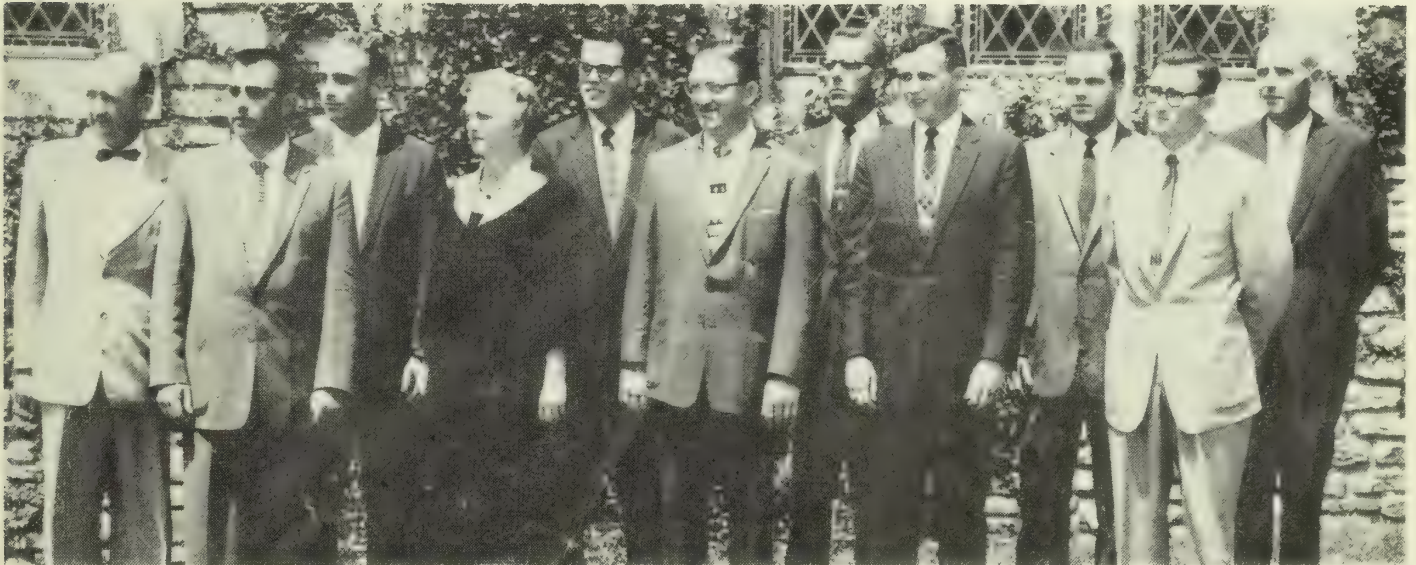
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Volume 102

Number 26



ON TRIAL—Left to right: William David Argo, Homer Allen Barker, Merrill Gilford Perkins, Mrs. Maloie Bogle Lee, Donald K. Hanks, David Edgar Hubbard, William Homer Pheagin, Jr., Melvin Dwight McIntosh, Harry Glenn Long, Jr., John Albert Petty, Martin William Heckard, Jr.—Photo by Fletcher Howard.



IN FULL CONNECTION—left to right: James S. Bellamy, Benjamin H. Ziglar, Dorris P. Smotherman, Jr., Walter Orville Cooper, Francis Smithwick McFarland, Andrew Durwood Foster, Jr., Wade Glenn Rogers, Kenneth M. Taylor, Ernest U. Stephens, Joseph Charles Wakefield, Jack Courtney Smith. Not present for the picture was George E. Lyndon, Jr.—Photo by Fletcher E. Howard.

Methodism from Murphy to Hatteras

The Rev. and Mrs. Zane Norton of Crouse announce the birth of a daughter, Sharon Jennelle, on June 7, and her death on June 11.

Miss Carol Ferguson, daughter of Mr. and Mrs. A. B. Ferguson of Kannapolis, a recent graduate of Greensboro College, has accepted the position of director of religious education at Hickory Grove Church.

The Rev. G. H. Allred, pastor of Maylo Church, Gastonia, announces new summer service hours: Sunday school at 9 a.m. and morning worship at 10 a.m. Maylo has just completed air conditioning the entire church.

At Ardmore Church, Winston-Salem, June 16 was celebrated as Boy Scout Sunday, when Troop 49, sponsored by the church, received its annual charter for the thirtieth year. Mr. Graves Wilson presided.

First Church, Murphy, has established a memorial foundation for the handling of gifts to the church. A Book of Remembrance has been purchased and gifts totaling \$2,000 have already been entered. The Rev. Asmond L. Maxwell is pastor.

The Primary and Junior Departments of Cary Church, Cary, N. C., have adopted a Korean orphan girl and each Sunday they take an offering for her support. The little girl will be seven in August and the children of the two departments are planning to remember her with letters and a gift.

The Rev. Ralph Jacks, who has served for some time as state director of CROP, and director of Town and Country Work for the N. C. Council of Churches, has resigned, effective July 1, and will become pastor of the Fallston-Clover Hill Charge in Cleveland County, according to a statement released by the Rev. T. J. Whitehead, chairman of CROP. Mr. Jacks will continue to direct the 1957 relief program until a new director is named. Mr. Jacks has served CROP and the Council of Churches since June 1, 1955, coming to that position from the pastorate of Mt. Pleasant Methodist Church, Greensboro. His new appointment was made at the recent session of the WNC Conference in Lake Junaluska. Under Mr. Jack's guidance, the people of North Carolina made 3 million pounds of food gifts available to needy areas in all parts of the world.

Notice!

It is a long standing custom to skip an issue of the ADVOCATE about July 4. This year, in order to print the news of the N. C. Annual Conference promptly, we will print and mail the July 4 issue and will skip the issue of July 11. You will get a paper next week but will not get one the week after.

PASTORS—ARE YOU MOVING?

If you are, then be sure to send us your change of address. We have no authority to change your address without your order.

Remember that it takes two weeks to effect a change in address.

Please give us your old address, as well as the new one. You may obtain Change of Address Cards at your local post office without charge.

McBride Church Homecoming

Dr. H. E. Spence was the keynote speaker at the McBride homecoming on May 19, when a record breaking crowd of 500 to 600 overflowed into the church yard where loud speakers had been set up. Other speakers were Rev. L. E. Daily, Rev. Worth Peace and Mr. Fred Brothers, Sr. The three ministers were products of McBride Church, and Mr. Brothers was converted at McBride Church about seventy years ago.

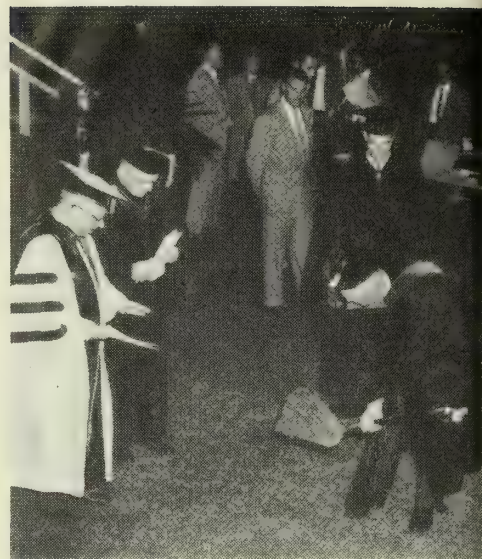
This was said to be the largest gathering of people ever to assemble in the South Mills township, and was the only homecoming at McBride in the memory of living persons.

On June 2, District Superintendent C. Freeman Heath held the fourth Quarterly Conference of the South Mills Charge, and dedicated the building. The Rev. Key Taylor has been pastor of the church for five years.

Methodists Make News Overseas

A new church organized each week, an 8 percent gain in membership, 18,000 new Sunday school members—these were some of the achievements of Korean Methodism in 1956. The accomplishments were reported by Bishop Hyungki J. Lew, district superintendent, pastors and lay workers at simultaneous meetings of Korea's three annual conferences in Seoul. In 1956, 52 new churches and 32 Sunday schools were organized. Membership rose from 38,000 to 41,000 and Sunday school enrollment increased to 177,000. Despite a cost-of-living rise of about 30 per cent last year, 508 of 1,000 Methodist churches were completely self-supporting and 247 paid at least half the pastor's salary, reports showed.

Bishop Ferdinand Sigg of the Geneva area spent 12 days in Poland recently, the first Methodist bishop to enter that country since 1949. He reported the Methodist Church in Poland has about 15,000 members, 36 fully-ordained ministers and 18 accepted supply ministers.



President Eisenhower broke ground June 9 for the American University's new School of International Service in Washington, D. C. He paid tribute to The Methodist Church for a "great step" in the interest of world peace. "I think the support of the church means we recognize that our efforts and our policies must be based on the moral law. Just as our political expressions of deeply-felt religious faith, so must success of international relations around the world represent truth, integrity and honesty," President Eisenhower said. He received an honorary Doctor of Laws degree from the university.

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Highlights of the WNC Conference

Some 1,500 Methodists gathered at Lake Junaluska on Friday, June 14, for the first session of the Western North Carolina Conference ever to be held at this famous Methodist assembly center. Arriving on the heels of the departing delegates to the annual meeting of the Woman's Society of Christian Service, the ministers and laymen (and women) were greeted by a spell of warm weather which was in contrast to what most of them had expected.

Many of the delegates were on hand for the pre-conference session of the Historical Society at which Dr. B. G. Childs of Duke University delivered an address on the history of North Carolina Methodism. Material for this address was taken from the book which Dr. Childs has written on the subject and which is expected to be published by the Piedmont Press this year.

The Rev. G. W. Bumgarner of Gastonia was elected president of the Historical Society, the Rev. J. W. Braxton of Lincolnton, vice-president, and the Rev. Joseph W. Lasley, secretary-treasurer.

The Historical Society adopted a resolution asking its executive committee to find ways to help finance the publication of Dr. Child's book, "History of North Carolina Methodism." Another resolution asked that members of the executive committee of the Society be elected for a quadrennium and that officers of the Society be ex-officio members of the executive committee.

More Ministers Needed

Bishop Nolan B. Harmon of Charlotte, presiding bishop, told the Conference Friday that more churches and more ministers are desperately needed. Twelve ministers were admitted into full connection. Bishop Harmon urged pastors to preach on "The Call to the Ministry" and to go to the high school students in an effort to recruit more young people for the pastoral work.

During the same day, Dr. W. Kenneth Goodson of First Church, Charlotte, speaking to the report of the Board of Missions, also pointed out the need for more missionaries—especially those who have technical training in various fields.

The following ministers were received into full connection; James Stanley Bellamy of Lenoir, Walter Orville Cooper of Statesville, Andrew Durwood Foster of Durham, George E. Lyndon, Jr., of Lexington, Francis Smithwick McFarland of Conway, Wade Glenn Rogers of Caroleen, Jack Courtney Smith of Concord, Dorris Payne Smotherman, Jr., of Murfreesboro, Tenn., Ernest Ulin Stephens of Elkin, Kenneth Merwin Taylor of Greensboro, Joseph Charles Wakefield of Hot Springs, and Benjamin Holder Zigler of Norwood.

First Woman Admitted

The Conference admitted on trial its first woman member, Mrs. Maloie Bogle Lee, a native of Hiddenite, who has been serving the Hazelwood church for several years. Also admitted on trial was Jerry Marvin Alexander of Waynesville.

Bishop Harmon commissioned as missionaries the Rev. and Mrs. Max Lowdermilk of Asheboro, who will go to India next fall.

An appeal was made for more members in the Conference Blue Cross group, and a representative of that organization stated that unless more members are secured, rates will have to be raised.

Brotherhood Officers Re-elected

The following officers of the Conference Brotherhood were re-elected: H. G. Allen of High Point, president; R. C. Goforth of Charlotte, vice-president; J. G. Wilkinson of Concord, secretary-treasurer; G. G. Adams of Maiden, assistant secretary-treasurer; and Edwin L. Jones of Charlotte, director of layman's division.

Seven Ministers Retire

The retirement of the following ministers was announced: The Rev. W. R. Harris of Stoneville, the Rev. J. L. Trollinger of Guilford, the Rev. T. B. Huneycutt of Forest City; the Rev. J. W. Vestal of New London, the Rev. Joe S. Hiatt of Elkin, the Rev. W. A. Rollins of Charlotte, and the Rev. L. E. Cornwall, supply, of Bakersville.

A check for \$15,922.88 was presented by Edwin L. Jones, chairman of the endowment fund, for the use of retired ministers and the widows of ministers.

Thirty-three Ordained Deacons

Thirty-three persons ordained as deacons by Bishop Nolan B. Harmon at the Friday evening session included (Deacons are the first order of ministers of the Methodist Church):

J. S. Bellamy of Lenoir, G. O. Bowman of Asheboro, J. P. Burnett of Mississippi, E. F. Bradley of Gastonia, J. M. Burton of Statesville, M. J. Byers of Creedmoor, J. C. Gilland of Siler City.

O. L. Hancock Jr., of Wingate, K. N. Smith of Hebron, Md., R. F. Streetman of Mississippi, H. R. Wilkinson of High Point, W. W. Woodward of Pinnacle, B. H. Ziglar of Norwood, J. M. Alexander, of Canton, H. A. Barker, B. J. Dennis of Troy, J. D. Elliott of Westminster, Mo.

D. L. Fisher of Bessemer City, R. L. Hall of Winston-Salem, M. C. Holmes of Albemarle, L. H. Lawing Jr. of Charlotte, H. G. Long Jr., of Gastonia, M. D. McIntosh of Charlotte, M. G. Perkins of Greensboro.

J. A. Petty of Concord, R. C. Stephens of Denton, E. C. Kincaid of Lowell, W. R. Ormand of Indian Trail, L. E. Paschal of Hamptonville, Mrs. M. J. Snider of Woodland, F. S. Starnes of Kannapolis, and Miss Clarice Bowman of High Point, and J. B. Kennedy of Thomasville.

\$3 Million Sought for Colleges

The Conference approved on Saturday a 3 million dollar capital funds drive for Conference colleges and Wesley Foundations. The action was in the form of approval of a recommendation by the QUADRENNIAL Commission on Higher Education read by Herbert F. Wayne of Charlotte, chairman of the World Service and Finance Commission. The recommendation said that the funds should be raised over a three-year period which "possibly" should begin with the coming Conference year.

Colleges which would share in the fund would be High Point, Greensboro and Brevard. Duke Divinity School would also come in for a share, as would the Wesley Foundations at other schools.

Conference Office Building

Delegates approved a plan to erect a Conference office building at Statesville. A committee was to be named to handle the matter. Statesville was chosen because of its central location.

Set Evangelism Goals

Saturday afternoon a proposed program of evangelism for 1957-58 was reported by the Rev. Horwood P. Myers, Jr. of Mooresville, vice-chairman of the conference board of evangelism.

The program recommends that the conference set as its goal for the 1956-60 quadrennium a net increase in membership of 33,675.

Broken down on an annual basis, the goals suggested for each district of the Conference are: Asheville—606; Charlotte—1,188; Gastonia—910; Greensboro—1,207; Marion—473; North Wilkesboro—215; Salisbury—812; Statesville—840; Thomasville—1,011; Waynesville—425; Winston-Salem—930.

The Rev. Dr. J. Clay Madison of Morganton, evangelism board chairman, credited "the consecrated work of the laymen" with whatever success the church is having in evangelism today.

Walter Anderson, Raleigh, businessman and former State Bureau of Investigation director, who is now chairman of the North Carolina Conference Board of Evangelism, called for use of the old-time circuit riders' methods in the work of reaching people.

Saturday night, 22 ministers were ordained as elders by Bishop Nolan B. Harmon of Charlotte and Bishop Marvin Franklin of Jackson, Miss. They were: The Revs. John Glenn Anderson of Route 2, Franklin; Earl Clifford Black, Jr., Candler School of Theology, Emory University, Atlanta, Ga.; Andrew Durwood Foster, Durham; Eddie Reid Gilbert, Germanton, Robert John Goldsten, Route 2, Franklin; Larry A. Jackson, Theodore Schott Hoffman, Morven; George Earl Lyndon, Jr., Route 5, Lexington; Cecil Kenneth Myrick, Route 3, Albermarle; Edwin Garger Needham, Duke University Divinity School; Daniel Dennie Sain, Route 2, Graham; Dorris Payne Smothermann, Jr., Murfreesboro, Tenn.; Jack Courtney Smith, Greensboro;



NEW DISTRICT SUPERINTENDENTS: John H. Carper of North Wilkesboro was appointed superintendent of the Thomasville District; Walter J. Miller of High Point, Charlotte District; J. Clay Madison of Morganton, Greensboro District.

Dann Pressley Stowe, Hayesville; Kenneth Merwin Taylor, Greensboro College; Barrett Dallas Wilson, Winston-Salem; Floyd Grayson Bottoms and Walter Orville Cooper, Statesville; Francis Smithwick McFarland, Route 2, Conover; Arthur James Pearce, Duke University Divinity School; Wade Glenn Rogers, Caroleen; and Ernest Ulin Stephens, Route 2, Elkin.

Worship services dominated the Sabbath program as the 1,500 delegates, official visitors and guests heard Bishop Harmon, Mr. Walter F. Anderson, and Bishop Marvin Franklin.

Constitutional Amendments

A proposed U.S. Methodist constitutional amendment permitting abolition of the Central (Negro) Jurisdiction under certain conditions was ratified by the Conference on Monday.

The vote, following a 30-minute discussion, was 442 in favor of the amendment and 12 against.

The Central Jurisdiction under the terms of the amendment would be abolished if and when all Negro conferences in it transfer to white jurisdictions. A favorable two-thirds majority vote of each white and Negro conference concerned would be necessary to effect a transfer.

On the church level also, a two-thirds majority vote also would be necessary on both sides to transfer a Negro church to a white conference.

Also ratified were proposed amendments which would permit churches with more than one fully-connected minister to have two lay delegates for its respective conference; and increase the maximum number of delegates to the General (national) Conference to 900 from the present 800. The lay delegate amendment was approved by a majority of 362 to 23, and the General Conference delegate-increase proposal by a 351-1 vote.

The conference in other business adopted resolutions of the Board of Temperance:

Calling for a statewide liquor referendum.

Favoring congressional bills which would ban the serving of liquor aboard commercial planes.

Urging Gov. Hodges to see that the investigation of the allegations of liquor gifts to legislators be pushed vigorously to a conclusion.

The reading of the ministerial appointments for the 1957-58 conference year by Bishop Nolan B. Harmon of Charlotte ended the 1957 session.

Report Approved

In other action, the conference also approved a report on details of the \$3,000,000 fund raising campaign and program for High Point, Greensboro and Brevard colleges, Duke University Divinity school and the Wesley Foundations at state and independent colleges.

The funds, for use over a three-year period for improvements, would be apportioned this way: \$850,000 each for Brevard, High Point and Greensboro colleges, \$200,000 each for the Duke divinity School and the Wesley Foundations and \$50,000 for promotion expenses.

The program report was submitted by the Rev. Wilson O. Weldon of Gastonia, head of the conference's Quadrennial Commission on Higher Education.

Weldon told the delegates the finan-



COMMISSIONED FOR SERVICE TO INDIA: The Rev. and Mrs. Max Lowdermilk of Asheville were commissioned by Bishop Nolan B. Harmon in an impressive ceremony during the recent session of the WNC Conference at Lake Junaluska. They have just completed their studies at Kennedy School of Missions, Hartford, Conn., and will sail for India next month. Two North Carolina churches will share in their support: Central Church, Asheville (Max's home church) and St. John's Church, Charlotte.



FIRST WOMAN IN CONFERENCE: Mrs. Maloie Bogle Lee, now serving as pastor of Fines Creek, N. C., was admitted on trial in the WNC Conference at the recent Annual Conference. Mrs. Lee has been a minister since 1944, when she was licensed to preach. Ordaind deacon (local) in 1948, she continued her preparation and became a local elder in 1953.

cial drive would not be started until after thorough educational work on the program had been made with the conference people. He said much of this "cultivation" wouldn't be able to be started until next fall.

The report approved by the conference also recommends the appointment of an executive director of the Higher Education Commission. The director would have the job of interpreting the needs of the colleges and Wesley Foundations to the conference constituency and interpreting the needs of local churches to the colleges and foundations, as well as directing the fund campaign and other activities.

APPOINTMENTS

WESTERN N. C. CONFERENCE 1957-1958

ASHEVILLE DISTRICT

District Superintendent	J. W. Fitzgerald
Acton	Ralph Miller
Asheville: Abernethy	E. A. Fitzgerald
Asbury Memorial	T. L. McDonald
Biltmore	J. A. Lowder
Central	E. H. Blackard
Associate	Dorris Smotherman
Emma-Riverview	Rayvon White (AS)
French Broad	Cecil Myrick
Groce	Jerry D. Murray
Haywood Street	J. R. Hamilton
Oakley	Ray F. Swink
St. Paul	C. E. Shannon
Trinity	A. J. Cox
Bald Creek	J. T. Hall
Balfour	T. D. Holcombe (AS)
Bell	Tracy H. Streater
Bethel-Azalea	R. H. Strader
Bethesda-Tabernacle	G. B. Culbreth
Black Mountain	J. L. McWhorter
Brevard	W. D. Corriher
Brevard Circuit	W. A. Kerr, Jr.
Associate	M. M. Armstrong
Burnsville	O. L. Brown
Candler	R. F. Hilliard
East Flat Rock	D. P. Grant
Ecusta	H. C. Witter
Edneyville	L. L. Vuncannon (AS)
Elkwood-Sardis	C. M. Young
Fairview	H. D. Jessup
Fletcher	C. G. Alspaugh, Jr.
Francis Asbury	W. T. Hawkins
Hendersonville	P. L. Shore, Jr.
Hot Springs	J. C. Wakefield
Ivy	H. W. Hudspeth (S)
Laurel Hill-Davis Chapel	D. B. Parker
Leicester	W. C. Clark (AS)
Marshall	J. M. Reaves (AS)
Mills River	M. M. Workman
Montmorenci	Marvin Hoyle, Jr.
Newdale	J. R. Dawkins (AS)
Oak Hill	C. V. Hall (AS)
Piney Mountain-Pisgah	T. M. Mason (AS)

Reeves-Brown's View	G. E. Keeler (AS)
Saluda	T. L. Cassidy (AS)
Sandy	G. G. Gregory (AS)
Skyland-Avery's Creek	J. E. Houk
Swannanoa	W. T. Ratchford
Tryon	H. A. Pruyn
Weaverville	R. P. Waugh
Weaverville Circuit	E. C. Gover (S)
District Missionary Secretary	C. E. Shanon
District Director of Evangelism	C. G. Alspaugh
District Director of Bible Society	Harold Strader
District Director of Hospitals & Homes	A. J. Cox
District Director of Temperance Advance	J. H. Lowder
District Director of World Peace	J. L. McWhorter
District Director of Christian Vocations	E. A. Fitzgerald
District Director of N. C. Christian Advocate	R. P. Waugh
Retired:	Z. V. Arthur, Homer Castro, A. B. Dennis, T. A. Groce, G. D. Herman, J. E. B. Houser, W. H. Pless, J. N. Snow, L. C. Stephens, M. E. Stokes, W. B. West, C. M. White.

Special Appointments

Nelson Adams—Professor, Brevard College,	Brevard Q. C.
E. J. Bauer—Chaplain, N. C. Sanatorium, Black Mountain Q. C.	
W. F. Beadle—Chaplain, U. S. Air Force, Swannanoa Q. C.	
J. A. Burris—Chaplain, VA Hospital, Francis Asbury Q. C.	
W. F. Keeler—Chaplain, VA Hospital, Central Q. C.	
G. D. King—Professor, Brevard College, Brevard Q. C.	
N. V. McGlamery—Director, Wesley Foundation, State College, Brevard Circuit Q. C.	
M. S. Richey—Professor, Duke Divinity School, Central Q. C.	
C. E. Roy—Professor, Brevard College, Brevard Q. C.	
G. M. Schreyer—Professor, Pfeiffer College, Fletcher Q. C.	
R. H. Stamey—Vice-President, Brevard College, Brevard Q. C.	
D. L. Swain—Missionary to Japan, Central Q. C.	

Student Appointments

J. D. Elliot—Westminster Theological Seminary, Balfour Q. C.	
L. A. Harper—Yale Divinity School, Weaverville Q. C.	
R. W. Richardson—Westminster School of Theology, Edneyville Q. C.	
Z. C. Williams—Emory Divinity School, Oakley Q. C.	
T. G. Sanders—Yale Divinity School, Trinity Q. C.	

CHARLOTTE DISTRICT

District Superintendent	Walter J. Miller
Ansonville	David Hubbard
Asbury-Huntersville	W. David Argo
Bethlehem	J. M. G. Warner
Camp Ground	John P. Spillman, Jr.
Charlotte: Aldersgate	A. G. Lackey
Belmont Park	Lee P. Barnette
Big Spring	R. C. Goforth
Calvary	L. R. Akers, Jr.
Central Avenue	F. W. Kiker
Chadwick	Fred L. Setzer
Cole Memorial	Roger W. Tucker
Commonwealth	W. Q. Quigg
Dilworth	H. L. Creech, Jr.
Associate	O. L. Easter
Duncan Memorial	C. W. Russell
Faith	H. D. Sims (AS)
First	W. K. Goodson
Associate	H. Glenn Lanier
Associate	L. D. Thompson (RS)



OFFICERS OF THE MINISTERS WIVES, 1957-1958 (Elected at the meeting of the annual conference at Lake Junaluska)—Left to right: President, Mrs. Walter Miller; Historian, Mrs. C. Excelle Rozzelle; Treasurer, Mrs. J. W. Braxton; Vice-President, Mrs. J. W. Fowler; Recording Secretary, Mrs. Marvin Boggs. Not present when picture was made—Corresponding Secretary, Mrs. James Clemmer.

—Photo by Fletcher Howard

Gillespie	W. W. Butler
Grace	R. P. Crawley
Hawthorne Lane	W. J. Huneycutt
Associate	K. A. Horn
Kilgo	J. C. Grose
Memorial	J. E. Rink
Morris Field	E. Vaudry Williams (AS)
Mouzon	B. R. Fitzgerald
Myers Park	E. C. Few
Associate	William R. Brantley
Associate	Loy Witherspoon
Oak Grove	W. R. Jenkins
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Purcell	E. C. Price
St. James	W. B. A. Culp
St. John's	W. C. Leonard
St. Luke's	I. L. Sharpe
St. Paul's	J. B. Hurley
Spencer Memorial	Gilbert Miller
Wesley Heights	C. J. Huneycutt
Davidson	R. T. Montfort
Fair View	F. D. Beaty
Harrison	Richard Crowder
Hebron	James Northington
Hickory Grove	D. E. Bailey
Homestead	C. D. Pyatt
Indian Trail-Stallings	A. B. Bruton
Lilesville	Robin Hurley (S)
Marshville	Fred H. Shinn
Matthews	P. T. Dixon
Mineral Springs	E. F. Kale (AS)
Monroe: Central	Lee R. Spencer
North Benton Heights	H. L. Blackwelder
Moore's Chapel	J. D. Harris
Morven	T. S. Hoffman
Mt. Zion	G. E. White
New Hope	P. V. Ridenhour (AS)
New Hope-Bethel	Donald E. Rollins
Peachland	A. G. Amick
Pineville	J. D. Alber
Pleasant Grove	Harold Simpson
Polkton	R. M. Price
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Symrna	O. L. Hancock, Jr.
Thrift	T. B. Stockton
Trinity	C. F. Womble
Unionville	W. R. Ormond (AS)
Wade	Larry Wilkinson (AS)
Wadesboro	E. Paul Hamilton
Waxhaw	Murray A. Martin
Weddington	K. R. Moore
Wingate	O. L. Hancock, Jr.

Conference Secretary of Evangelism, L. R. Akers
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District Missionary Secretary, L. R. Spencer
District Secretary of Evangelism, R. P. Crawley
District Director of Bible Society, K. R. Moore
District Director of Golden Cross, O. L. Easter
District Director of Temperance, R. M. Price
Executive Secretary of Charlotte District Mission Society, A. G. Lackey
District Director Christian Vocations, Glenn Lanier
District Director of World Peace, C. J. Huneycutt

Special Appointments

E. D. C.—Brewer, Professor, Candler School of Theology, Ansonville Q. C.	
J. E. Caldwell—Chaplain, Boys Industrial School, Topeka, Duncan Memorial Q. C.	
James Cannon III—Dean, Duke Divinity School, Myers Park Q. C.	
K. W. Clark—Professor, Duke Divinity School, First Q. C.	
E. O. Cole (RS)—Treasurer, E. M. Cole Foundation, Kilgo Q. C.	
H. C. Duncan—Chaplain, U. S. Navy, St. John's Q. C.	
R. P. Gibbs—Director, Field Service and Finance, Board of Missions, Hickory Grove Q. C.	
N. A. Huffman—Professor, Williamette University, Waxhaw Q. C.	
G. Ray Jordan—Professor, Candler School of Theology, First Q. C.	

C. W. Kirby—Superintendent and Minister, Methodist Home, First Q. C.
K. H. Koestline, Jr.—Managing Editor, Motive Magazine, Davidson Q. C.
T. A. Langford—Professor, Duke University, Dilworth Q. C.
M. K. Lowdermilk—Missionary to India, Dilworth Q. C.
Fletcher Nelson—President, Lee McRae College, Dilworth Q. C.
J. H. Phillips—Professor, Duke University, Calvary Q. C.
G. W. Rudisill—Adult Director, Conference Board of Education, Weddington Q. C.
J. L. Swinson—Chaplain, U. S. Navy, First Q. C.
P. W. Yount, Jr.—Assistant Secretary of Missionary Personnel, Board of Missions, Harrison Q. C.

Student Appointments

D. R. Beard, Jr.—Duke Divinity School, Commonwealth Q. C.
C. W. Buckley—Duke Divinity School, Myers Park Q. C.
J. M. Bullard—Yale Divinity School, Dilworth Q. C.
G. P. Robinson—Duke Divinity School, Hawthorne Lane Q. C.
D. D. Sain—Candler School of Theology, Ansonville Q. C.
B. M. Whiteside—Candler School of Theology, Pineville Q. C.
L. H. Lawing, Jr.—Duke Divinity School, Charlotte First Q. C.
M. D. McIntoch—Candler School of Theology, Big Springs Q. C.
Retired: O. P. Ader, J. A. Baldwin, C. G. Chapell, E. O. Cole, F. O. Dryman, J. O. Ervin, J. A. Fry, J. E. Hipp, J. W. Moore, N. S. Ogburn, R. L. Ownbey, W. A. Rollins, J. R. Short, S. A. Stewart, L. D. Thompson, J. R. Warren, B. A. York.

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St. Mark's Robert J. Ralls
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Belwood Fred A. Hill
Bessemer City: Bethea E. C. Kincaid (AS)
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Bethel-Crowell Memorial Bruce Norwood (AS)
Bethesda-West Cramerton I. A. Stephens
Bethlehem-Bess Chapel A. G. Perkins
Boger City John James Powell
Associate J. W. Combs (RS)
Casar E. G. Bottoms
Cherryville-First J. H. Cooke
Cleveland E. R. Lynn (AS)
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Cramer Memorial D. A. Hamilton
Crouse Zane G. Norton
Dallas: First George H. Needham
El Bethel F. E. Blalock (AS)
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Gastonia: Bradley Memorial W. R. Kelly
Covenant G. W. Burgarner
Faith H. F. Kuehn
First Wilson O. Weldon
Associate C. E. Murray
Maylo G. H. Allred
Myrtle Byron Shankle
Smyre John W. Hoyle, Jr.
St. John's R. J. Cooke
Trinity R. J. Barnwell
High Shoals-Puett John R. Crew
Kings Mountain: Central James B. McLarty
Grace W. C. Sides, Jr.
Lawndale J. A. Fitzgerald
Lincoln Circuit B. W. Lefler
Lincolnton: First J. W. Braxton
Rhyne Heights R. S. Cody
Lowell F. W. Dowd Bangle
Lowesville To be supplied
McAdenville H. C. Freeman
Mount Holly: Aldersgate R. E. Boggan (AS)
First T. H. Swofford
North Brook Herman Billings (AS)
Oak Grove-St. Paul J. R. Bowman
Pisgah J. C. Kendrick
Polkville-Rehobeth G. L. Wilkinson
Riverbend-Snow Hill George M. Carvet
Rock Springs To be supplied
Sharon Harold C. Austin
Shelby: Aldersgate C. H. Dickson
Central J. C. Stokes
Hoyle Memorial W. C. Crummett
Lafayette Street J. H. Coleman
Shelby Circuit Bill E. Bass
Stanley J. L. Rayle
Sulphur Springs Grady R. Barringer
Toluca C. L. Grant
Union P. R. Taylor
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District Director of Missions, G. W. Bumgarner
District Director of Evangelism, C. C. Murray
District Director of Bible Society, R. J. Barnwell
District Director of Golden Cross, W. C. Sides, Jr.
District Director of Temperance, J. R. Bogle
District Director of World Peace, G. H. Needham
District Director of Christian Vocations, Harold Austin

Special Appointments

L. L. Beal—Religious Counselor, Marshall College, Bradley Q. C.
H. G. Long, Jr.—Candler School of Theology, Gastonia First Q. C.
R. M. Hauss—Executive Director, Allied Church League, Shelby Central Q. C.
G. F. Hood—Chaplain, VA Hospital, South Fork Q. C.
Howard C. Wilkinson—Chaplain, Duke University, Shelby Central Q. C.
Student Appointments
E. F. Bradley—Duke Divinity School, Bradley Q. C.
Leo Kippy, Jr.—Peabody College, Shelby Central Q. C.
J. J. Shepard—Boston School of Theology, Fallston-Clover Hill Q. C.
Retired: J. M. Barber, J. W. Combs, W. B. Davis, S. W. Johnson, M. E. Leftwich, D. H. Rhinehardt, R. A. Taylor.

GREENSBORO DISTRICT

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Flat Rock N. C. Bush
Friendship R. L. Eubanks
Gethsemane Homer A. Barker
Gibsonville Karl H. Koestline
Greensboro: Bessemer D. L. Stubbs, Jr.
Bethel J. M. Brandon, Jr.
Calvary J. M. Taylor, Jr.
Carraway Memorial T. G. Madison
Centenary Leo Pittard
Christ Church M. E. Harbin, Jr.
College Place D. B. Mullis
Glenwood Byron Nifong
Grace F. W. Paschal
Groometown-St. Andrews E. L. Ballard
Hinshaw Memorial F. H. Edwards
Mount Pisgah A. C. Kennedy, Jr.
Muir's Chapel Edgar H. Nease, Sr.
Newlyn Street Fletcher E. Howard
Proximity W. S. Smith
St. Paul's J. T. Key
Trinity Roy C. Putnam
West End J. W. Crawley
West Market C. P. Bowles
Associate R. Harold Hipps
Associate T. A. Summey
Guilford Circuit Herman C. Beck
Associate Merrill G. Perkins
Haw River G. A. Hovis
Hickory Grove B. D. Brown (AS)
High Point: Calvary V. A. Morton
First R. G. Tuttle
Highland C. D. Brown
Lebanon J. S. Gibbs, Sr.
Lindsay Memorial Harold Schram
Main Street H. G. Allen
Oak View G. C. Starr
Rankin Memorial J. S. Higgins
St. Timothy A. C. Gibbs
Associate N. M. Harrison
Ward Street L. E. Mabry
Welch Memorial M. G. Widenhouse
Wesley Chapel J. R. Petree
Wesley Memorial C. C. Herbert, Jr.
Associate To Be Supplied
Jamestown C. W. Benson
Leaksville A. M. Faulkner
Lee's Chapel H. R. Wilkinson
Madison L. A. Scott
Mayodan W. R. Bustle
Mitchell's Grove R. L. Grant
Moriah J. S. Gibbs, Jr.
Mt. Carmel A. D. Shelton
Mt. Herman-Meadow View S. G. Strader (AS)
Associate Paul Rakestraw (AS)
Mt. Pleasant Joe L. Ervin
Mt. Pleasant Circuit J. E. Tabor, Jr.
Oakdale Don W. Haynes
Oak Ridge John M. Burton
Pelham-Hickory Grove P. M. Dennis
Pleasant Garden P. F. Snider
Associate Mrs. P. F. Snider (AS)
Rehobeth J. C. Vernon
Reidsville: First E. A. Lamb
Main Street M. Q. Tuttle
Reidsville Circuit J. G. Allred (AS)
Rockingham Circuit S. R. Ward (AS)
Ruffin E. E. Hiatt, Jr.
Sandy Ridge Levi E. Paschal (AS)
Spray O. Dewey Smith
Stokesdale-Glencoe J. C. Grose, Jr.
Associate T. G. Williams (AS)
Stokesdale Circuit C. W. Sartin
Stoneville B. J. Dennis
Summerfield E. C. Widenhouse
Tabernacle-Julian J. M. Armstrong, Jr.
Associate Cecil Bell (AS)
District Director N. C. Advocate, Phillip Magruder
District Missionary Secretary, J. M. Taylor, Jr.
District Director of Evangelism, A. M. Faulkner
District Director of Bible Society, H. C. Beck
District Director of Golden Cross, J. S. Gibbs, Jr.
District Director of Temperance, F. E. Howard
District Director of World Peace, L. A. Scott
District Director of Christian Vocations, R. G. Tuttle
Special Appointments
L. A. Bennett—Librarian, Greensboro College, West Market Q. C.
J. F. Cagle—Chaplain, U. S. Army, Rankin Memorial Q. C.

G. B. Ehlhardt—Professor, University of Dubuque, West Market Q. C.
A. D. Foster, Jr.—Professor, Duke Divinity School, West Market Q. C.
P. L. Greene—Chaplain, U. S. Air Force, College Place Q. C.
W. E. Hudgins—Professor, High Point College, Oak Ridge Q. C.
H. H. Hutson—President, Greensboro College, West Market Q. C.
W. A. Kale—Professor, Duke Divinity School, Wesley Memorial Q. C.
J. P. Kincaid—Mid-South Director, CROP, Haw River Q. C.
C. B. Lacy—Professor, Duke Divinity School, West Market Q. C.
W. R. Locke—Professor, High Point College, First Q. C.
R. P. Marshall—Editor, N. C. Christian Advocate, College Place Q. C.
E. M. Reagan, Jr.—Chaplain, U. S. Navy, Lee's Chapel Q. C.
R. A. Smith—Professor, Greensboro College, West Market Q. C.
H. C. Sprinkle, Jr.—Editor, World Outlook, West Market Q. C.
C. D. Stokes—Missionary to Korea, West Market Q. C.
J. D. Turner—Conference Evangelist, Tabernacle Q. C.

Student Appointments

W. R. Doser—Duke Divinity School, College Place Q. C.
J. C. Smith—Westminster Theology Seminary, Lee's Chapel Q. C.
Retired: W. T. Albright, J. H. Armbrust, E. M. Avett, A. R. Bell, A. Burgess, J. A. Burgess, T. V. Crouse, A. G. Dixon, Lacy T. Edens, J. W. Groce, W. R. Harris, G. I. Humphries, H. L. Isley, C. S. Kirkpatrick, A. L. Latham, R. M. Laughlin, E. K. McLarty, J. E. McSwain, R. J. Parker, Paul K. Rayle, G. T. Rowe, C. E. Rozzelle, P. L. Snore, J. H. Trollinger, J. L. Trollinger, T. R. Wolfe.

MARION DISTRICT

District Superintendent J. G. Winkler
Avondale-Henrietta J. Max Brandon, Sr.
Bakersville Carl Haire (AS)
Bostic M. G. Ervin
Broad River H. O. Huss
Caroleen-Alexander Paul Cassell
Cliffside L. B. Laye
Connolly Springs Ben H. Ziglar
Drexel J. B. Tyson
Fairview-Arney L. P. Henderson (AS)
Forest City: First C. G. Beaman, Jr.
Pleasant Grove I. P. Rutledge
Friendship-Shady Grove Jack D. Ballard
Gilkey Bud Ellington, Jr. (S)
Glenn Alpine G. E. Smith
Hildebran Larry Bumgarner (S)
Kona G. C. Graham
Marion: Clinchfield J. H. Barnes
Cross Mill V. P. Crowder
East Marion G. W. Dalton
First C. L. Heckard
Marion Circuit J. R. Little
McDowell Circuit C. R. McKinney
Mill Spring William L. Crowell (AS)
Morganton: First Walter Lee Lanier
North Morganton W. G. Burgin
St. Matthews-Zion Memorial B. A. Haire
Morganton Circuit H. R. Cornelius
Mt. Harmony McRae Crawford
Mt. Hebron R. H. Lockridge (AS)
Nebo-Murphy C. F. Tate
Old Fort K. C. Brendle
Old Fort Circuit V. N. Allen (AS)
Red Hill-Tipton E. A. Hackney
Rutherford College R. J. Starling
Rutherfordton H. D. Garmon
Spindale W. T. Medlin, Jr.
Spruce Pine Robert E. Early
Sunshine C. W. Randolph
Table Rock G. A. Upton
Valdese First E. H. Nease, Jr.
Director of N. C. Advocate, C. G. Beaman, Jr.
District Missionary Secretary, Robert E. Early
District Director of Evangelism, C. L. Heckard
District Director of Bible Society, J. R. Little
District Director of Golden Cross, I. P. Rutledge
District Director of Temperance Advance, M. G. Ervin
District Director of World Peace, K. C. Brendle
District Director of Christian Vocations, J. H. Barnes

Special Appointments

L. H. Evans, Jr.—Chaplain, U. S. Air Force, Forest City, Q. C.

Student Appointments

M. J. Byers—Duke University, Gilkey Q. C.
Retired: J. C. Cornette, T. B. Huneycutt, A. C. Kennedy, Hubert L. Powell, A. C. Swofford

NORTH WILKESBORO DISTRICT

District Superintendent G. R. Stafford
Alleghany-Grayson Robert G. Russell, Jr.
Avery John H. Christy, Jr.
Associate Brown T. McKinney (AS)
Blowing Rock H. E. Spence (S)
Boone E. H. Lowman

Boone Circuit J. C. Lane (AS)
 Preston-Green Valley A. B. Pearce, Jr.
 Associate J. B. Davis (AS)
 Elkin Circuit Coy L. Brown (AS)
 Elk Park John H. Christy, Jr.
 Helton W. N. Blanton, Jr.
 Hiddenite L. E. Barden
 Jefferson W. E. Fitzgerald
 Linville Falls John H. Christy, Jr.
 Associate J. O. Pritchard (AS)
 Miller's Creek To be supplied
 Moravian Falls Dewey Morrison (AS)
 Mount Bethel P. E. Bingham
 Nathan's Creek S. E. White (AS)
 North Wilkesboro: First Roy E. Bell
 Pisgah J. W. Pritchard (AS)
 Sparta W. T. Forbis
 Stony Point W. W. Blanton
 Taylorsville H. I. Ridenour
 Todd W. W. Woodward
 Warrensville Wayne Billings (AS)
 Watauga E. H. Lowman
 Associate To be supplied
 West Jefferson V. R. Masters
 Wilkesboro J. L. Johnson, Jr.

Director of N. C. Advocate, H. I. Ridenour
 District Missionary Secretary, Roy E. Bell
 District Director of Evangelism,
 W. E. Fitzgerald
 District Director of Bible Society, L. E. Barden
 District Director of Golden Cross,
 W. N. Blanton, Jr.
 District Director of Temperance, V. R. Masters
 District Director of World Peace,
 J. L. Johnson, Jr.
 District Director of Christian Vocations,
 W. T. Forbis

Special Appointments

Wayne G. Shelton—Chaplain, U. S. Army,
 Elkin Circuit Q.C.
 F. L. Heckard—Chaplain, U. S. Army,
 Taylorsville Q.C.
 M. W. Nesbitt, Jr.—Executive Secretary Town
 and Country Work, West Jefferson Q.C.

Student Appointment

Paul P. Dearmon—Candler School of Theology,
 Stony Point Q.C.
 Retired: J. L. A. Bumgarner, R. P. Jones, J. C.
 Keever, E. L. Kirk

SALISBURY DISTRICT

District Superintendent P. W. Townsend
 Albemarle: Central D. M. Nifong
 First Street C. O. Kennerly
 Main Street H. R. Jordan
 Parkway-Pine Grove J. S. Oakley
 Albemarle Circuit B. C. Adams
 Badin J. W. Vestal (RS)
 Bethany M. C. Holmes
 Bethel Earl A. Cook
 Center Grove J. Jerry Faulkner (AS)
 China Grove: First W. R. Thompson
 South O. Ray Moss (AS)
 Cold Springs Jack Smith
 Concord: Ann Street M. A. McLean
 Central J. Julian Holmes
 Epworth G. E. Houck
 Forest Hill J. G. Wilkinson
 Harmony J. A. Allen
 Kerr Street J. S. Jordan
 Westford J. J. Miller
 Concord Circuit J. A. Petty
 Friendship-Tabernacle A. A. Wilson
 Gay's Chapel J. C. Swaim
 Gay Hill J. W. Parker
 Kannapolis: Bethpage David M. Cowart
 Jackson Park C. C. Washam
 Memorial G. H. Winecoff
 Midway Ralph Reed
 Mt. Mitchell R. A. Foster
 North W. F. Heffner
 Royal Oaks F. S. Starnes (AS)
 Trinity Charles D. White
 Landis Lloyd Hunsucker (AS)
 Long Street-Yadkin W. B. Penny
 Midland B. T. Myers
 Mt. Olivet P. A. Bruton
 Mt. Pleasant W. O. Bigham
 New London Paul Widenhouse (AS)
 New London Circuit James McNeely (AS)
 Norwood E. O. Peeler
 Norwood Circuit W. H. Jones (AS)
 Oakboro Howard Harrell (S)
 Oak Grove-Unity J. L. Love
 Providence M. R. Howard
 Richfield Circuit J. D. Shumaker (AS)
 Roberta Earl M. Hansel (AS)
 Rocky Ridge I. M. Brendle
 Rowan T. H. Wood (AS)
 Salem F. R. Love
 Salisbury: Coburn Memorial C. B. Ross
 First H. M. Robinson
 Main Street O. E. Evans
 Milford Hills W. A. Sweet
 Park Avenue R. W. McCulley
 Shiloh-Granite Quarry Charles E. Page
 Shiloh-Cabarrus William A. Faggart (AS)
 Spencer: Central R. L. Young
 Stanfield Howard L. Coleman
 Wesley Chapel Harlan Creech III
 Woodleaf J. N. Peters (AS)
 District Director of N. C. Advocate,
 John S. Jordan
 District Missionary Secretary, H. R. Jordan
 District Director of Evangelism, D. M. Nifong

District Director of Bible Society, J. A. Allen
 District Director of Golden Cross, R. A. Foster
 District Director of Temperance, Ralph Reed
 District Director of World Peace,
 Charles E. Page
 District Director of Christian Vocations,
 A. J. Clemmer

Special Appointments

W. E. Andrews—Missionary to Brazil, Friend-
 ship Tabernacle Q.C.
 A. J. Clemmer—Director, Religious Life, Pfeiffer
 College, Spencer Central Q.C.
 Mary Lloyd—Deaconess, Pfeiffer College,
 Wesley Chapel Q.C.
 Carl H. King—Executive Secretary, Conference
 Board of Education, Salisbury Q.C.
 A. A. Lyerly—Chaplain, U. S. Air Force,
 Woodleaf Q.C.
 Charles M. Maness, Jr.—Chaplain, N. C. Sani-
 torium, Bethany Q.C.
 E. K. McLarty, Jr.—President, Brevard College,
 First Q.C.
 B. C. Russell—Professor, Pfeiffer College, Wesley
 Chapel Q.C.
 I. L. Shaver—Missionary to Japan, Gold
 Hill Q.C.
 J. L. Stokes II—President, Pfeiffer College,
 Wesley Chapel Q.C.
 H. H. Wood—Chaplain, U. S. Air Force,
 Ann Street Q.C.

Student Appointments

M. M. Armstrong—Candler School of Theology,
 Albemarle Circuit Q.C.
 E. P. Crow, Jr.—University of Edinburg, South
 China Grove Q.C.
 E. T. Crow, Jr.—Candler School of Theology,
 Richfield Q.C.
 J. R. Morris—Duke Divinity School,
 Rocky Ridge Q.C.
 Retired: C. R. Allison, G. W. Clay, J. O. Cox,
 E. J. Harbison, J. L. Ingram, Brooks Jerome,
 H. H. Robbins, W. B. Shinn, J. M. Varner,
 J. W. Vestal.

STATESVILLE DISTRICT

District Superintendent J. Elwood Carroll
 Balls Creek W. E. Ruffy
 Catawba C. M. Boggs
 Centenary R. G. Wagoner
 Claremont R. D. Ware
 Colliers R. W. Blanchard
 Concord-Hopewell F. D. Freeman
 Conover: First A. J. Pearce
 Cool Springs D. W. Charlton, Jr.
 Elmwood M. W. Dulin (AS)
 Fairgrove F. S. McFarland
 Grace Chapel L. W. Templeton (AS)
 Granite Falls: First M. C. Reece
 Harmony Paul Lowder
 Harper's R. A. Setzer (AS)
 Hickory: Bethel A. W. Thompson
 First J. H. Brendall, Jr.
 Highland C. W. Dennis
 Westview J. T. Melton
 Hudson O. L. Robinson
 Lenoir: First H. F. Duncan
 South Lenoir-Mt. Olivet F. R. Davis
 Littlejohn-Gamewell J. S. Bellamy
 Maiden: First G. G. Adams, Jr.
 May's Chapel W. H. Pheagin, Jr.
 McKendree J. E. Green
 Monticello-Rose Chapel F. R. Barber
 Associate H. M. Wellman (RS)
 Mooresville: Broad Street P. L. Smith
 Central H. P. Myers, Jr.
 Jones Memorial E. D. Cantor, Jr. (AS)
 Newton: Abernethy Memorial G. N. Dulin
 First M. T. Hipps
 Olin T. F. Prichard (AS)
 Rhodhiss T. C. McLean (AS)
 Shiloh D. K. Funderburk
 South Fork W. H. Benfield
 Statesville: Boulevard D. B. Alderman
 Broad Street J. A. Lindsey
 Race Street I. L. Roberts
 Wesley Memorial W. O. Cooper
 Terrell A. F. Gordan
 Trinity W. C. Cockman (AS)
 Triplett M. C. Ellerbe
 Troutman R. M. Hardee
 Union Grove E. G. Needham
 Vanderburg O. C. Loy
 Wesley Chapel J. M. Benfield (AS)
 West Iredell C. E. Bruce
 Whitnel W. L. Harkey

District Director of N. C. Advocate,
 F. S. McFarland
 District Director of Missions, C. M. Boggs
 District Director of Evangelism, F. R. Barber
 District Director of Bible Society, D. K.
 Funderburk
 District Director of Golden Cross,
 D. W. Charlton, Jr.
 District Director of Temperance Advance,
 F. D. Freeman
 District Director of World Peace, R. M. Hardee
 District Director of Christian Vocations,
 Paul Lowder

Student Appointments

J. C. Gilland—Duke Divinity School, Trinity Q.C.
 June P. Greene—Duke Divinity School,
 Union Grove Q.C.
 Retired: M. L. Chappell, E. W. Fox, M. W.
 Heckard, Van B. Harrison, J. G. W. Holloway,

Ebenezer Myers, Y. D. Poole, E. H. Spencer,
 H. M. Weiman.

THOMASVILLE DISTRICT

District Superintendent John H. Carper
 Advance J. B. Fitzgerald
 Arcadia Paul Duckwall
 Asheboro: Calvary George W. Thompson
 Central Brunson Wallace
 First W. H. Groce
 Associate J. E. Hawkins
 Grace Paul R. Berrier
 West End Kenneth M. Johnson
 West Side James Allen Starnes (AS)
 Asheboro Circuit I. J. Terrell (AS)
 Bethany-Cotton Grove A. A. Ferguson
 Bethany-Gray's Chapel J. T. Bowman
 Bethel-Shiloh G. E. Auman
 Bethesda-Ebenezer A. T. Tuttle (AS)
 Cid C. M. Dodson (AS)
 Coieridge A. R. Davis
 Cooleemee P. H. Gibbs
 Davison E. R. Freeman
 Davie R. L. Oakley
 Denton: Central R. W. Walters
 Denton Circuit R. C. Stepaens
 Dulins Wade G. Rogers
 Eldorado R. C. Summey
 Fairfield H. C. Clinard
 Fairview Carl Lain (S)
 Farmer W. C. Anderson
 Farmington F. A. Jeffers (AS)
 Franklins-Jordan Memorial E. D. Clark
 Greer's Chapel Robert Harris (S)
 Hopewell J. H. Madison (AS)
 Lexington: Erlanger Wm. C. Clark (AS)
 First R. H. Taylor
 Trinity R. M. Varner
 Liberty: First D. A. Payne
 Liberty Circuit J. C. Singleton
 Liberty: Concord R. G. McClamroch
 Linwood-Tyro E. P. Greene
 Macedonia C. W. Sisk (AS)
 Midway W. B. Royals
 Mocksville: First C. B. Newton
 Mocksville Circuit D. D. Broome
 Mt. Carmel R. M. Clinard (AS)
 Mt. Vernon Frank E. Berry (AS)
 New Mt. Vernon-Shady Grove C. F. Pennigar
 North Davidson J. R. Duncan
 Old Union-Mt. Lebanon W. P. Combs
 Pinewood-Fairview J. W. Hoyle III
 Pleasant Grove C. A. Rhinehart
 Prospect-Pleasant Hill C. B. Barr, Jr.
 Randleman: First W. A. Rock, Jr.
 Randleman Circuit D. B. Bridger
 Reeds D. W. Mashburn
 Richland B. S. Lyndon (AS)
 Seagrove H. T. Penry (AS)
 Shiloh C. W. Avett
 South Davidson D. W. Miller
 South Randolph G. O. Bowman
 Spring Hill F. J. Stough (RS)
 Thomasville: Fairgrove A. W. Wellons
 First O. N. Hutchinson, Jr.
 Memorial Frank Jordan
 Trinity-Bethel J. Harley Cecil
 Unity J. K. Miller
 West End R. J. Goldston
 Trinity Kenneth R. Wier (AS)
 Welcome C. E. Williams

District Director of N. C. Advocate, Paul Evans
 District Missionary Secretary,
 O. N. Hutchinson, Jr.
 District Director of Evangelism, J. K. Miller
 District Director of Bible Society,
 D. W. Mashburn
 District Director of Golden Cross, C. B. Newton
 District Director of Temperance, E. R. Freeman
 District Director of World Peace, A. W. Wellons
 District Director of Christian Vocations,
 G. W. Thompson

Student Appointments

D. K. Hanks—Duke Divinity School,
 Memorial Q. C.
 James Muse Murr, Duke Divinity School,
 Memorial Q. C.

Retired: D. D. Broome, G. B. Ferree, G. W.
 Fink, J. A. Howell, W. A. Jenkins, J. E.
 Pritchard, A. P. Ratledge, R. C. Stubbins,
 W. B. Thompson, J. L. Ingram

WAYNESVILLE DISTRICT

District Superintendent F. C. Smathers
 Andrews J. E. Carter
 Bethel L. B. Hayes
 Bryson City J. J. Hauser
 Canton: Central C. G. Hefner
 First E. W. Needham
 Cherokee T. G. Highfill
 Clyde: Central Clyde L. Collins
 Crabtree R. J. Hahn
 Cullowhee M. V. Thumm
 Dellwood E. L. Pepper, Jr.
 Fines Creek Mrs. M. B. Lee
 Franklin: First S. B. Moss
 Franklin Circuit R. L. Poindexter (S)
 Hayesville: First and Director Clay
 County Lenoir Parish H. C. Young, Jr.
 Hayesville Circuit B. T. Steele
 Haywood Circuit M. W. Heckard, Jr.
 Hazelwood Circuit Roger Pearson (AS)
 Highlands Gene H. Little
 Junaluska: Long's Chapel Wm. B. Bobbitt, Jr.
 Long's Church Mrs. M. D. Newell (AS)

Macon Circuit J. G. Anderson
Morning Star K. D. Crouse
Murphy: First R. T. Houts, Jr.
Murphy Circuit Hal B. Finney (AS)
Associate C. A. Smith (RS)
Robbinsville F. B. Cook
Rockwood Dan P. Stowe
Shady Grove J. T. Frazier, Jr.
Shooting Creek Boyce Huffstetler
Snow Hill-Iotla L. P. Heafner (AS)
Sylva: First A. L. Maxwell, Jr.
Sylva Circuit J. Carl Sorrells (AS)
Waynesville: First R. H. Nicholson
Webster Aubrey Brown (AS)
West Macon Earl T. Crow (AS)
Whittier Sherman Beird (AS)

Special Appointments

R. D. Byrum, General Board of Education,
Murphy Q. C.
Elmer T. Clark, Secretary Methodist World
Council, Junaluska Q. C.
C. W. Clay, Missionary to Brazil,
Waynesville Q. C.
J. W. Fowler, Jr., Superintendent Lake Juna-
luska Assembly, Waynesville Q. C.
Eleanor Hickok, Deaconess, Cherokee,
Cherokee Q. C.
C. W. Judy, Missionary to Korea,
Rockwood Q. C.
H. R. McSwain, Conference Missionary
Secretary, Bryson City Q. C.
V. J. Ramsey, Chaplain, U. S. Army,
Webster Q. C.
K. D. Crouse, District Director, North Carolina
Advocate
R. H. Nicholson, District Missionary Secretary
A. L. Maxwell, Jr., District Director of
Evangelism
J. E. Carter, District Director of Bible Society
R. T. Houts, Jr., District Director of
Golden Cross
J. T. Frazier, Jr., District Director of
Temperance
H. C. Young, Jr., District Director of
World Peace
W. B. Bobbitt, Jr., District Director of
Christian Vocations

Student Appointments

J. M. Alexander—Duke Divinity School,
Canton Central Q. C.
J. B. Golden—Boston School of Theology,
Rockwood Q. C.
Retired: C. O. Newell, D. E. Camak, W. M.
Rathburn, C. A. Smith, J. J. Wood.
Supernumerary: R. T. Houts
Sabbatical: L. B. George

WINSTON-SALEM DISTRICT

District Superintendent Lee F. Tuttle
Blackwater-Pine Hall Marion Fulk (AS)
Boonville-Mitchell's Chapel M. W. Edwards
Bunker Hill-Sandy Ridge Edward Temple (AS)
Concord-Sharon F. A. Wright
Crews C. J. Caudill
Danbury B. V. Hunter
Dobson G. E. Lyndon, Jr.
East Bend O. E. Merritt (AS)
Elkin: First J. C. Reichard
Forsyth-Stokes Neil E. Smith
Hanes J. E. Cochrane
Hickory Ridge R. A. Hunter (RS)
Jonesville R. N. Burson, Jr.
Kernersville:
Cherry Street-Pine Grove E. M. Heath
Main Street S. B. Biggers
Level Cross J. C. Gentry (RS)
Lewisville N. L. Oliver
Mt. Airy: Central Earl H. Brendall
Franklin Heights J. T. Ingram
Rockford Street Ben F. Stamey
Mt. Airy Circuit Thomas Howard (AS)
Mt. Pisgah H. S. Carter (AS)
Mt. Pleasant R. L. Young, Jr.
Mountain Park-Grassy Creek Earl C. Black, Jr.
New Hope John R. Sills
New Hope Circuit C. J. Winslow
Oak Grove and Greater
Mt. Airy Parish Ernest U. Stephens
Oak Summit N. C. Williams, Sr.
Pilot Mountain C. M. Smith
Pine Grove A. L. Chamblee, Jr.
Pinnacle T. D. Adams
Rural Hall W. H. Yokelev
Salem A. W. Lynch
Sedge Garden Earl R. Haire
Shiloh-Olivet R. L. Billings (AS)
Shoals F. R. Loflin (AS)
Smithtown E. W. Mills
St. Pauls D. T. Huss
Stokesburg-Pine Hall Ralph E. Kaylor
Surry Circuit J. S. Gardner (AS)
Virginia Circuit Warren Hawks (AS)
Walkertown: Love's Chapel J. T. Shackford
Morris Chapel C. W. Faulkner
West Forsyth R. L. Wilkinson
West Yaddin To Be Supplied
Winston-Salem: Ardmore A. C. Waggoner
Burkhead J. E. Yountz
Centenary Mark Depp
Associate J. C. Auman
Central Terrace Harley M. Williams
Children's Home Ross Francisco
Green Street H. E. Bolick
Hiatt Memorial Donald George (AS)
Konnoak Hills S. M. Needham (RS)

Maple Springs N. C. Williams, Jr.
Marvin J. P. Hornbuckle, Jr.
Mount Carmel J. W. Lasley
Mount Tabor Preston Hughes, Jr.
Ogburn Memorial R. P. Bunch
Trinity G. R. McCulley
Union Ridge Barrett D. Wilson
Wesley Memorial E. K. Gibson
Yadkinville-Center N. H. Pusey
Conference Director of Golden Cross,
J. S. Hiatt (RS)
District Director of N. C. Christian Advocate,
Harley Williams
District Missionary Secretary, J. E. Yountz
District Director of Evangelism, H. E. Bolick
District Director of Bible Society, John R. Sills
District Director of Golden Cross,
A. C. Waggoner
District Director of Temperance Advance,
A. L. Chamblee
District Director of World Peace,
J. P. Hornbuckle, Jr.
District Director of Christian Vocations,
Ross Francisco

Student Appointments

Donald C. Davis, Candler School of Theology,
West Yaddin Q. C.
E. R. Gilbert, Perkins School of Theology,
Shiloh Q. C.
L. H. Hall, Duke Divinity School,
Oak Summit Q. C.
K. N. Smith, Westminster School of Theology,
Virginia Circuit Q. C.
E. B. Williams, Boston University,
Centenary Q. C.

Special Appointments

John L. Church, Conference Evangelist,
Green Street Q. C.
George B. Clemmer, Winston-Salem City Mission
Society, Centenary Q. C.
S. G. Ferree, Editorial Associate, Upper Room,
Centenary Q. C.
J. S. Hiatt (RS), Superintendent Hugh Chatham
Hospital, Elkin Q. C.
C. H. Peace, Industrial Chaplain, R. J. Reynolds
Company, Centenary Q. C.
H. M. Pollock, Chaplain U. S. Army, Cherry
Street-Pine Grove Q. C.
R. W. Yountz, Director Student Movement,
Wake Forest College, Maple Springs Q. C.
Retired: S. J. Brawley, G. R. Combs, B. A.
Culp, D. H. Dennis, J. C. Gentry, J. H. Green,
J. M. Green, T. W. Hager, R. A. Hunter,
O. J. Jones, S. M. Needham, C. E. Ridge,
R. E. Ward, J. S. Hiatt.

Women's Annual Meeting Draws Large Crowd

The annual meeting of the Women's Society of Christian Service of the W.N.C. Conference opened at Lake Junaluska assembly grounds, June 11, with nearly 800 delegates present.

Delegates represented more than 40,000 W.S.C.S. members in the western half of the state.

Mrs. Clarence C. Cranford of Asheboro, president, gave her annual message at the opening business session.

"It has been said that human society is a compact between the living, the dead and the yet unborn. Those women who came before us started this work. Others will come after us to carry it on," Mrs. Cranford said.

She also said we do not need to have special talents in order to carry out our individual responsibilities. Sometimes a routine task done in the work of the church may start ever widening circles that will result in changing life for someone we have never seen or known about.

Bishop Nolan B. Harmon challenged the women of the conference to renew their efforts and called attention to the large opportunities open to church women today. He warned against the tendency to rely upon organizational and promotional efforts alone and called for a Christian devotion on the part of each member.

Wednesday's program began with communion under the direction of Admiral W. N. Thomas, dean of Memorial Chapel here.

Delegates presented their annual love offerings, which will be used for the new Methodist home for retired workers in Asheville and for world mission enterprises.

Edenton St. Lays New Cornerstone

Members of Raleigh's historic Edenton Street Methodist Church witnessed the laying of its third cornerstone Sunday, June 16. Destroyed by fire on last July 28—the third in the church's history—it is in the process of reconstruction on the site of the original church and parsonage.

A feature of the cornerstone laying service, held during the church school hour, was the opening and examination of the contents of the cornerstone placed in the burned structure in 1881. The cornerstone of the original sanctuary was laid in 1841.

Because of the rapid progress being made on the construction of the new sanctuary, the cornerstone laying service was held one week earlier than had been anticipated. It was conducted by the pastor, Dr. Howard P. Powell, assisted by the associate pastor, the Rev. Charles K. McAdams. Others participating were the contractor, E. C. Sikes, and members of the Building Committee, of which C. A. Dillon, Sr., is the chairman.

Dr. J. H. Phillips to Serve as Guest Preacher in Britain

DURHAM, N. C.—Dr. James H. Phillips, associate professor of Religion in the Undergraduate Department of Religion of Duke University has accepted an appointment to spend two months in Great Britain this summer as guest preacher for the British Council of Churches.

Dr. Phillips was notified of his selection by the National Council of Churches of Christ, U.S.A., which administers in this country the Interchange of Preachers program in which he will take part.

He is one of 10 leading churchmen chosen annually from the United States by the Ecumenical Relations Department of the National Council to represent the United States churches in the British Isles. The British Council, of which the Archbishop of Canterbury is President, likewise selects 10 preachers to come to this country on the Interchange Program.

The program is not a parish-for-parish exchange in the usual sense, as the preachers are scheduled for one, or at the most, two Sundays in any church. The Duke professor's schedule will take him to two London churches, and to parishes in Surrey, Lincolnshire, Yorkshire, and north to Aberdeen, Scotland. In keeping with the ecumenical character of the British and American Councils, he will be preaching from Methodist, Presbyterian, Baptist and interdenominational pulpits.

Dr. Phillips is the first member of the Duke faculty to be selected for the program. For each of the past several years, however, one of the British exchange ministers has made an appearance in Duke Chapel.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

STUDY COURSES, INSTRUCTORS

Each of the four approved study courses prescribed by the Woman's Division of Christian Service for the conference year 1957-58 gives promise of interesting and helpful materials. They will be taught at the annual N. C. Conference School of Missions and Christian Service, scheduled to be held at Duke University, August 12-16.

The spiritual life course, "The Gospel According to Mark," will be taught by Dr. A. J. Walton and Dr. J. Lem Stokes. The delightful text, "Disciples to Such a Lord," by Albert E. Barnett, interprets Jesus as seen through the eyes of Mark. The author emphasizes that Jesus deliberately chose the cross, believing it to be God's will for him as Saviour of the world, and that discipleship to such a Lord involves self-denial.

Dr. Walton, professor of Practical Theology and director of Student Field Work, Divinity School, Duke University, is a native of West Virginia. He has served the Methodist church in various capacities. Dr. Walton is the author of three books, "Working Together in the Small Church," "Training for Church Membership," and "The Church in the Country."

Dr. Stokes was born in Songdo, Korea, the son of Dr. and Mrs. M. B. Stokes, Methodist missionaries. He was graduated from the Seoul Foreign School, Seoul, Korea; holds an A.B. degree from Asbury College, and a Ph.D. from Yale University. Dr. Stokes is the president of Pfeiffer College, Misenheimer, N. C.

In the midst of conflicting opinions and too prevalent prejudices concerning the Christian's approach to the race problem, it is indeed timely that one of the current study courses deals with this matter. It is "Christ, the Church, and Race." The text, "The Kingdom Beyond Caste," by Liston Pope, is described as "sharply analytical and humanly intimate, and should set a

standard for clear and constructive thinking in regard to the problem of race as our most urgent domestic issue."

Dr. Raymond A. Smith, the teacher for the course, is professor of Religious Education and director of Religious Activities, Greensboro College. Dr. Smith is a graduate of Trinity College, and holds B.D. and Ph.D. degrees from the University of Chicago. He has served pastorates in both the Western N. C. Conference and in Wisconsin. Dr. Smith is a contributor to a number of religious magazines.

The foreign study course will take its students on a word and pictorial tour of Japan. The text is "Cross and Crisis in Japan," by Charles W. Iglehart. Its human interest stories trace the development of



J. LEM STOKES

America for the Woman's Division of Christian Service. In this capacity she administers the work of Methodist women in Argentina, Brazil, Chile, Cuba, Mexico, Peru, and Uruguay. Miss Derby is also a member of the Committee on Co-operation in Latin America of the National Council of Churches of Christ in the U.S.A.

Today the Ecumenical Movement is much in the thinking of Christians of all major denominations. The course, "The Social Witness of the Local Church in the Ecumenical Movement," has for its text, "In Every Place a Voice," by Dr. Walter G. Muelder. It interprets a portion of the message of the Amsterdam Assembly of the World Council of Churches, and points out that people must learn afresh the duty of the Christian man and woman in various walks of life: in industry, agriculture, politics, professions, and in the home.

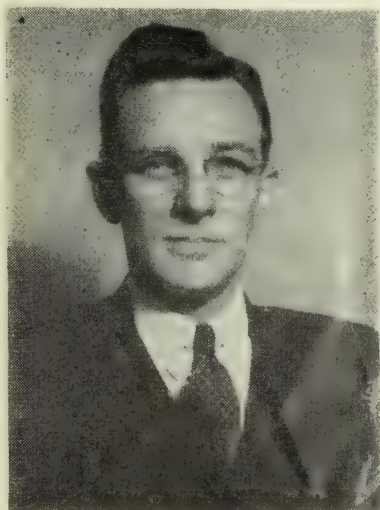
Mrs. Ralph Wilson, Sr., of Laurens, S. C., will be the teacher for this course. Mrs. Wilson has served as secretary of Christian social relations for six years in the S. C. Conference Woman's Society of Christian Service, and four years in the Southeastern Jurisdiction. She is currently a member of the Woman's Division of Christian Service, serving as chairman of the Committee on Quadrennial Emphases in the Department of Christian Social Relations. Mrs. Wilson is also a member of the Literature Committee of the Woman's Division.



RAYMOND A. SMITH

Japanese Christianity; show the vital role it is playing in the new Japan, and reveals that the direction taken by the new Japan is of importance to the entire world.

The teacher, Miss Marian Derby, of New York City, is executive secretary for Latin



A. J. WALTON

Registration Blank

N. C. CONFERENCE W.S.C.S. RETREAT AND SCHOOL OF MISSIONS
Duke University, Durham, N. C., August 10-16, 1957

☐ Day Student

☐ Retreat only

☐ School only

Name

Address

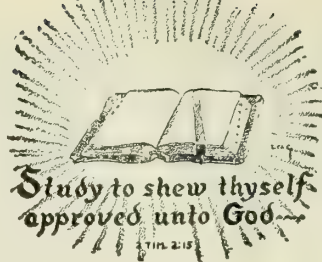
District _____ Church

Registration fee of \$1.00 for Retreat, \$2.00 for School, or \$3.00 for both should be mailed to Mrs. H. C. Turlington, Dunn, N. C., by August 1.

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Adult Work, Report for 1956-1957

Adult education is crucial in the program of the church because adults are the parents and teachers of children and youth; adults wield power and influence in the church and community; and adults control the extent of the church's ministry through their practice, or lack of, stewardship of time, money, and ability.

EVALUATION OF 1956-1957 PROGRAM

1. Clinics for Teachers of Adult Classes were held in 25 subdistricts, with some 375 teachers in attendance. The Clinics, led by District or Subdistrict Directors of Adult Work, stressed the use of group procedures in teaching. There were several requests for repetition of this project, from teachers attending.

2. New Subdistrict Young Adult Fellowships have been formed in Durham, Raleigh, Roanoke Rapids, Rockingham, Rocky Mount, and Wilmington. Previously active Subdistrict Fellowships are Burlington, Goldsboro, and Greenville. New organizations will be completed where possible.

3. Adult methods courses were offered in twenty-one Christian Workers' Schools, enrolling 578 persons, of whom 316 received course cards of recognition. We urge the inclusion of a course in Adult Work, or Family Life, in every Christian Workers' School.

4. Bible Conferences were held in Goldsboro, Clinton, and Snow Hill Subdistricts, with total attendance of over 300. Dr. Clyde Manschreck of Duke was the lecturer in each conference. Bible Conferences have been planned for Elizabeth City, Siler City, Rockingham, and Jacksonville, November 24-December 6, 1957. Dr. W. A. Smart of Emory is to be the lecturer. We recommend a Subdistrict Bible Conference to be held at a six-month interval from the Christian Workers' School, wherever desired.

5. Family Life Institutes were held in Rocky Mount, Greenville, and Elizabeth City, with a total attendance of 282. Programs included addresses, movies, discussion groups, fellowship meals, and worship, were acknowledged to be excellent, but poorly attended.

6. One Social Action Seminar for pastors and teachers of adult classes was held, in the Burlington District, on the theme of Labor-Management Relations. Total attendance was 44. We urge the recognition by the conference, of our need to witness and educate our adults for full-time, full-life Christian living in society. We intend to co-operate to the fullest possible extent in this field with the Conference Boards of Social and Economic Relations, World Peace, and Temperance. We recommend that where possible meetings for creative contact be held on the interdenominational, interracial basis.

7. Adult Rallies were held at Middlesex, Warrenton, Fairmont, and Elizabethtown, with total attendance of 210. We recommend the inclusion of this project in the District or Subdistrict Christian Education Training Institutes.

8. Conference Family Camp was attended by only eight families. As an experiment, it proved the value of family camping, but also the desirability of sponsoring Family Camps on a district or smaller area basis. The goal is for District Family Camps in 1958, and eventually, family camping in many local churches. We recommend the continuance of the Conference Family Camp as a training agency.

9. The Durham District Older Adult Workshop was held at the Retirement Home, with an attendance of 45. We do not recommend the repetition of this type of project until a deeper concern for the needs of older adults has been created.

10. One Recreation Laboratory School was held at Jarvis Memorial Church in Greenville, jointly sponsored by the youth and adult departments of the Board of Education, the North Carolina Recreation Commission, and the North Carolina Recreation Society, Church Section. This was accounted very successful, and we recommend that the next Conference Recreation Laboratory be held in 1958-1959.

11. The Conference Older Adult Assembly had to be cancelled because of lack of registration. This also caused cancellation of a Training Conference in Older Adult Work for District Directors.

12. The Conference Young Adult Workshop attendance was about average. Leadership was top-flight, and a fine experience was had by the delegates.

ADDITIONAL PLANS FOR 1957-1958

1. We call especial attention to the Third Adult Convocation at Lake Junaluska, August 2-5. Every adult class should send its teacher, president, pastor, or director of Christian education. Dr. Harold Bosley, Dr. Elton Trueblood, Dr. Leon Adkins, Bishop John Branscomb, and the Bishop's Players provide inspiration. Discussion groups on "My Church—a Redemptive Fellowship," skill groups, recre-

The Quadrennium Committee on Christian Family Life has been duly set up and organized with Rev. Jesse H. Lanning, chairman; Mr. John Meares, vice-chairman; Rev. Harold Minor, secretary.

The committee is led to believe that some real progress has been made during this year. Some of the reasons for this belief are listed below:

1. We have been very fortunate in having Rev. Harold Minor as Adult Conference Director to lead in the Family Life program and in having the real interest and support of Dr. C. P. Morris, our executive secretary.

2. The over-all growing understanding, interest and participation show that some real progress is being made in Family Life Education.

ation groups, Bible study groups provide know-how in improving our local church adult program.

2. Mental Health Workshop—an optional program for a District or Subdistrict. Purpose—to create concern and spread information about Mental Health.

3. Young Adult Week—January 26-February 2, 1958. Requested and sponsored by the North Carolina Conference Young Adult Fellowship. A time for young adults to experience new leadership responsibilities, educate themselves, and serve in new ways. A time for the needs and potentialities of young adults to be lifted up before the churches of the conference.

4. Follow-up of Christian Workers' School courses in Adult Work, by class reunion attended by instructor—for reporting on progress, experience in using new methods, etc.

5. Adult Convocation for North Carolina Conference, summer 1958, to include older adults and eliminate Older Adult Assembly.

6. Use of "A Guide to a Study of Adult Work in the Local Church" as a part of the Local Church Emphasis.

QUADRENNIAL GOALS

1. Create a consciousness of the unique importance of adults in the life of the Methodist Church, and of their need for continuing spiritual, mental, and social growth.

2. Create an awareness of the Adult Division as a part of the local church organization, and simulate the formation of Adult Councils in local churches.

3. Help to increase understanding and mutual appreciation between members of various economic, social, and racial groups both inside and outside the church.

4. Foster an increased knowledge of the Bible, and the desire to relate it to contemporary life.

5. Help local adult classes to become Redemptive Fellowships, to increase active participation by nominal church members, in the life of the church.

6. Improve teaching procedures so as to involve class members in learning situations and help each person to assume leadership.

7. Strengthen marital relationship and enrich family life.

DIRECTOR OF ADULT WORK

We commend the Rev. Harold Minor for his capable and consecrated leadership over the past year, and recommended his re-appointment for the year 1957-58.

LEON RUSSELL, Chairman

Christian Family Life, Report for 1956-1957

3. Successful Family Life Institutes have been held in Rocky Mount, Greenville, and Elizabeth City.

4. A number of local churches have held special classes for young people on Preparation for Marriage and Family Living.

5. Several of our ministers attended and shared in a workshop on "Enriching Christian Marriage and Family Living" sponsored by the North Carolina Council of Churches held in Charlotte, April 23-24.

6. Family centered courses have been included in Christian Workers' Schools throughout the Conference.

7. A Family Camp was held at Camp Don-Lee, August 22-25. The response of those who

(Continued on page 13)

Methodist Briefs

The Rev. Dr. Harry C. Spencer, Nashville, general secretary of the Television, Radio and Film Commission, has been elected one of two North American members of the World Committee for Christian Broadcasting.

The Rev. Dr. M. Leo Rippey, Nashville, director of adult church-school work on the staff of the Board of Education for 29 years, will resign Oct. 1 to become minister of education at Mt. Vernon Place Church, Washington, D. C. He held a similar position in that church from 1919 to 1924.

Consecration ceremonies for the first completed unit of the Methodist Home, Franklin, Ind., were held May 19. The Rev. Dr. Sumner L. Martin is superintendent.

New director of public relations for Boston University is the Rev. Dr. George A. Warner, Jr., minister of First Methodist Church, Oakland, Calif.

For the second time in four years, Mrs. Miller W. Boyd is acting president of Morristown (Tenn.) College.

The Rev. Randle B. Dew, assistant to the president of Kentucky Wesleyan College, Owensboro, Ky., will become a staff member of the Board of Education, Nashville, July 1. He will co-ordinate the program of church-school extension.

Miss Lois Ann Randerson, San Benito, Texas, is joining the staff of the Television, Radio and Film Commission, Nashville, as assistant to the director of utilization and field service, the Rev. Royer H. Woodburn.

Friends of Pfeiffer

It was a high moment in its history when Pfeiffer College inaugurated its "Friends of Pfeiffer" movement. Administered by Mr. Walter I. Gibson, Sr., vice-president of the college, the movement proposes to sell bonds in the amount of twenty-five dollars each. The certificate issued to the purchaser shows that "he is making an Investment in Youth and thereby becomes a Stockholder in Christian Education—Future Dividends Unlimited." The purpose of the movement is to stimulate the interest of individual citizens and church members in making educational advantages available for ambitious young people. This represents an earnest effort on the part of Pfeiffer College to multiply its influence in giving a Christian education to deserving men and women.



Left to Right: Deaconess Mary F. Floyd, Professor of Religion, and Mrs. J. N. Rodeheaver, President of the Board of Trustees, examine a "Friends of Pfeiffer" Certificate.



SEEN AT THE PASTORS' SCHOOL: 1. Things aren't as bad as might seem by the expression on the faces of the Rev. Horace W. McSwain, Dr. Eugene L. Smith and Dr. Kenneth Goodson. Actually Dr. Smith could report a splendid gain in World Service payments in May.

2. But the situation demands serious consideration from Dr. McFerrin Stowe, Bishop Nolan B. Harmon and Dr. W. A. Kale.

3. However, the brighter side appears as Miss Clarice Bowman, Dr. Russell L. Dicks and Mrs. W. R. Reed huddle for the benefit of the Advocate photographer.

4. And it gets funnier and funnier as the inimitable Dean James Cannon seems to have set off a verbal fire-cracker under Bishop Gerald Kennedy (right) and pleased Dr. J. Richard Spann.

Bishop Garber Commends Management of Home

STATEMENT BY BISHOP PAUL N. GARBER
AND MR. C. A. DILLON

At the close of the meeting of the Board of Trustees of the Methodist Home for Children, the following statement was made by Bishop Paul N. Garber and Mr. C. A. Dillon, chairman of the Board of Trustees:

The special committee appointed by the Board at its February 7th meeting made a full report of its study of the matters brought to the attention of the Board by the Alumni. The committee, composed of Guy E. Barnes, of Rocky Mount, Judge Marshall T. Spears, of Durham, and Mrs. J. H. Cutchin, of Whitakers, representing the Board of Trustees; Julian Quinn, of Kinston, representing the North Carolina

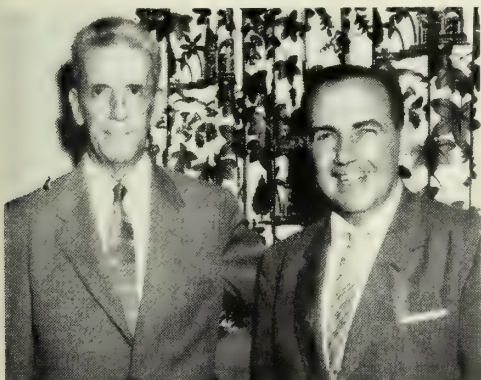
Board of Hospitals and Homes of the Methodist Church; and Dr. A. P. Brantley, district superintendent of the Burlington District of the Methodist Church, held several all-day meetings and made a detailed study of all the conditions discussed by the Alumni. The committee also conferred with officials of the National Board of Hospitals and Homes of the Methodist Church. Several recommendations for improvement were suggested by the committee, dealing primarily with the employment of additional trained personnel to work with the children. All of the recommendations were approved in full by the Board.

Both Bishop Garber and Mr. Dillon stated that they concurred whole-heartedly in the findings of the Committee that the Home is being ably and efficiently administered by the Rev. R. L. Nicks, the superintendent, and that the problems noted by the Alumni were largely the result of staff shortages which they feel will be greatly relieved by the action of the Board in adopting the recommendations of the committee.

In its meeting the Board likewise voted to recommend to the North Carolina Annual Conference the election of the following new trustees: Walter A. Biggs, of Durham, president of Home Savings and Loan Association of that city, an alumnus of the Home, and a prominent civic leader; Dr. O. L. Hathaway, superintendent of the Fayetteville District of the Methodist Church; and the Rev. Leon Couch, pastor of Saint Paul Methodist Church in Goldsboro.



Don't let the weeds choke up the path to your friend's house. Go often.



Methodist Bishop Harmon and Presbyterian minister Dr. David A. McLennan find much in common as they take part in the 1957 Pastors' School, held at Duke Divinity School, June 4-7.



Methodist Home for Children

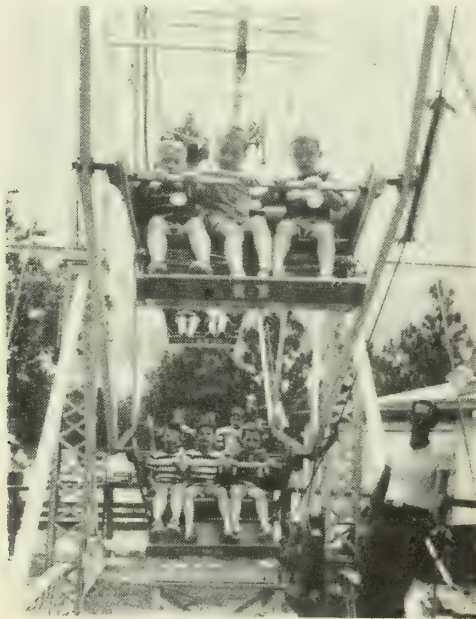
RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

WHITE LAKE'S THE PLACE

Tuesday, June 4, was the date of the annual all-day outing provided by the Raleigh Kiwanis Club for the Catholic Orphanage and the Methodist Home for Children, at White Lake, near Fayetteville. The trip in the specially chartered Trailways buses started the day off with a bang. With the children in each bus were several Kiwanians, and these jolly fellows went all out to shorten the miles by providing plenty of entertainment.

Arrived at the Lake, it seemed like there was everything to delight the youngsters—merry-go-round, ferris wheel (see picture),



coaster dip, and other amusement park features. Only one child, who went merry-go-round once too often, needed the attention of the kindly Kiwanis doctor for an upset tummy.

After a hot dog and cold drink lunch and a short rest period, the rush was on for swim suits and the splash in the big Lake. Though it rained most of the day, they all accepted it as just a bit more water, which failed to dampen their spirits in the least.

Also there was the cruise around the Lake in the big motor boat CRYSTAL QUEEN.

The day of fun drew to a close around the long table where everyone enjoyed a fried chicken supper. Balloons were distributed to the children through the courtesy of the Clinton Chamber of Commerce and women's organizations of that city. The full and weary youngsters then boarded the buses and were soon on the way home, some of them sound asleep in a few minutes.

"A good time was had by all," and our sincere thanks to the fine Kiwanians who left nothing undone to make this the highlight of the year for the children.

PAGE COTTAGE

Our visit this week is at the "in-between" cottage—in between the little boys and the bigger boys. Of course the biggest boys are on down the road beyond the bigger boys. Now have we made it plain where we are? At the Page Cottage.

Here we find Mr. and Mrs. Wayne Oldham, house parents, and eighteen would-be-grown-up youngsters 10 to 13 years old, who can hardly wait to reach the next age level. They haven't quite arrived at the awkward state yet, but they have a way of tumbling all over each other in their scramble to get the most out of each day that comes. They represent the fourth, fifth and sixth grades in school, and they are proud of the fact that all eighteen of them "passed" at the end of the school year.

This cottage is also proud to be the home of most of the players on our Midget football, basketball and baseball teams. There's never a dull moment in this house, especially during ball seasons.

Even boys can learn neatness and care of their home, and the Page boys can make a bed and sweep a floor as nicely as the girls can, and maybe better sometimes. They also take pride in caring for the flower beds around the house.

Six-thirty in the morning, just before breakfast, is devotion time, when the Bible and The Upper room provide the Scripture and meditation, and prayers are offered by the children. In this group, as in many others, the theme of their praying is gratitude for the blessings that are theirs. One boy prays, "Dear God, we thank thee for our Home, and Mr. and Mrs. Oldham who teach us right from wrong." Another prays for help to be a better boy. (God, keep them looking to Thee in sincerity and gratitude!)

When a boy relaxes he goes limp all the way, with arms and legs at all kinds of angles. And when he's watching TV he's apt to be flat, upside down, sprawled out, curled up, rared back, feet in the air, or—well, you know how it is. One of our pictures represents a typical summer evening in the Page living room.

Bobby Page (no connection with the name of the cottage) asked if he might say something in the ADVOCATE. "Well—now that depends on what you want to say," replied Mrs. Oldham. Presently he brought her a slip of paper on which was written what he wanted to say, and here it is:

"I've been in the Home about nine years, and I think it is a very nice place. I have a lot of friends here, and there is lots of



time to play. I also like to work with my house mother. We have a baseball team, and have won every game so far. I thank you for this opportunity to say this."

On the same piece of paper was the following classic poem, which we leave you to interpret:

In came the Doctor,
In came the Nurse,
In came the Lady
With the Alligator Purse.

"Measles," said the Doctor,
"Mumps," said the Nurse,
"Nothing," said the Lady
With the Alligator Purse.

In a recent fireside chat Mrs. Oldham tried to discover the various careers that are budding in the minds of her youngsters. If all goes well there will be Marines, soldiers, Army officers, sportsmen, scientists, doctors, and policemen, who dreamed up their careers during their boyhood days at the Methodist Home for Children. All power to them!

CITIZENSHIP HONOR GROUP

Our Citizenship Honor Group for the last six-week period of the school year were honored on June 11th by the Fidelis Class of Edenton Street Methodist Church, Raleigh, at a barbecue picnic supper at Pullen Park. This was a happy occasion for both children and adults. The Fidelis folk are among our best friends, and we appreciate their interest in encouraging good citizenship among our children.

The following children had an outstanding citizenship record for that period: Fourth Grade: Esther Bland, Shirley Daughtrey, Peggy Humphrey, Betty Landis, Phyllis Mock, Donald Ray. Fifth Grade: Ann Ferguson, Ruth Hunt, Ruth Ann Salmon, Jackie Benton, Mickey Boulter, Frankie Edwards. Sixth Grade: Gary Boulter, Freddie Taylor, Joyce Ferguson, Nina Sue Moore, Ethel Smith, Linda Trotter, Carolyn Walston. Seventh Grade: Janie Bland, Nancy Landis, Patricia Moore, Sonja Page, Janice Roebuck, Billy Gilbert.

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There was a moron who ran away while making a cake.

The directions said: "Put one egg in, then beat it."

Miriam: Woman's Leadership

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Exodus 15:20-21; Numbers 12:1-10; 13-15

With this lesson we begin a series of studies in Old Testament personalities. This unit will run from now until September 29—thirteen lessons, each using as its subject a Biblical character.

One may ask why we are having such a study as this. One answer is that the Hebrew people were greatly interested in people as people. Many a story in the Bible takes obvious delight in bringing to the reader's attention the traits of character that marked an individual off from the rest. The main object of our study, however, is to show how God is able to use human beings in accomplishing his plans, even though many times they show weakness in their characters.

The status of women was not high in the ancient Near East, nor anywhere in the world at that time. That is why it is all the more remarkable when we find a woman like Miriam who, in spite of limitations, made her mark upon history. She was probably older than both Moses and Aaron, her brothers. Her name may be Egyptian in origin. Hastings' Bible Dictionary suggests it came from "mer Amon," meaning "beloved of Amon."

We meet Miriam first as she watches her little brother Moses just before the Egyptian princess discovers him. It was she who suggested "a Hebrew nurse" and, when the princess agreed, went and called Moses' mother. (See Ex. 2:1-10).

We see Miriam next in the role of an inspired prophetess, singing a song of triumph. This ballad (read Exodus 15:1-18) is probably one of the oldest bits of writing in the entire Bible. It is sung in celebration of the deliverance of the Hebrews at the time of their escape from Egypt.

And now we come to the incident in which Miriam, along with her brother Aaron, is involved in a rebellion against Moses. It is not clear which of two reasons was the real cause of this revolt. It is suggested that the marriage of Moses to the Cushite woman was the cause. Miriam and Aaron evidently regarded this marriage as a gross violation of custom. The other reason for the disagreement seems to be that Moses' brother and sister were jealous of his leadership. "Has the Lord indeed spoken only through Moses? Has he not spoken through us also?" (see Numbers 12:2). Thus doubt was cast upon the exclusive leadership of Moses.

Moses lost no time in putting down this revolt of his brother and sister against his authority. He was meek (see Numbers 12:3), but he was not weak. Evidently Moses was able to combine in his character that fine combination of gentleness and strength—something the world has always recognized as real qualities of leadership.

The problem here is as old as the human race. It is hard for older people to recognize the leadership and ability of younger

ones. Likewise, the dominant group in any community finds it hard to believe that people on the "wrong side of the tracks" have anything worthwhile to contribute to the community. Some of Jesus' contemporaries, it will be remembered, found it impossible to believe that anything good could come "out of Nazareth." Today it is plain that the peoples of the Orient are rising to a new status in world affairs. We of the West are going to have to recognize this fact and plan accordingly. God has not decreed that all the brains and character should be confined to one nation or group.

According to the Biblical account the incident of the rebellion against Moses was followed by Miriam's being struck with leprosy. This was interpreted as punishment for her part in the affair. Why no like result was followed in Aaron's case is not clear. In any case, the entire nation had to wait for Miriam's disease to be cured before they could proceed on their journey. Are we part of the world's progress, or are we holding back God's plan for our lives and for the world?

Church School Page

(Continued from page 10)

shared in it pointed the way for another one to be held this coming August 22-24.

RECOMMENDATIONS FOR THE COMING YEAR AND QUADRENNIUM

1. Develop Parent Education and Church-Home Co-operation for more abundant living.
2. Make special effort to prepare our Youth for Marriage and Christian living.
3. Include course on Christian Family Living in the Christian Workers' Schools wherever possible.
4. Encourage use of National Family Week for special emphasis on Family Living.
5. Have a joint meeting this coming September of all of the Instructors in Family Life or related courses in all age areas of the church work along with resource persons and potential instructors to discuss scope, content, materials, and methods, to help unify and enrich the work that is being done in our Conference.
6. Help provide in-service training in Pastoral Counseling, both premarital and postmarital, specifically to conduct a Pastor's Seminar in 1957-58.
7. De-centralize Family Camping, with District Family Camps beginning in 1958.
8. Discover and develop resource leaders for Family Life Education at all levels, local church, subdistrict, district, and conference, specifically, instructors for courses in Christian Workers' Schools, leaders for Family Camps, Family Life Institutes, etc.
9. Conduct Subdistrict Training Institutes for all division workers in the fall of 1958, possibly September, using the theme "Enriching Family Life" and publicizing the National Family Life Conference proposed for October 1958.
10. Publicize and secure as many of our ministers and laymen as possible to attend the Southeastern Jurisdictional Family Life Workshop at Lake Junaluska, July 11-14, 1957.

JESSE H. LANNING, Chairman

Charlotte Area Leads in Giving to Alaska University

The Charlotte Area is among 14 episcopal areas of the Methodist Church and the Western North Carolina Conference among eight annual conferences which gave \$10,000 or more to the Alaska Methodist University in the first 10 months of the 1956-57 fiscal year. There are 37 areas and 105 conferences in the United States.

The Charlotte Area gave \$25,978 and the Western North Carolina Conference gave \$20,464 from June 1, 1956, through March 31, 1957. Total contributions from 7,500 Methodist churches in the period were \$336,665. The figures were compiled in a report just issued by the Rev. P. Gordon Gould, Philadelphia, director of financial promotion for the Methodist Division of National Missions. Churches give through the *Advance Special* program.

Mr. Gould's report also showed almost \$1,000,000 on hand in cash for the university in the Philadelphia offices of the National division and the Anchorage office of the university crusade organization. A total of \$2,000,000 cash must be on hand before construction can be started.

The Alaska Methodist University to be built at Anchorage will be the first four-year, church-related university in the territory. A board of trustees was organized recently with Bishop A. Raymond Grant, Portland, Ore., as chairman.

Baptist Sings Praises of Charles Wesley's Hymns

God's gift to the Christian church is what Dr. John W. Bradbury, Baptist editor, calls Charles Wesley in the lead editorial of the *The Watchman-Examiner* for May 16.

Baptists are urged to give "warm response" to the request of the Hymn Society of America, The Methodist Church and the World Methodist Council to join them in marking the 250th anniversary of Charles Wesley's birth, which is being observed this year.

In expressing the hope that regional hymn festivals now being planned will bring about a revival of congregational singing, Dr. Bradbury encourages his readers to "search the hymn books for Charles Wesley's hymns."

"They are excellent in expression, sublime in poetry, doctrinal in content and universal in application," he writes. "The sweet singer of Methodism was a gift of God to the entire Christian church."



Story time for Boys and Girls

ELIZABETH WHISNER, Editor

The Fairies' First Flag

By MATTIE F. REESE

Many, many years ago, before George Washington thought of a flag for his people, and even before Betsy Ross was born, the fairies made their first flag. And they tell their children that our flag has been patterned very much from theirs. Perhaps some night Washington may have passed the fairy homes and caught a glimpse of their beautiful banner, and decided to copy it for us.

A long, long time ago, they say, on a cold winter night, the fairy queen called all her people together for the purpose of holding a great reunion. They danced and sang and made merry, as fairies always do, until a very late hour. At last their queen arose to bid them good-bye and send them to their homes, there to stay for a whole year.

But one little fairy who was bolder than all the others arose and said, "Good Queen, why can't we have some emblem that will bind us all together—something to denote that we are all one people?"

The queen was delighted with the suggestion, and said, "Certainly, we must have a flag." Then all the fairies clapped their hands and cried, "A flag! A flag! We must have a flag!"

But the queen raised her hand for silence and looked very serious, as she said, "My people, if we are to have a flag it must have a very deep meaning. Then too, the flowers have faded, and of what can we make it?"

A very modest little fairy arose and said, "Good Queen, since white is the emblem of purity, and the snow is pure and white, why can't we make our flag of snow?" To this all the fairies agreed.

When the snow banner was completed and they danced around it, all seemed to be disappointed. After a while someone said, "The pure white flag is very pretty, but there should be something to show that we are brave in defending it."

The queen replied, "Certainly, we must defend our flag, as we are a very brave people. So the color that is needed is red, for the red will show the world that we are brave. But where are we to get the color?"

She thought a moment, and then said, "Let each of us prick our hand with a needle, and rubbing our hands across the banner will stripe it with red." And when they had all marched past the white bank of snow and rubbed their little bleeding hands across, there it was all striped with red.

But still they were not satisfied. One lit-

tle fairy said, "We may be pure and brave, but unless we are true to our flag, and guard it very carefully, it will mean nothing."

Then the Fairy Queen said, "You are right. The color still needed is blue. To show that we are ever true to our flag, let us take some of the blue from our blue eyes, and on the red and white we will make a blue patch." And when this was done they were very happy.

The little fairies began to sing and dance around the red and white striped flag, with the blue patch in the corner, but their queen was very grave. One little fairy said, "Good Queen, is it not very, very beautiful?"

The queen again raised her hand and there was silence. Then she said, "My people, the flag is beautiful, but we may be as pure as the snow, so brave that with our life blood we guard our flag, and so true that our blue eyes are ever on it. But unless it is watched by One that is mightier than we, it will surely come to disgrace and dishonor!"

Then all were silent, and looking up into the starry heavens, they saw what to them were the eyes of God, and they bowed their little heads in prayer. Just then a wonderful thing happened. A great patch of stars spilled right out from the Milky Way, and every one of them caught in the blue of the flag.

And there was the fairies' flag—pure, brave, and true, and ever watched by the eyes of God.

DEFINITION OF A BOY

After a male baby has grown out of long clothes and triangles, and has acquired pants, freckles, and so much dirt that relatives do not dare to kiss it between meals, it becomes a BOY.

A boy can swim like a fish, run like a deer, climb like a squirrel, balk like a mule, bellow like a bull, eat like a pig, or act like a jackass, according to climatic conditions.

He is a piece of skin stretched over an appetite; a noise covered with smudges.

He is called a tornado because he comes at the most unexpected times, hits the most unexpected places, and leaves everything a wreck behind him.

He is a growing animal of superlative promise, to be fed and watered, and kept warm.

He is a joy forever, a periodic nuisance, the problem of our times, and the hope of a nation. Every boy is evidence that God is not discouraged with man.

Were it not for boys, the newspapers would go unread, and a thousand picture shows would go bankrupt.

Boys are useful in running errands. A boy can easily do the family errands with the aid of five or six adults. The zest with which a boy does an errand is equalled only by the speed of a turtle on a July day.

A boy is a natural spectator. He watches parades, fires, fights, ball games, automobiles, boats, and airplanes with equal fervor—but not the clock.

Boys faithfully imitate their dads, in spite of all efforts to teach them good manners.

A boy, if not washed too often, and if kept in a cool, quiet place after each accident, will survive broken bones, hornets, swimming holes, fights, and nine helpings of pie.—From *The Rotarian*.

GOOD MORNING

*Good Morning, Mr. Mocking Bird,
I heard your early call;
Good Morning, Mr. Sunshine,
I see your golden ball.
Good Morning, lovely Daytime,
I'm glad you're here again;
A bright Good Morning, Everyone,
From me, your happy friend.*

—E.W.

A MOMENT WITH GOD

We thank Thee, Lord, for liberty in this great land we love; O keep us free, and guard our flag in mercy from above. Help us as children to grow strong in body, mind and heart; to keep our liberty alive, and never from God depart. AMEN.

BIBLE QUIZ

Occupations

Fill in the blanks with the correct occupation.

1. Jesus said, "Follow me, and I will make you of men."
2. "I am the good"
3. "And Noah began to be an and he planted a vineyard."
4. "The platted a crown of thorns, and put it on his head."
5. "She (Mary), supposing him to be the, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him."

Answers to Last Week's Quiz

1. Moses—Numbers 32:20-23.
2. The Lord—Isaiah 1:18.
3. Solomon—Proverbs 17:22.
4. James—James 3:1-8.
5. Ruth—Book of Ruth, Chapter 1 Especially 1-16.

Crews Congregation Oversubscribes Quota

Members and friends of Crews Methodist Church during the week of May 12 were asked for \$36,000 and responded with \$41,-382. The recent Building Fund Campaign was for funds with which to build a \$55,-000 Christian Education Building which will be built of brick and which will join the present edifice. The goal of \$36,000 was arbitrarily set through the use of a formula indicating that this was as much as this congregation could raise.

The campaign was operated by two committees and eight teams. The Executive Committee consisted of Charles M. Mecum, General Chairman; Miles Edwards, Honorary Chairman; Rev. C. J. Caudill, Pastor; W. W. Kiger, Church School Superintendent; M. H. Hancock, Building Fund Treasurer; Mrs. S. C. Masten, President of W.S.C.S., and Virgil Ingram. The Special Gifts Committee was composed of M. M. Sink, S. C. Masten, Seymore Angel, and Carl Fleming. The Captains in the campaign were W. W. Kiger, Lester Howard, Robert Groce, John Evans, Jesse G. Alley, T. T. Kiger, Walker Ham, Holt Newsome. The Rev. C. J. Caudill is the pastor, and the drive was directed by Dr. R. Moorman Parker, of Charleston, West Virginia, Executive Secretary of the Conference Board of Missions.

\$28,022 was raised at a "Forward Step" Banquet, and \$11,221 was raised by workers in the field on three successive nights of visitation.

The "Forward Step" Banquet and Workers' Dinners were under the direction of the Banquet and Supper Committee consisting of Mrs. S. C. Masten, Mrs. K. A. Whicker, Mrs. Carl Fleming, Mrs. C. M. Mecum, and Mr. Ralph Eaton.

Construction is scheduled to begin March 15, 1958. Fred W. Butner, Jr., is the architect. The Building Committee members are Mr. E. Wayne Whicker, Mr. T. T. Kiger, Mr. L. R. Moore, Mr. Haywood Nixon and Mr. Charlie Beeson.

The Rev. W. M. Curtis started preaching to a small group of people in the old Crews' School House, a one-room framed building then located in the woods behind the present church building, in 1896. A Methodist church was organized in 1897 and called Crews Methodist Church. There were 42 charter members. The first church building was constructed that year.

In 1932 the old building was moved, completely remodeled, Sunday school rooms added, and other improvements made. After this project was completed, the church grew in numbers steadily. The brick parsonage was built under the leadership of the Rev. Moody Nifong and continues to be in use.

The framed church burned in 1943. Now the congregation had to meet in the local school building for services, and began working toward raising funds for the building of the present edifice. In 1944 the present building was started. Materials were very hard to secure during the Second World's War, and building progress was slow. It was completed in 1946, un-

der the tireless leadership of the Rev. E. A. Lamb.

Our First Quarterly Conference in the present conference year voted to launch a building program to provide adequate facilities for the Church School. Our average attendance has increased 75% in the past 10 years.

Crews Methodist Church has been served by 26 devoted pastors during its sixty years of history.—Rev. C. J. Caudill

Methodists Lead in 16 States

In one third of the states of the Union The Methodist Church is the predominant Protestant denomination. This is true, also, of the District of Columbia.

In more than a third (21) of the other states The Methodist Church is in second place. It is among the first four denominations in all states, even in Utah where it takes about 200 persons to turn up a Methodist. Southern Baptists lead in fifteen states.

Top Methodist honors go to Delaware where more than twelve persons in every hundred are Methodist Church members. A census of West Virginia, Kansas, Virginia, Iowa, Tennessee, Arkansas, Mississippi, Alabama and Oklahoma would show in each case more than ten per cent of the population on Methodist church rolls.

These figures were developed in research on church extension strategy by the Division of National Missions of The Methodist Church.

The tally showed Protestant church membership surpassing Roman Catholic figures in 34 states, including the District of Columbia, and Roman Catholic leading Protestant in 15 states.

In Memoriam

Five cents a word. Please count your words and send remittance when sending your copy.

REV. CHARLES WESLEY, M.A.

A new portrait by the much honored English artist Frank O. Salisbury, C.V.O., R.P., LL.D., painted in observance of the 250th anniversary of the birth of the hymn writer of early Methodism.

Mr. Salisbury has painted all recent British sovereigns and prime ministers, four American presidents, and numerous ambassadors, statesmen, clergymen, and business executives, as well as many historical subjects.

This painting, ordered by Dr. Elmer T. Clark, American Secretary of the World Methodist Council, will hang in the headquarters building at Lake Junaluska, N. C., alongside the Salisbury portraits of John Wesley and Francis Asbury.

Washington, D. C.—President Eisenhower breaks ground for the new \$1 million School of International Service at American University, a Methodist school, as Dr. Hurst R. Anderson, university president, and Bishop G. Bromley Oxnam await their turn at left. The President received an honorary degree at the university's 43rd commencement exercises.



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THEOLOGY SCHOOL IN AFRICA

British and American Methodist in *South-ern Rhodesia* have set 1959 as the date for opening a new theological school. The new college, under construction at Salisbury, will provide theological training for Africans on a higher level than ever before in Rhodesia and is one of several projects on which British and American Methodists are co-operating.

Coming to Junaluska?

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Sitting at the press table during the Conference at Lake Junaluska, one newspaperman was heard to express some mystification as to why the desks furnished the the superintendents had bottle-openers on the sides. It was explained that the desks had been borrowed from a hotel and that the D.S.'s were not expected to partake of liquid refreshment during the session of the Conference.

Anyway, there was plenty of refreshment to be had at the tent nearby, where the First National Bank of Waynesville provided free cokes to all who came. The editor, being on a diet, was forced to pay for his own milkshakes!

Boners just come naturally to some people. Called upon unexpectedly by Bishop Harmon to make a speech during a lull in the meeting Friday afternoon, the editor stumbled to his feet and inadvertently let the cat out of the bag by admitting that he had been dozing at the press table. He was taken to task by some friends who remarked that he should have known better than to admit that he hadn't heard those fine reports from the district superintendents.

Well, to tell the truth, I had heard them, and enjoyed them. I don't believe I ever heard as much good news told in as lively a fashion as I heard during this Conference. Reports can be deadly, but those superintendents had something to say and they said it in delightful fashion.

But, speaking of superintendents, those boys really had a time this year! I'm writing this on Saturday night, just after leaving the scene of the Conference, and the last thing I saw was one perspiring D.S., collar open, shirt wet with perspiration, coming into the soda shop and calling hoarsely for refreshment. I knew what he was going through, for I had just been making the rounds, outside, picking up bits of gossip, and I knew that this had been one of the most difficult lists of appointments ever to be made.

One brother came up with the news that there were to be 400 moves out of about 600 appointments. I didn't quite accept that, but, listening to the gossip, one could well imagine that it might be true. One preacher was said to be down for three different churches.

There's going to be a new district in 1958, in all probability. The name is not known, or the territory, but the cabinet will study the matter during the year. This Conference, as Edwin L. Jones remarked proudly, "Is the third largest in Methodism." And it keeps on growing.

But there seems to be some difficulty prying loose good D.S. timber these days. No longer do our preachers hanker for the job of superintendent as they once did. It isn't because they are afraid of work, for the job is no harder than that of being pastor of a large church, but many a minister

cherishes the fellowship and love of his parishioners so much that he feels that leaving the pastorate would be too much of a sacrifice, unless he can be convinced that being a D.S. is really the Lord's will for him. And sometimes it takes a lot of convincing.

You know, Methodists aren't too good to their superintendents. They give them a job and then fuss at them for doing it. And there's the loss of pastoral contact with the people. There were many disadvantages in the old system whereby a presiding elder might stay in the job for almost a lifetime, but we can't deny that some men are cut out for the job, and maybe they ought to be allowed to stay in it.

This has been a grand Conference, and much credit must go to Jim Fowler, superintendent of Lake Junaluska Assembly Grounds, Frank Smathers, host district superintendent; and Earl H. Brendall, host pastor; and all their helpers. Today the Conference voted to come back here next year, and I believe that decision will be hailed with pleasure by all who have enjoyed the wonderful hospitality of this great Methodist Assembly.

For my part, despite a few aches and pains, it has been good to relax in the pleasant surroundings and to make myself at home in Al Roveano's Dellwood Motel, where anything nice can happen and usually does.

Before I stop, I must tell you Al's remark about the difficulty of learning the English language. Coming to this country some years ago from France, he was proficient in five languages, but not English. He claims that it is the most difficult language in the world and says that Americans don't pronounce their words—they gargle them. For example, two men meet on the street.

"Lo Jim."

"Lo George."

"Djeet?"

"No, dju?"

Figure it out for yourself, and I'll see you next week—in passing.

Letter to the Editor

OLD BOOKS WANTED

To The Editor:

Some year and a half ago a Methodist pastor from the Philippines, who is studying in this country, was in my home. He gave me the address of two pastors in the Philippines who are short of reading matter. Ever since then I have sent my magazines, including the North Carolina CHRISTIAN ADVOCATE, to them when I am finished with them. I have also sent a few books. They are very glad to get them. One wrote me that they would be glad to have old books that didn't have covers on them. Out of what little I have sent, another pastor

has made a library for his Official Board and his Woman's Society of Christian Service and his MYF. What we think of as old magazines here are read from cover to cover there.

I would be glad to give these addresses to others and if a number of people would be interested in sending things to them I am sure that they could tell us of other pastors in isolated situations with poor salaries who could use such. Our poorest paid supply pastor would be rich in their eyes. I have been buying books to read and then pass on to them, but I am afraid I will have to curtail this practice as I am taking a student pastorate next year to prepare for the mission field.

Wayne W. Woodward

Methodists Make News

World Service Makes Vast Gains in May

The largest World Service receipts during any month of Methodist history were chalked up during May. The \$2,750,822.13 received during the final month brought World Service receipts for the fiscal year (June 1, 1956-May 31, 1957) up to \$11,511,920.06, according to a report issued June 6 by the Rev. Dr. Thomas B. Lugg, Chicago, treasurer of the Council on World Service and Finance. The year's total fell nearly \$700,000 short of the \$12,200,000 apportioned for each year of the current quadrennium, but was a healthy 16.55 per cent above last year's giving. All other benevolence and administrative funds showed gains with the exception of the Methodist TV Ministry and the Fellowship of Suffering and Service.

Believes Atomic Age Can Be Peaceful Era

The United States has an opportunity today to "combine goodwill and self-interest to lead nations to higher economic, social, and political levels, and so turn the atomic age into a peaceful era," the Rev. Dr. Ralph W. Sockman of Christ Church, New York, told a Congressional committee May 28. The president of the Methodist Board of World Peace was the first of a group of religious leaders testifying at the House Foreign Affairs Committee's hearings on the government's Mutual Security Program. "America alone of the great powers can give in this world crisis spiritual confidence to the under-developed nations," he declared.

Educators Planning Nashville Meeting

The 13th Institute of Higher Education, one of the nation's most significant workshops for college and university administrative officials, will be held July 29-31 in Nashville. About 300 educators from church-related and privately sponsored American institutions of higher education are expected to attend the annual meeting, according to the Rev. Dr. John O. Gross, Nashville, program chairman for the institute and general secretary of the Division of Educational Institutions of the Board of Education.

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Methodism from Murphy to Hatteras

The Rev. and Mrs. Max Dulin, Granite Falls, announce the birth of Max Wade Dulin, Jr., June 14.

Lake Junaluska was host to 500 trustees and presidents of Protestant church-related colleges, June 28-30.

Thirteen of the nation's 48 state governors are Methodists, a survey of their religious affiliations shows.

The music department of Davis Street Church, Burlington, is sponsoring a choir workshop for all interested members of the church during the second week in July.

The Rev. Paul W. Carruth, formerly pastor at Tabor City, was appointed Executive Director of the NC Conference Commission on Higher Education.

The Rev. and Mrs. C. Frank Pennigar, New Mount Vernon-Shady Grove Charge, announce the birth of a daughter, Katherine LuEllen, born June 19, 1957.

The Rev. Dr. William Peter King, former editor of *The Christian Advocate* (Nashville) and writer of numerous books, died in Savannah, Ga., recently at the age of 86. He had been in failing health for some time.

The Rev. William M. Wells, Jr., has been appointed to take the place of the Rev. Robert Reagan as director of Methodist Student Movement for the state of North Carolina. Mr. Wells was formerly pastor at the church at Carolina Beach.

A Methodist-sponsored study of "Communism and Christianity," which has been carried through the initial stage by the Perkins School of Theology at Southern Methodist University, Dallas, Texas, will now be completed by a special committee to be set up in either New York or Chicago.



William Nathaniel Thomas, Rear Admiral, Chaplains Corps, U.S.N., Retired. Recently at Lake Junaluska, Bishop Marvin Franklin of the Jackson Area presented him with his retirement certificate from the Mississippi Conference of which he has been a member for 46 years. He is presently dean of the Memorial Chapel at the Lake. He served as a Navy chaplain for 32 years, including 4½ years as chief of chaplains and 12 years as chaplain of the U.S. Naval Academy.

The sixth annual Institute for Houseparents and Superintendents of Methodist Children's Homes will be held at Lake Junaluska according to an announcement made by Olin E. Oeschger, general secretary of the church's Board of Hospitals and Homes, Chicago, sponsoring agency.

The Rev. M. G. Ervin is now living in the ultra-modern, eight-room parsonage built on land adjoining the Oak Grove Church, and the name of the charge is now Oak Grove-Salem. The mailing address is Rt. 2, Ellenburg. Mr. Ervin was formerly at Glen Alpine.

Some 500 Methodist ministers of the nine-state Southeastern Jurisdiction are expected to attend the annual conference of pastors and district superintendents July 15-19 at Lake Junaluska. Eight bishops will be the principal speakers at joint morning and evening sessions in the main auditorium.

The congregation of College Place Church, Greensboro, presented a check for \$1,000 to the Rev. Brunson Wallace at the closing service of his four-year pastorate there on June 23. During the four years of his pastorate, Mr. Wallace received three hundred members into the congregation and during the same time a \$150,000 educational building was erected and furnished.

A Southwide observance of the 250th anniversary of the birth of Charles Wesley is scheduled July 30-31 at Lake Junaluska, North Carolina, southeastern summer assembly grounds of The Methodist Church. Highlight of the Lake Junaluska celebration will be a hymn festival featuring Wesley's hymns by a massed choir, and addresses by leading hymnologists and church musicians.

Plans for The Methodist Church's new theological seminary to be established at Kansas City, Mo., took several big steps forward at a meeting June 21. Its board of trustees elected officers, listened to encouraging assurances of financial support, named committees to carry out next steps in the school's development, and set the fall of 1959 as a target date for opening classes.

The Moravian Church is celebrating its 500th Anniversary this year. Starting in 1415 by the followers of the martyr, John Hus, the church grew in spite of severe persecution to 400 congregations and more than 200,000 members by Luther's time. These pre-Reformation Protestants came to America in 1735, where their first centers were "closed" communities. Moravian interest in missions began in 1732. Today there are nearly three times as many Moravians in foreign mission churches as there are in the home churches.

Miss Gayle Clapp, a student at East Carolina College, Greenville, Miss Caroline Wright of Jarvisburg, and Miss Mauriel Shipp of College Place Church, Greensboro, are attending a Methodist Youth Caravan Training Center at Southwestern

College, Winfield, Kans., in preparation for voluntary service in Methodist churches this summer. The training period began June 11 and will continue until June 21. Then the caravaners will serve six weeks, with teams of five working for one-week periods in many churches.

The Methodist Church will hold a national School of Alcohol Studies for 150 key youth leaders July 29-August 4 at Adrian College, Adrian, Mich. Purpose of the school, Dr. Hooton said, is to provide basic information about "the alcohol problem in the light of Christian beliefs, current social pressures, and the scientific and spiritual factors involved." Attending the school will be directors of youth work and youth chairmen of Christian Citizenship programs of approximately 100 annual (regional) conferences of the Methodist Church.

NOTHING TO DO

O you who are busy, with work over-run
You think to be idle would be so much fun;

You're worried and harrassed with so much to do;

You wonder and wonder if you'll ever get through.

When all of your time you're fully employed,

At lack of spare moments you're sometimes annoyed.

But when your job's gone, and the bills coming due,

You'll remember the blessing of plenty to do.

When jobs pile up, and you're getting behind,

And not a spare moment you're able to find,

Don't worry and fret and be in a stew;

It's a much greater blessing than nothing to do.

JAMES A. GOODEN

Elizabethtown, N. C.

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EDITORIAL



The Jurisdictional Amendment

There has been very little argument about the proposed amendment to the Constitution of the Methodist church which would make it possible for Negro churches in the Central Jurisdiction to transfer to a white conference whenever such a transfer is mutually agreeable. So far, only one conference—Alabama—has voted against the amendment. Lest any of our readers should forget what has already been explained concerning this legislation, we quote the words of Bishop Arthur Moore as he presented the proposition to delegates at the South Georgia Conference:

"This amendment does one thing. It makes it possible for Methodists in one part of the nation (the North) to adopt procedures which they believe best for the churches in that section. But at the same time it gives to Methodists in other sections (the South) the right to choose another course which in their prayerful judgment they deem best for the church in that section."

Dr. John Marvin, writing in the *Michigan Christian Advocate*, remarks, "For the South this simply means it can continue segregation as long as it cares to. Therefore, in voting for ratification it is voting the North the right to integrate more easily and the South the right not to integrate at all."

We would agree with this statement and commend those conferences which are voting affirmatively on the question. "Integration" has become an ugly word down South, but we still know the meaning of Christian brotherhood.

The Emphasis Is Upon Higher Education

With the acceptance of the report of the Quadrennial Commission on Higher Education by the WNC Conference, that conference joins the increasing number of Methodist groups in setting out upon a new venture in the promotion of our colleges. Last year the NC Conference took a giant step in that direction, and the results are already apparent in the increasing interest in the two new colleges and the one which was already in operation.

There is one point which must not be forgotten. North Carolina Methodism may be divided into two conferences and two areas, but it is still a natural unit. In the field of education, Greensboro College, High Point College and Duke University are jointly controlled by both conferences. The Wesley Foundations are sponsored and directed by the two conferences.

The campaigns for funds which will be carried on during the next three years will benefit all Methodists in this state, but these campaigns will be promoted separately. The Report of the WNC Commission says, "We deem it advisable for the two respective conferences to promote each its own campaign for capital funds and that our contributions be made to those institutions with which we have been historically related. We believe that our contributions to these institutions with which we have a joint relationship, namely, Duke University, Greensboro College, High Point College and the Wesley Foundations will be on a considerably increased ratio, ranging from 80 to 70 per cent of the estimated building needs."

The Report continues, "We trust that the continuance of the sustaining funds for Duke, Greensboro, High Point and the Wesley Foundations, from the North Carolina Conference, along with whatever funds that Conference may appropriate for capital funds, will, with our gifts, enhance the effectiveness of these institutions and jointly enable North Carolina Methodism to continue its wonderful record of usefulness."

The co-operation of both conferences is still needed—and without that co-operation the cause of education will suffer. The *ADVOCATE*, which is a joint effort and responsibility of both conferences, believes that this co-operation will be forthcoming. And we cannot refrain from expressing a hope that some day we may have once more a great state conference, embracing all the Methodists from Hatteras to Murphy, and Boone to Wilmington. That would be the largest conference in Methodism and the possibilities for good in such a reunion make it imperative that we consider it.

The North Carolina Conference

The editor spent three days attending the annual session of the NC Conference at New Bern. Surely there can be no finer hospitality in the world than that shown by Centenary Church and the other co-operating congregations. One visitor remarked, "Even the folks on the street speak to us." New Bern has a long history of gracious living behind it and a great future before it.

To our disappointment, it was not possible for the cabinet to finish the appointments in time for this issue, although we delayed going to press for a day. But it would have been a miracle if they had been ready, and we quite understand the difficulties involved. We hope our readers will understand why it will be two weeks before we can print them, for the *ADVOCATE* is not published during the next week, according to postal regulations.

Walter Anderson

On Wednesday morning Walter Anderson delivered an impassioned exhortation to the NC Conference meeting in New Bern on the subject of abandoned churches and unused potentials. On Thursday morning we saw by the papers that he had been appointed head of the State Bureau of Investigation. Those who know Mr. Anderson will find no inconsistency in those two events. He is a great Methodist, and we are sure that he will again be a great servant of the state.

The New College President

The *ADVOCATE* is happy to congratulate the new president of Methodist College at Fayetteville. Mr. L. Stacy Weaver is well known to Methodists all over the state for his interest in church affairs; he is equally well known in the field of education for his fine work as superintendent of Durham city schools. His selection to head the new college will be acclaimed by all who know him.

His is no easy task. He is president of a college without a building or a student body. His job for the next few years will be the difficult one of securing funds, hiring a faculty, planning a curriculum, building from scratch a modern college which will be a credit to North Carolina Methodism.

He hasn't got much to start with, but neither had those Methodist preachers whom Wesley "turned loose upon the continent of America." Turn Stacy Weaver loose upon North Carolina and see what happens.

Highlights of the N. C. Conference

By DALLAS MALLISON

Affirmative vote on the proposed amendments to the constitution, launching of a multi-million dollar college-building program, methods of revitalizing the local church, a renewed emphasis upon both foreign and home missions, and other major moves highlighted the 122nd annual sessions of the N. C. Annual Conference which met in a four-day conclave at New Bern's Centenary Methodist Church June 24 through 27 with Bishop Paul N. Garber presiding.

By more than the required two-thirds majority vote (253 for and 59 against) the delegates approved at the opening session on Monday afternoon an amendment to the Methodist constitution providing for the abolition of the Central (Negro) Jurisdiction when all annual conferences comprising it shall have been transferred to other jurisdictions. This amendment was proposed last year at the Church's General Conference at Minneapolis.

In affect the amendment is a "local option" plan whereby conferences could become integrated. However, the amendment also provides for continued segregation in those conferences desiring it.

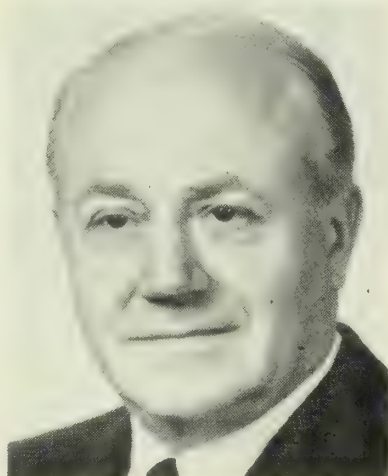
Defending and explaining the proposal were several delegates. Dr. W. L. Clegg, pastor of the Hayes-Barton Church in Raleigh and a member of the General Conference committee which handled the bill, said that integration would come to no conference until it voted for it. The proposal was termed a "very fair and honest thing" by John Nelson Gibson of Gibson, conference lay leader and also a member of the General Conference committee with Dr. Clegg. Both declared the bill is based on "an essentially Christian approach, in that no force or compulsion is involved on anyone."

C. L. Warren of Pembroke, speaking for the amendment, said, "As most of you are aware, our Indian brothers are already members of our conference. It is my conviction that this spirit can be carried over as I believe Christ would have us do."

Carried by a vote of 234 to 5 was

a proposed amendment that would increase the number of delegates for churches having more than one pastor. Approved unanimously was an amendment which provides for increasing the number of members of the General Conference from 800 to 900.

The cause of Christian higher education provided the theme for the Tuesday evening meeting at which time Bishop



BISHOP DONALD H. TIPPETT
San Francisco Area

Donald H. Tippet, resident bishop of the San Francisco Area and a recognized authority on Methodist higher education, made the principal address. The entire evening's program was conducted by the Conference Board of Education with its president, the Rev. Vergil E. Queen, pastor of Duke Memorial Church in Durham, presiding. The chief news at this session was the announcement that the Rev. Paul Carruth, pastor of the St. Paul's Church at Tabor City, will on July 1 become full-time director of the Higher Education campaign in this area.

Addressing the Conference were Terry Sanford of Fayetteville, who is chairman of the new Methodist College board of trustees; L. Stacy Weaver of Durham, newly-elected president of Methodist College at Fayetteville; W. Jasper Smith of Bethel, business manager of the N. C. Wesleyan College at Rocky Mount; Luther W. Hill of Tarboro, chairman of the board of trustees of Wesleyan College; the Rev. D. D. Holt, associate director of the General Commission on

Higher Education; and the Rev. Mr. Carruth.

The cause of missions and church extension highlighted the Monday night session at which time the delegates were



BISHOP SANTE UBERTO BARBIERI
Buenos Aires Area

thrilled by the world missionary message brought by Italian-born Bishop Sante Uberto Barbieri, resident bishop of the Buenos Aires area which comprises Bolivia, Argentina, and Uruguay. Bishop Barbieri, at home speaking English and a graduate of several American colleges, vividly described his Latin America and its crying need for more missionary help. As one of the presidents of the World Council of Churches, he described the whole world as in dire need of the Christian gospel and its extension by missions.

With the Rev. C. S. Boggs, pastor of the Haymount Church, Fayetteville, president of the Conference Board of Missions and Church Extension, presiding, other speakers included the missionary secretary, the Rev. Mark W. Lawrence, pastor of Trinity Church in Durham, and the Rev. W. D. Caviness, member of the board and pastor of the Wallace Church. Mrs. Pierce Johnson of Weldon, president of the Conference W.S.C.S., reported considerable gains during the past year.

Bishop H. Clifford Northcott, Canadian-born resident bishop of the Wisconsin Area, delivered three thrilling addresses, the first on Monday afternoon



BISHOP H. C. NORTHCOTT
Wisconsin Area

and two others on Tuesday. Bishop Northcott has been called upon to make numerous trips by Methodism abroad and is to leave soon for another.

At the Monday night session fraternal greetings from the Virginia Annual Conference—the other conference making up the Richmond Area over which Bishop Garber presides—were brought by Farmville District Superintendent H. Conrad Blackwell, a former member of the N. C. Conference. He recalled that only a few days ago greetings to his conference were brought by Dr. A. P. Brantley, superintendent of the Burlington District, from the N. C. Conference.

The Board of Pensions gave its program Tuesday morning, the highlight being a talk on "The Processes of Aging" by a Duke psychiatrist, Dr. Robert H. Dovenmuehle. A group of over 600 persons over 60 years of age—both retired and still working—are being studied over a period of years by members of the Duke medical staff to determine what the processes of aging really are.

Also taking place Tuesday morning were exercises marking the invitation to New Bern by its officials and response by Conference representatives. Extending the welcome to New Bern were C. L. Barnhardt, city manager; W. C. Chadwick, charge lay leader at Centenary Church; and the Rev. John A. Russell, host pastor. In responding, Bishop Garber gave some interesting information about the early days of Centenary Church which was founded in 1802.

At the Board of Temperance program Tuesday afternoon, liquor advertising, the liquor lobby, and the liquor industry

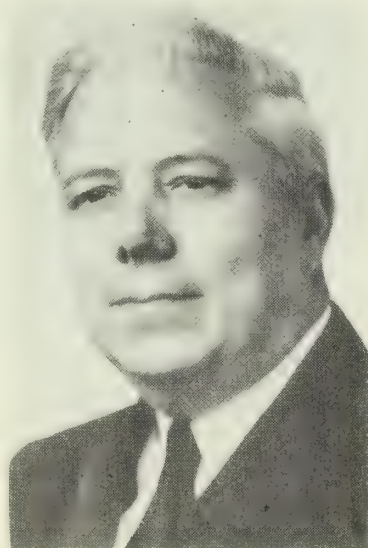
in general came in for some sharp criticism. Presiding was the Conference Temperance Secretary, the Rev. David W. Charlton, pastor of the Wesley Heights Church in Fayetteville. A resolution condemning the advertising of alcoholic beverages was unanimously approved. The four great areas in which attacks on the age-old problem of alcoholic liquors can be made include education, legislation, commitment, and rehabilitation, the Rev. Mr. Charlton said.

The annual meeting of the Conference Brotherhood was held Tuesday afternoon with the Rev. C. Freeman Heath, superintendent of the Elizabeth City District, presiding. Changes in three articles of the Brotherhood's constitution were approved. These regarded mortuary benefits, their payment, and eligibility for membership in the Brotherhood.

The report of the Board of Pensions, which was accepted by the Conference, recommended an apportionment on the churches of 16 per cent of the salaries of the ministers and their assistants. It also recommended an annuity rate of \$48 per service year for retired ministers, including retired approved supply pastors who have at least 10 years service.

During the Tuesday afternoon session a memorial service was held for those ministers and ministers' wives who have died during the year. The Memorial Address, "In the Image of His Eternity," was delivered by the Rev. D. E. Earnhardt, pastor of First Church, Clinton, who is retiring this year.

At the opening session Monday after-



BISHOP ROY H. SHORT
Nashville Area

noon Bishop Northcott spoke to the nine young men who were admitted in full connection to the N. C. Conference. Following this service, the nine district superintendents reported on activities in their respective areas during the past year. These reports reflected accelerated progress along many lines.

(The story of the concluding two days at the Conference will be carried in the next issue.)

Korean Students in N. C. Colleges Wed in New York

Miss Young Tack Lee, of Seoul, Korea, a junior at Bennett College, Greensboro, became the bride of Jhin Woo Park, also of Seoul, in a ceremony performed last Sunday at the Korean Methodist Church on Riverside Drive, New York City.

Among Miss Lee's bridesmaids was Miss Ruth Anderson, of Philadelphia, her roommate. The newlyweds, who were childhood sweethearts in Korea, came to the United States at the same time.

Mr. Park, a senior in diplomatic science at Brevard (N. C.) College, plans graduate study and Mrs. Park will return in September to Bennett where she is a general home economics major. Mrs. Park is the youngest daughter of Mr. and Mrs. Sun Hi Lee, of Seoul.

A Liquor Store Speaks

By ROBERT M. HARDEE

If the store spoke the truth, it would say: "I am a North Carolina liquor store. I was brought into existence because people became mightily concerned over the revenue I would produce. They forgot that I produce alcoholics. An alcoholic is my finished product. He has the highest degree that my store can give him. I am a part of a legislative program of the state, therefore, every citizen in North Carolina has a part in my purposes and function.

"I am considered popular. I am visited by all classes of people, especially those who should be spending their money on milk, food, and clothing for their children. I am the enemy of soft drinks for my claim is that I have more kick.

"When people drink my products, they get foolish. They get mad. They get silly. They want to fight. They get careless and I am responsible for more crime than any thing else.

"I appeal to gentlemen of distinction by my false advertising. I wreck homes. I am the cause of divorces. Preachers fight me but I expect that.

"I make all types of promises that are misleading. I use Christmas decoration during the Christmas season. I have never been able to see any connection between real Christmas cheer and the headaches that I produce.

"Most of my customers, the ones who have patronized me the longest have ended up in the hospital, and automobile wrecks, in the jail, or on the road. I will ruin your reputation and character if you patronize me long enough."



CORNERSTONE LAID AT FIRST CHURCH, CONOVER—Pictured, seated, left to right: Rev. Julian Holmes, Rev. Arthur J. Pearce, Dr. J. Elwood Carroll, Rev. Grady Dulin, Rev. Walter Cooper; standing, left to right: J. Howard Kelly, Rev. Edwin Alcorn, Ralph White, J. Roy Wilkinson, Hugh I. Setzer, Jr.

Duke Honors Famous Missionary Alumnus

CITATION

GEORGE WAY HARLEY, missionary and physician, scholar and statesman, author and builder who has attained the highest distinction in medicine, anthropology and humanitarian service. As a scientist he has earned a world-wide reputation. As teacher, preacher and healer for more than thirty years to the people of the Republic of Liberia he has lifted the lives of men and of a nation. This ingenious missionary has lived for others. Duke University honors itself in honoring this son who has exemplified the highest ideals of the University.

I confer upon you the degree of Doctor of Humanities.

A. HOLLIS EDENS,
President.

June 3, 1957

Dr. George Way Harley is a native North Carolinian, the son of an itinerant Methodist minister. As a boy he learned from his circuit-rider father fundamental principles of farming, carpentry, blacksmithing, and other useful trades. From humble beginnings he has risen to a position of international distinction and exceptional usefulness.

He graduated from Trinity College (Duke University) with a bachelor's degree in the class of 1916. He was a self-help student. His undergraduate major was biology. Even at that early age he was charting a course and laying a foundation for the distinguished career that was to be his. In addition to his studies in scientific courses he was most active in the Science Clubs and in the Student Volunteer Movement.

Shortly after graduating from Duke University, George Harley taught science three years in high school and, as a soldier, taught in Yale's Army Laboratory School—Chemical Warfare Service, World War I. He earned his M.D. degree from Yale Medical School by using his savings and by working as an autopsy technician and embalmer.

He was given the opportunity by the Methodist Board of Missions to establish a pioneer mission in "the bush" of Liberia among 600,000 inhabitants only one generation removed from cannibalism and otherwise untouched by civilization.

Before going to his mission post, he studied at the Kennedy School of Missions, Hartford Theological Seminary. In the spring of 1926 he landed at Monrovia, Liberia, and with his wife and a contingent of coastal tribal boys made on foot through the jungles a fourteen-day trek, carrying a few boxes of medical supplies and tools, to a mud-and-thatched hut in the government compound at Ganta village.

Here a modest, consecrated man became a jack-of-all-trades:—farmer, carpenter, mason, brick and tile maker, craftsman, electrician, machinist, mechanic, technician, biologist, teacher, doctor, preacher, anthropologist, cartographer, economist, statesman. Largely with his own hands and the hands of those he has taught, Dr. Harley has built and operates a school, a church, a hospital, a leprosarium. In addition he has rendered public service and advanced the horizon of scientific knowledge.

While building a community, Dr. Harley has treated literally thousands of sick people, he has become a recognized anthropologist and has received the Ph.D. degree from Hartford Theological Seminary. He is an authority on the treatment of yaws, leprosy, sleeping sickness and other tropical diseases. He has served as district health officer and wrote Liberia's five year medical health program. He has been an indispensable consultant in the establishment of the Firestone Liberian Institute whose facilities are now available to the World Health Organization. He has mapped Liberia and the route of the first interior road from Monrovia to the French Guinea border. He approved the site of the first interior airfield. He helped with the Foreign Economic Administration's plan of assistance for Liberia, which has become Point IV of the United States Government and has provided aid to a number of foreign countries. He has written a number of books. He drew the plans for the first government hospital in Northeastern Liberia and became the

only white man for whom a public building in Liberia has been named. He has been awarded the decoration of Knight Commander of the Liberian Humane Order of African Redemption. As a Fellow of the Royal Society of Tropical Medicine and Hygiene, of the Royal Geographical Society and as a Research Fellow of Harvard University's Museum of Archaeological and Ethnology, he has a world-wide reputation among scientists.

Virginian Named Head of Jurisdiction Study Group

The Rev. Dr. C. Cooper Bell of Lynchburg, Va., has been named director of The Methodist Church's Commission to Study the Jurisdictional System.

His appointment to the new executive post was announced June 13 by Bishop Paul N. Garber at the closing session of the Virginia Annual Conference in Roanoke. For the last three years Dr. Bell has been Methodist superintendent of the Lynchburg district, and president of the bishop's cabinet.

The 70-member commission was created by the 1956 Methodist General Conference to make a four-year study of the denomination's jurisdictional structure—composed of five geographical regions and a Negro unit—and to report its findings and recommendations to the 1960 General Conference.

♦ ♦ ♦

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—Lowell.



REV. CHARLES WESLEY, M.A.

A new portrait by the much honored English artist Frank O. Salisbury, C.V.O., R.P., LL.D., painted in observance of the 250th anniversary of the birth of the hymn writer of early Methodism.

Mr. Salisbury has painted all recent British sovereigns and prime ministers, four American presidents and numerous ambassadors, statesmen, clergymen, and business executives, as well as many historical subjects.

This painting, ordered by Dr. Elmer T. Clark American Secretary of the World Methodist Council will hang in the headquarters building at Lake Junaluska, N. C., alongside the Salisbury portraits of John Wesley and Francis Asbury.



REV. ROLLIN P. GIBBS

WNC Board of Missions Hires Executive Secretary

The Board of Missions of the Western North Carolina Conference employed the Rev. Rollin P. Gibbs as Executive Secretary of Finance and Field Service at the recent Annual Conference, and Bishop Harmon appointed him to this new work.

Mr. Gibbs will give full time to the work of Finance and Field Service. He will be available to conduct financial campaigns for building programs of local churches. To partially cover the cost of this service, there will be a charge to the local church in which the campaign is conducted of 1½%, plus entertainment and travel. This is far less than the 6% to 8% charged by professional fund raisers, and is less than 2% to 3% charged by the General Board of Missions for their services.

The program of Mr. Gibbs under the Board of Missions is expected to develop into a full program of stewardship, tithing and financial canvasses. A program of district workshops for the Commission on Finance in the Local Church is planned, stressing stewardship, tithing and the every member canvass. From time to time "Demonstration Every Member Canvasses" will be conducted in central localities.

For the future a program is planned to train accredited instructors for the Leadership Training Schools who will teach a course on the work of the Commission on Finance in the Local Church, and the Commission's leadership in education and cultivation of stewardship, tithing and every member canvass. This course will be offered in the Leadership Training Schools.

Mr. Gibbs is well qualified for this work, and has conducted a number of financial campaigns with considerable success.

Mr. Gibbs has done considerable study and work in this field; has worked under the Rev. J. M. Parker, Executive Secretary of the Board of Missions of the West Virginia Conference, and recently attended a very thorough area training conference held by the Baptist Church to train men in the field of stewardship and tithing. He has had

a long record of leadership on the conference and district level in our conference. He is at present chairman of the Conference Commission on Christian Vocations. He has given conference leadership in the field of Christian Family Relations under the Board of Education. As pastor he has served: Sandy Circuit; Summerfield, Mt. Pleasant Ct., Park Street, Belmont; St. James in Charlotte; and Hickory Grove.

Mr. and Mrs. Gibbs with their two children, David, a student at Brevard, and Ellen, a junior high school student, will live in Statesville at 614 Summitt Ave.

Supreme Court Upholds Ban on Obscene Literature

Federal and State governments have the right to judge and ban obscene literature and other lewd material, the U.S. Supreme Court has ruled.

The rulings are expected to bolster efforts of numerous church and civic groups to "clean up" newsstands and obtain stricter laws—and enforcement—relative to the display and sale of pornographic magazines, paperback novels, photographs, films, cartoons and other obscene matter.

In a series of divided opinions handed down June 21, the high court:

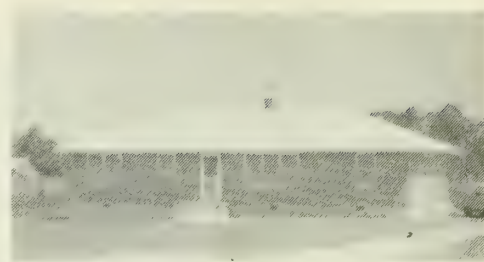
—Upheld an 1872 Federal law making it a crime to send obscene matter through the mails.

—Upheld a California law against writing, publishing, selling or exhibiting obscene matter.

—Upheld a New York law which permits judges to issue injunctions in advance of publication in order to prevent the sale of obscene matter.

—Upheld a Newark, N. J., ordinance banning "strip tease" acts in theaters.

The cases comprised appeals of convictions in lower courts and were based, for the most part, on claims of protection by constitutional guarantees of freedom of speech and the press.



The new parsonage of the Hubert Charge composed of the Queen's Creek and Oak Grove churches near Swansboro was dedicated Sunday June 16, at the 11 o'clock homecoming service, with Dr. A. J. Hobbs, superintendent of the New Bern District, officiating. Begun January 4 and completed April 1, the \$12,000 home is free of debt. The three bedrooms, 1½ baths, living room, study, kitchen and utility room are completely furnished. Tom Swofford, Jr., is the pastor.

AN ABSTRACTED PROFESSOR

In the days when Dr. John Shaw Banks was Professor of Theology at Headingley, and Chairman of the Leeds District, the old custom continued of allowing third year students to attend the May Synod, to acquire knowledge of how our church courts work.

Sometimes he would encounter one of them between the Synod sessions, and, recognizing his face but failing to place him, would conclude that he was a minister of one of the circuits in the District, and then make kindly inquiry as to how things were prospering in his circuit now.

It was always with delight that these tales of his absent-minded forgetfulness were later told in college, but none with more real pleasure than one man's story of how the Doctor went up to him on such a day, and, remembering his face but not his identity, said, "I'm very glad to see you again. How's your wife?" "I'm not married, sir," replied the astonished student. "You're not! Then your wife's still single, I suppose," replied the abstracted Professor before he went his way. Whether it happened just so I am not prepared to aver, only that the tale was current in my student days.—*Methodist Recorder*.



THE COMMISSION ON ENTERTAINMENT OF THE GENERAL CONFERENCE OF THE METHODIST CHURCH—Photograph taken in Chicago May 22 where the group met to choose a meeting place for the 1960 session of this quadrennial law and policy making body. Denver was the city selected; the dates—April 27-May 11.

Officers (seated) left to right: vice-chairman, Rev. Dr. Norman L. Conard, San Francisco; Rev. William H. Alderson, Bridgeport, Conn.; secretary, Dr. J. Wesley Hole, Los Angeles; vice-chairman, Rev. Dr. Paul V. Galoway, Tulsa, Oklahoma.

Members (standing): Rev. Dr. J. Otis Young, Chicago; Rev. Dr. Lineunt S. Allen, New Orleans; Rev. Dr. Leon T. Moore, Philadelphia (secretary of the General Conference); Frank E. Baker, Philadelphia; Thurman L. Dodson, Washington, D. C.; John R. Van Sickle, Rockford, Ill.; Rev. Dr. Thomas B. Lugg, Chicago (general secretary and treasurer of the Council on World Service and Finance); Rev. Dr. Robert C. Holmes, St. Petersburg, Fla.; Carl C. Hall, Little Rock, Arkansas. (Absent, Charles R. Paul, Geneva, Alabama.)



NEW BURLINGTON PARSONAGE: The beautiful new parsonage of Front Street Methodist Church, Burlington, N. C., of which the Rev. Edgar B. Fisher is pastor, was completed in April. The pastor and his family have been occupying this home for approximately two months. The parsonage was built at a cost of approximately \$55,000, including the lot. The parsonage is located at 1218 Edgewood Avenue, in one of the most desirable residential sections of the city.

Polish Methodists Show Liberality

NEW YORK—The Methodist Church in Poland is a "vigorous denomination, with more than 15,000 adult members and 56 trained clergymen," the general secretary of the Methodist Committee for Overseas Relief, Dr. Gaither P. Warfield, reported upon his return from an early June visit to that Iron Curtain country.

Worship services in the Methodist churches of Poland are "well attended," he said, "and the members liberally are supporting their churches, without state funds of any kind."

Dr. Warfield, one of the most prominent Protestant clergymen and relief administrators in the United States, was imprisoned by both the Soviets and the Germans while superintendent of the Methodist Church in Poland at the outbreak of World War II.

On this ten-day trip back to Poland he was "astonished" by the "ready willingness of individuals to express their personal opinions on any subject, in both public and private conversations, even in the presence of strangers." "This is, of course," he said, "a change that has taken place since last fall."

"All religious groups, the Methodist for example," he reported, "are free at present to conduct worship services in their sanctuaries at any time, to train workers in their seminaries, to publish church periodicals, and to give religious instruction to children."

"There is far more religious freedom in Poland than in Spain, Portugal, and certain other lands where one church dictates government relationships with other churches."

He pointed out, however, that in Poland "religious freedom as we know it in the United States of America does not exist, since such freedom is to be found only where men are politically free."

During his recent visit, Dr. Warfield was impressed by "the age group in power— younger people than one usually finds in similar positions in Western countries—and by the desire for contacts with countries in the West." The Polish government, he said, is encouraging churchmen, for instance, to visit other nations and is helping them to do this.

He said, however, he was "depressed by the widespread drunkenness that I found on the streets, trains, and busses."

A DISAPPOINTED HOPE

Quite a while ago, in the vicinity of Winchester, a large house that had long been vacant, became the scene of great activity, for workmen were there in large numbers every day, obviously putting it in order for some tenant. This activity excited everybody. The local tradesmen rubbed their hands in glee at the thought of a new customer with money to spend; and all the local ladies cherished hopes of the coming of somebody who would enrich the neighbourhood's social life. At last one of the ladies went to question the workmen, and come back full of joy, to spread the news that the Countess of Ayr was coming to occupy the house. Then

everybody's hopes ran higher than before to be dashed a little while later when it was eventually discovered that the house was being altered to provide offices for the County Surveyor!—*Methodist Recorder*.

\$25.00-\$50.00-\$100.00 Cash
CHURCH GROUPS, Scout Troops, Home Demonstration Clubs, O. E. S. Chapters, etc., raise "EXTRA FUNDS" easily. No investment. Special Prizes free to assure interest and cooperation of every member. Write Verne Collier, Dept. JL, Birmingham 4, Alabama.

Coming to Junaluska? The Dellwood Motel

Three miles west of Junaluska on U.S. 19, offers modern accommodations with tile bath and shower. Restaurant serving the finest food.

Write for reservations to
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Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

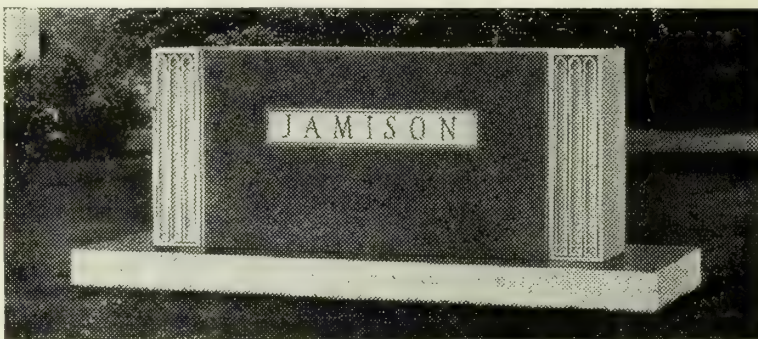
School Equipment, Inc.

P. O. Box 586

Siler City, N. C.

HOME

—the place from whence we came, the spot where our parents rest, the land to which we will eventually return.



Family monuments visibly maintain precious memories and permanently mark the hallowed ground where our loved ones rest in peace.

These monuments bear solemn witness to our faith in the immortality of the soul and the resurrection of the dead.

WINNSBORO BLUE GRANITE

"The Silk of the Trade"

Excels as a monumental stone because of its fine adaptability to design, flawless beauty, stalwart strength and great durability.

There are many granites that have a surface resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

Winnsboro Granite Corporation, Rion, S. C.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Seventeenth Annual Meeting of W.S.C.S.

A total of 1,400 women attended the 17th annual meeting of the Woman's Society of Christian Service held at Lake Junaluska on June 11, 12 and 13.

Mrs. Clarence C. Cranford, president of the Conference, set the theme of the meeting in her presidential address at the opening session. "Christ Above All!" was her subject. She stated in part, "We must realize the vastness of our program. But, when we measure this program by the overwhelming needs, and the critical opportunities which face us, we see something of how much more we need to do to meet these needs, to successfully turn these opportunities into stepping stones toward bringing the Christian way of life to all men."

Inspirational

Bishop Nolan Harmon presented three sermons to the women at the Conference. On Tuesday evening he chose as his theme, "Ye are the salt of the earth, ye are the light of the world." He said, "We live in a time when big challenges face us — unselfishness, rights of man. Let it be our desire that we will make our lives count for God."

Mrs. David Cathcart, president of the Southeastern Jurisdiction of the Woman's Society of Christian Service, delivered a vital challenge in her message to the women. Choosing her subject, "What Do Ye More Than Others?" she said, "So often a great gulf exists between our actions and our spoken faith. The upsurge of evil current in our day attests our failure as Christians to create a climate wherein justice, order and true brotherhood would make impossible the tension and unrest evidenced in every area of our national and international life."

Miss Kate Cooper, missionary to Korea for 49 years, made two addresses at the meeting, wearing for both occasions a lovely silken Korean dress made and presented to her by her loving Korean friends as she left her mission field for her home.

Mrs. J. W. Harbison of Shelby, immediate past president of the Conference, presented the Memorial Service, stating, "They have gone before us, presenting themselves at the open door, candidates for the larger life. We remember them with grateful appreciation and pay loving tribute to their good works." Mrs. Nettie Rayle Gidney of Shelby, sang the memorial hymn and quiet organ music was played as the roll of members who had died during the past year was read.

Few of the delegates will forget the early morning communion service held in

Memorial Chapel with Admiral W. N. Thomas in charge. Held from 7 to 7:30 each morning, the women came and went in a spirit of deep prayer and meditation. Each left at the altar the love offering sent by her local society.

The vision of the work for the coming year was given by Mrs. J. W. Payne, past president of the Conference, in her installation service at the end of the Annual meeting.

Business

The Master report of the Conference officers was presented as each officer gave a short summary of the work in her department, then her report was placed in a giant sized Minutes Book on the platform. Mrs. Hugh Wilkin introduced each officer. In these reports were some amazing totals — the total membership of the W.N.C. Conference now reaches 42,188, a gain of 1,537 members over the past year.

Miss Una Edwards, treasurer, stated that the total giving amounted to \$222,521 this past year, most of it for missionary purposes and \$14,331 for Pfeiffer College at Misenheimer. The total was \$15,146 more than the level of the previous year. The contributions by districts amounted to: Asheville, \$15,225; Charlotte, \$33,059; Gastonia, \$20,401; Greensboro, \$32,396; Marion, \$10,019; North Wilkesboro, \$4,357; Salisbury, \$25,571; Statesville, \$20,323; Thomasville, \$19,400; Waynesville, \$10,091; Winston-Salem, \$31,679.

Mrs. J. W. Fowler of Lake Junaluska was elected as secretary of status of women, succeeding Mrs. Dan K. Moore of Sylva, who had been elected as secretary of status of women in the Southeastern Jurisdiction. Miss Mary Bethea of Pfeiffer College was chosen as secretary of student work, succeeding Mrs. D. D. Holt of Greensboro, who is moving to Nashville, Tenn.

Mrs. Rupert Crowell of Asheville, vice-president of the Conference, was elected as the delegate to attend the Quadrennial Assembly of the Woman's Division of Christian Service to be held in St. Louis, Mo., in May 1958.

Mrs. H. F. Anderson of Charlotte was chosen as alternate.

Reports of mission projects within the Conference were presented by representatives of the institutions.

Mrs. C. C. Weaver spoke on the work of the United Church Women, saying, "Through United Church Women, you, with other women of the Protestant churches, can strengthen the witness of the church in our nation and in our world, two-thirds of whose people are still not Christian—

You can help fulfill Christ's prayer 'that the world may believe'."

Fellowship

The women of the Statesville District were hostesses to the Annual Meeting. Mrs. Fred Price, president, and Mrs. J. E. Dooley, secretary of promotion, with their helpers, were on hand at all times to assist in any way to make the stay at the Lake more enjoyable and helpful.

On Monday afternoon the Statesville women gave a tea for the members of the executive committee in the library of Lam-buth Inn.

On Tuesday afternoon the women gave an international tea on the lawn just outside the main auditorium. The long table was decorated in the flags of all the nations in the World Federation of Methodist Women and the pages, who assisted in serving, were dressed in the costumes of the nations of the world.

On Wednesday afternoon the women were the guests of Pfeiffer College at a tea given at the home of Dr. and Mrs. Walter I. Gibson at Lake Junaluska.

Looking Forward

The Conference voted to meet in 1958 at Lake Junaluska and the women of the Asheville District will be hostesses.

The meeting was closed with the pledge service, when the eleven district presidents made pledges totalling \$203,250 for 1957 and 1958, an increase of \$4,150 over last year.

WESLEYAN SERVICE GUILD

The Wesleyan Service Guild of the Western North Carolina Conference met for its 17th Annual Meeting on June 7, 8 and 9th, with Mrs. Ira C. Shelley of Greensboro presiding.

The Guilders contributed a love offering amounting to \$1,903 to be used for missionary work.

Miss Lillian Johnson of New York City, secretary of Wesleyan Service Guilds for the Woman's Division of Christian Service, was the main speaker. Her initial address was, "The History and Purpose of the Wesleyan Service Guild."

Miss Peggy Billings of New York, a missionary to Korea, spoke on, "Guild Interest in the Foreign Field."

Miss Mary Bright of Charlotte was elected as the W.S.G. delegate to attend the Quadrennial Assembly of the Woman's Division to be held in St. Louis, Mo., in May 1958.

In the business session, Miss Elizabeth Roberts of Shelby was chosen as chairman of Christian Social Relations for the Wesleyan Service Guild of the Western North Carolina Conference, succeeding Mrs. Florence Sherrill of Franklin. Mrs. Dale Leonard of Lexington was confirmed as chairman of literature and publications for the Guild.

An important part of the meeting was the workshops in the lines of work in the Guild, and also the recreation and fellowship directed by Mrs. Hal Marsh, director of music in the Greensboro city schools, and Miss Doris Hutchinson, director of physical education in the Greensboro schools, both loyal Guilders in their home city.

Church School Work

in the WESTERN NORTH CAROLINA CONFERENCE

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



REPORT ON ADULT WORK

There is an interesting message in the report on adult work this year. Our statistics and detailed information show that we have made considerable progress in both our main concerns. In the first place, we have made progress in the procurement and training of leadership for adult work. Progress in certain counties points up the fact that we now have counties with well trained sub-district directors of adult work. Last fall, we reached almost 80 new adult division superintendents in training programs for churches previously without such an important leader. This progress is due largely to excellent planning and constant evaluation of the conference council of adult workers.

Secondly, we are receiving more requests for guidance from local church leaders where we help them to plan activities which enable adults to take a more active part in the life and work of the church. We have found that a large per cent of the teachers of adult classes are anxious to learn better methods of teaching. One of our district surveys revealed an almost unbelievable load of projects carried by adult classes in support of the church's work. For constructive activity and better groups, local church workers need guidance badly and are requesting help more frequently.

That you might be acquainted with our efforts, I am making brief comments about our major activities this year.

District Conferences on Christian Education

This year, we reached 696 workers with adults through these conferences. 295 worked in administrative procedures for classes and groups; 240 teachers discussed better ways to use the Bible in teaching; 161 young adult leaders discussed ways to program activities for their groups. These workers came from 278 churches. This more than doubles our response last year.

Christian Workers' Schools

In the training school program, 443 credits were issued for courses designed to help workers with adults. These leaders spent at least four evenings learning better procedures. These specialization courses are vital in our leadership efforts.

Sub-district Councils of Adult Division Superintendents

I have reports of 13 such councils meeting last fall. By bringing together these leaders on a county level, we hope to provide better guidance for local church adult work.

Clinics for Teachers of Adults

We have had a number of clinics this spring but reports are not complete yet.

By bringing together teachers of adults on a county level, we can help them to develop good lesson plans and to use better methods. These teachers actually plan a specific lesson, teach that lesson and then evaluate this teaching. The clinic is reaching a number of teachers that we have not been able to reach otherwise.

Local Church Meetings with Adults

Often we can do our best work by meeting with an individual church group. In these meetings, the purpose is to help adults learn new methods of teaching and to help lay plans for the organization of new groups. I met with 21 churches this year reaching 711 adult leaders. The district directors could also report a number of such meetings.

Conference Young Adult Fellowship

I am proud of the conference young adult leaders. They have assumed remarkable responsibility in planning their assembly and in extending our work with young adults. Through their fellowship teams and their subdistrict work, we should see much advancement in young adult work during the next few years.

The Third Convocation for Methodist Adults

On August 2-5 at Lake Junaluska, we are having our third jurisdictional convocation for adults. Promotion of this convocation is under way with many county leaders trying to get adult classes to send their leaders. The purpose of this convocation is to provide motivation and guidance for local church classes that they might make a greater contribution to the redemptive task of our church.

Objectives 1957-58

The Conference Council of Adult Workers meeting at Statesville on March 5th has selected the following objectives for next year.

- (1) To expand and improve our work with young adults.
- (2) To provide guidance for churches interested in developing a program with single young adults.
- (3) To continue our efforts to obtain and train a sub-district director of adult work for every county.
- (4) To provide training for the local church director of home members that thousands of home members might be brought into an active relationship with their church.
- (5) To extend guidance for local church leaders who are interested in organizing older adult fellowship groups.
- (6) To continue our training for teachers of adults through clinics and specialization courses in training schools.

(7) To continue our efforts for county councils of adult division superintendents.

I would like to express appreciation to the members of the conference staff for their co-operation and to the district directors of adult work who have made many sacrifices to extend our work with adults.

GEORGE W. RUDISILL

Conference Director of Adult Work

REPORT OF YOUNG ADULT FELLOWSHIP, WNC CONFERENCE

The program of the young adult fellowship for our conference has reached many young adults this year. We have organized 4 sub-districts which are affording training opportunities so that members may be better churchmen. Our sub-district officers throughout the conference are guiding the sub-districts in their training program, with the able assistance of very capable sub-district directors.

The Conference Council of the Young Adult Fellowship has planned the assembly for 1957, to be held again this year at Brevard College. The overall theme is "The Young Adult Fellowship—A Redemptive Group." Outstanding leaders have been secured to lead workshop groups in "Skills in Christian Living."

In March of this year many young adults of the conference attended a workshop conducted by Robert Clemmons in Hickory on the functions of fellowship teams to go out and organize new fellowships in churches not having an organization for young adults. Since that time these teams have been functioning and are available when called upon for service in any particular church.

A course in young adult work was offered in all of the District Education Conferences held in the winter and spring throughout our conference. This has aided our young adult program to go forward.

Progress has certainly been made in young adult work in our conference within the past year. Proof of this can be summarized when we quickly take a look into each local church setup and we see many of the leading policy-making posts of that church headed by young adults who have, in many cases, improved himself as a church member through his activities in the young adult fellowship.

Certainly we will not slack our efforts even now as we evaluate our program and are able to see progress over the past few years. We have set before us a goal of every Methodist young adult in the Conference belonging to an organized young adult fellowship and experiencing the richness of a full Christian life of service to God and His Church.

MRS. GEORGE S. McLELLAND, *President*,
W. N. C. Conference
Young Adult Fellowship

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Sing Lord's Prayer

Q. Why not "sing" the Lord's Prayer more often, as we did last Sunday?

A. It had not occurred to any of us to have it sung by the congregation. Now we know that it can be done again at an appropriate time.—*Merriam Park Church, St. Paul, Minn.*

The WNC Year in Town and Country Work

By DALLAS MALLISON

Highlights of the conference year just closed in Town and Country Work in the Western N. C. Conference included a three-day "Workshop for Town and Country Pastors," two seminars on "Serving the Town and Country Church," and the annual overnight "Retreat of the Methodist Rural Fellowship," according to the Rev. Wilson Nesbitt, executive secretary of the Commission on Town and Country Work.

The workshop was held at the Boone Methodist Church, March 18 through 20, under the direction of Dr. James W. Sells who is executive secretary of Town and Country Work in the Southeastern Jurisdiction. Sponsored for pastors of the North Wilkesboro District, about 50 persons attended from this and nearby districts.

The two seminars were held at Salem Church near Morganton and Pleasant Hill Church near Asheville on March 21 and 22 under the direction of Dr. Sells. Nearly 100 ministers and laymen attended the seminars which considered the importance of small churches and ways and means of assisting them.

The annual overnight Rural Fellowship Retreat was held at Shiloh Church near Lexington, March 25-26. A featured speaker at this and some of the other meetings was Bishop Nolan B. Harmon.

This is the third year that the executive secretary has worked on a full-time basis for the Commission. The Rev. Mr. Nesbitt feels it has been a year of growth and accomplishment and he appreciates the co-operation of the many persons who have aided him during the year.

DESCRIPTION OF PICTURES

(Top to Bottom)

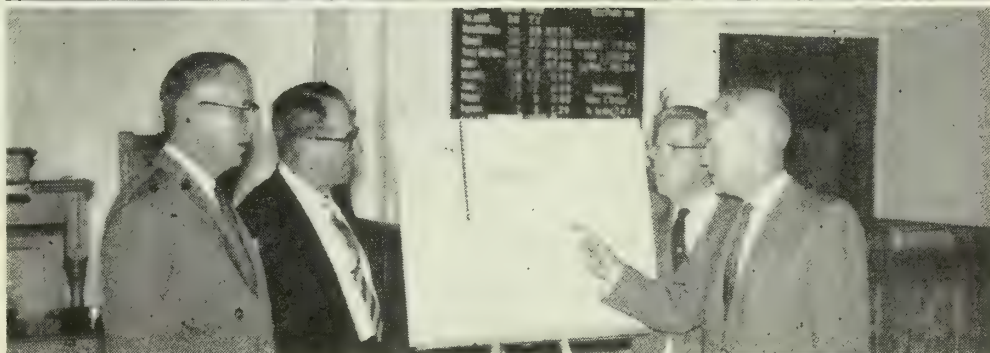
LEADERS IN THE WORKSHOP FOR TOWN AND COUNTRY PASTORS, BOONE, Mar. 18-20—Rev. E. H. Lowman, host pastor and chairman of Commission on Town and Country Work; Dr. James W. Sells, executive secretary of Southeastern Jurisdiction; Rev. Garland R. Stafford, superintendent of North Wilkesboro District; Rev. Wilson Nesbitt, Statesville, secretary of Town and Country Work; Bishop Nolan B. Harmon.

Picture of invited guests and others who attended the **WORKSHOP FOR TOWN AND COUNTRY PASTORS**, conducted by the Commission in Town and Country for the North Wilkesboro District held at Boone March 18-20.

SEMINAR ON SERVING THE TOWN AND COUNTRY CHURCH, Salem Church, Morganton. The Rev. J. C. Winkler, superintendent of the Marion District; The Rev. J. E. Carroll, superintendent of the Statesville District; Dr. James W. Sells, executive secretary of the Southeastern Jurisdiction; and the Rev. J. G. Huggin, superintendent of the Gastonia District.

Ministers who attended the **SEMINAR ON SERVING THE TOWN AND COUNTRY CHURCH** held at Salem Church, Morganton, March 21.

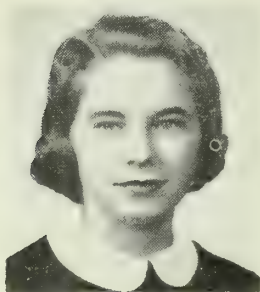
LEADERS IN METHODIST RURAL FELLOWSHIP RETREAT—Rev. Clegg Avett, host pastor; Rev. Wilson Nesbitt, sec. of Town and Country Work; Rev. W. T. Ratchford, Swannanoa, vice-president; Rev. W. Worth Sweet, Salisbury, president; Bishop Nolan B. Harmon; Rev. Ray Hilliard, Candler, secretary; Dr. Earl Brewer, professor of Rural Church, Candler School of Theology.



The Children's Home 1957 Graduating Class



Peggy Adkins



Belma Allen



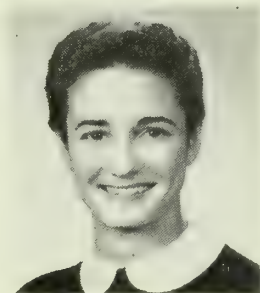
Leilani Assaf



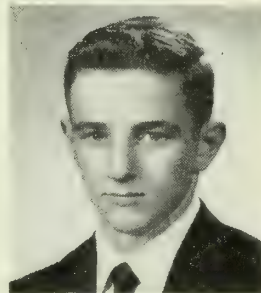
Judy Bostic



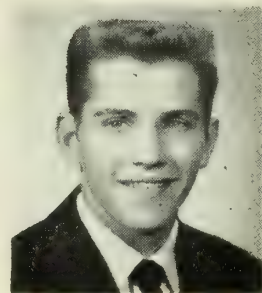
Sara Bridges



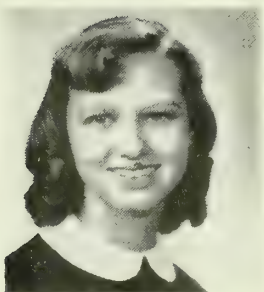
Betsy Carpenter



Jerry Cook



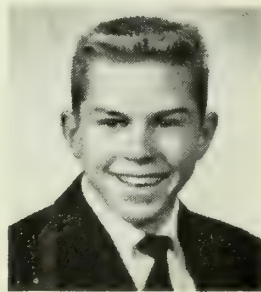
Donald Dunnigan



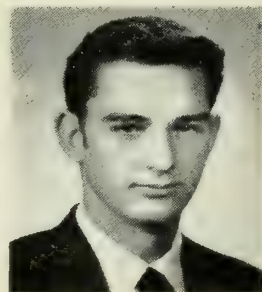
Janice Gurley



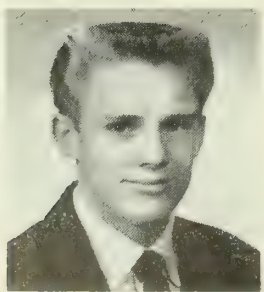
Jean McClure



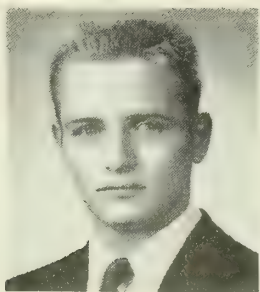
Jack Mitchell



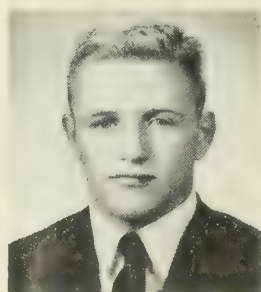
George Padgett



Glenn Padgett



Brock Ridge



Edward Ridge



Mary Jane Wall

Jethro: Practical Counselor

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Exodus 18:13-24

Continuing our series of studies entitled "Valiant Servants of God" we consider this time a little-known and less-appreciated man by the name of Jethro. He appears in Bible history as the father-in-law of Moses. It will be remembered that Moses, after fleeing Egypt following his slaying of the Egyptian taskmaster, went to the land of Midian where he got a job with Jethro as shepherd. Like many another successful young man Moses proceeded to marry the boss' daughter!

There is much of interest to the student of the Bible in the implied relationships between the religion of the Hebrews and that of their Semitic neighbors. In this instance, for example, we are told that "Jethro offered a burnt offering and sacrifices to God; and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God" (Ex. 18:12). Does this mean that the God of the Hebrews was known also to Jethro? Are we to assume that through association with this old tribal sheik and priest of Midian Moses got new and fruitful insights into the nature of the Divine? If this is true Jethro assumes a new significance for those who would understand Biblical history. The reader who wishes to go a bit deeper into this study should read the following passages containing other references to Jethro: Exodus 2:16-18, Numbers 10:29 (where he is called Reuel), Judges 1:16 (where he is called Hobab). Evidently several accounts have been used here without the editor's taking the trouble to harmonize them.

There are a number of practical suggestions that flow from this study. For example, what are the characteristics of a good counselor as seen in the character of Jethro? He was a man of religious faith, he was sympathetic and he had imagination. In counseling it is not enough simply to raise more and more questions. As a student was heard to say: "We've got plenty of questions; what we need is some answers." It is the Christian faith that we have in the Bible the answers to the biggest and most important questions that men have ever asked.

Sympathy (that is, the ability to "feel with") is an indispensable trait in a good counselor. Even when the answer to the specific problem is not immediately clear, the one who sought counsel appreciates a kindly and sympathetic hearing.

Then, too, this old priest of Midian, Jethro, had imagination. He was able to see clearly into the problem. Being an experienced tribal leader himself, he knew that Moses could not possibly endure the strain of being priest, prophet and judge or all the people all the time. He needed to delegate some of his power to others. Here is a practical suggestion for everyone who is a leader: *don't try to do everything yourself; learn to trust others.* This was what Moses needed to do and this is what all leaders need to do. A prominent mag-

azine recently carried an illustrated story of a man who had built a financial empire upon the principle of finding good assistants and then trusting them.

One final suggestion: we must all learn to be good counselors. One may ask why. Is

Sunday School Lesson for July 21

Caleb: Dauntless Faith

SCRIPTURE: Numbers 14:6-9a; Joshua 14:6-14

Caleb, the intrepid warrior of the period of the Conquest of Canaan, has always appealed to readers of the Bible. Dr. Rhoda C. Edmeston, writing in the International Lesson Annual calls our attention to a verse found in Numbers 14:24 which suggests one reason why Caleb is remembered with admiration after the lapse of 3000 years: "*My servant Caleb . . . has a different spirit.*"

Looking a bit closer at the hero of our brief sketch, we find two seemingly conflicting accounts of his ancestry. Some references (see Numbers 32:12 and Joshua 14:6,14) describe him as a Kenizzite, while in Numbers 13:6 he is referred to as coming from the tribe of Judah. Hastings' Bible Dictionary explains this difference in accounts by stating that the Kenizzites were a tribe from Edom who later were absorbed into the clan of Judah. If Caleb came from a non-Hebrew tribe it is all the more remarkable that he is shown to have had more faith in the God of the Hebrews than did the Hebrews themselves. This is not, however, unknown in history. The convert to a new faith often shows more zeal for it than those who have been brought up in it. A story out of Korea recently tells of a man who was seen pulling a plow guided by his aged father. When asked what had happened to their ox, the inquirer was told they had sold it and given the money toward the building of a new church in the village. How often will we find such dedication among us who are the heirs of centuries of Christian teaching?

In reading the Biblical selection we are impressed with the different interpretations of the same facts given by two sets of people. Caleb and Joshua agreed the land was good and well defended, but were sure it could be taken. The other spies were frightened by the size of the inhabitants—"and we seemed to ourselves like grasshoppers, and so we seemed to them." One can't help wondering if there is not a connection between the fact that they *thought of themselves as weak* and the statement that they seemed so to others also!

Caleb and Joshua had to deal with people who were dominated by fear rather than by faith. This is something that the good leaders of humanity have had to contend with throughout the centuries. The visions of the great statesmen for world peace have often failed of realization because their fellow citizens have been afraid

this not a specialized field—one for experts only? Not at all. In an earlier article we saw how the doctrine of "the priesthood of all believers" is basic in our Protestant faith. This means that today I may need you to be my priest; tomorrow you may need me to be yours. What finer or higher calling could there be than this? We don't have to forsake the job we are now in to follow this vocation, either. In fact, this may be the most important thing we do.

of new ideas and plans. They fail to realize that "new occasions teach new duties and time makes ancient good uncouth." Some fear the United Nations as a sort of "super-government," though President Eisenhower and many of our nation's most trusted leaders see it as the best hope for world peace. Similarly, there are those who give no support to the movement for church unity because they fear a "super-church." But many thoughtful and consecrated church leaders are reminding us that the world is too strong for a divided church. When the enemies of religion are so strong it is no time for religious men to be fighting among themselves!

"Give me this mountain." These words of the eighty-five year old Caleb have rung down the ages as an inspiration to older people. When they were dividing up the territory of Canaan, Caleb, in spite of his age, did not ask for the fertile plains and valleys. He said "Give me this mountain." The same courage that was with him forty years earlier had not deserted him. One is reminded of the lines from Tennyson's "Ulysses:"

"Come, my friends,

'Tis not too late to seek a newer world,
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds

To sail beyond the sunset, and the baths
Of all the western stars, until I die."

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Some people have to do their level best to keep on an even keel.

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John Wesley and the Beginnings of Methodism

By JOHN BISHOP

When did Methodism begin? Most people would say it began with John Wesley's experience at Aldersgate May 24, 1738. It will be worth our while to review what occurred at Aldersgate. John Wesley, the founder of Methodism, was a remarkable man. He would have attained eminence even if there had been no Methodism. True greatness ran in his bloodstream. Character based as always on religion and education abounded on both sides of the family. Susanna Annesley is said to have been both graceful and beautiful. The accomplishments of her mind were of the highest order, and for womanly virtues she has probably never been surpassed. She became the mother of nineteen children, and was remarkable for her system and success in training them. Her father, Dr. Samuel Annesley, was one of the leading non-conformist ministers of London; who at fifteen years of age entered Oxford University, where he took the degree of LL.D.

John Wesley was the son of Samuel Wesley and Susanna Annesley. "No man," says Robert Southey, "was ever more suitably mated than Samuel Wesley." The mother of Samuel Wesley was the daughter of a distinguished and learned man, John White, a "perpetual fellow" of one of Oxford's oldest colleges. It is an interesting fact that the father of Susanna Wesley's mother was also named John White. He entered Oxford at seventeen. In 1640 he was elected to Parliament, and joined in all the proceedings which led to the overthrow of the Established Church. He was made chairman of the Committee for Religion and was also a member of the Westminster Assembly of Divines. In a speech made in the House of Commons and published in 1641, he contended that the office of bishop and presbyter is the same. That is the same position that John Wesley took when he ordained Thomas Coke and sent him to America to organize the Methodist Church in this country. These two John Whites do not seem to have been akin to each other, but their blood met in the founder of Methodism. That gives just a glimpse at the forbears of John Wesley. He was well-born.

John Wesley was also well educated. Indeed he was one of the best educated men of his day. He was a clergyman of the Church of England. He had come as a missionary to the Indians of North America. But of him it might have been said: "One thing thou lackest." Then came after his return to England the experience at Aldersgate when he was almost thirty-five years old. That important date was May 24, 1738.

Wesley was greatly concerned about his religious condition. For seven weeks the struggle had gone on. The night of his remarkable experience found him very reluctantly at Aldersgate, where a layman was reading Luther's preface to the Epistle to the Romans, describing saving faith. Let Wesley describe what happened: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my

heart strangely warned. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the 'law of sin and death'." He had much fellowship with the Moravians.

Charles Wesley had been converted a few days before. George Whitefield had been converted nearly two years before with remarkable experience.

But something remarkable happened at Fetter Lane in a Moravian love-feast January 1, 1739, that every Methodist ought to know about. There were about sixty Moravians present and at least seven Methodists, all of them ordained clergymen of the Church of England, viz., John Wesley, Charles Wesley, George Whitefield, Wesley

Don't Fear Death

By GUY CAUSEY*

I work in a floral shop. Down through the years I have faced every type of death; I observe death every day in the year. I know the many, many ways people accept it. People do not like to discuss death, and a floral designer learns never to mention the subject in a general conversation. It gives most people chills.

In the sight of God, death is not an unforeseen accident that happens to life. Death is a purposeful principle that operates in life. Death is no monkey wrench that some bitter enemy of God has thrown into life's gears. Death is one of the gears which God Himself has built into the machinery of life. The same creator who devised what, to us, is the miracle of birth, designed what, to us, is the mystery of death. Yet to that Creator, death is no more of a mystery than birth is a miracle.

Long ago a baby named John Todd was born in Vermont. When he was six years of age his parents died. All the children were scattered among relatives. A kindly aunt cared for John; he went away to Yale, became a great minister. Years later this aunt, nearing death, wrote John and asked pointed questions about death. To her, John Todd wrote back this letter (as quoted in *Going His Way*, by M. E. Wheatley, Revell):

Dear Aunt:

It is now nearly 35 years since I, as a little boy of 6, was quite alone in the world. You sent me word that you would give me a home, be a kind mother to me. I have never forgotten that day when I made the long journey to your home. I can still recall my disappointment when instead of coming for me yourself, you sent your colored man, Caesar, to fetch me. I can still remember my tears and my anxiety as, perched on your horse and clinging to Caesar, I started for my new home.

Night fell before we finished our journey, and as the darkness deepened I became more and more afraid. Finally I said to Caesar, "Do you think she will go to bed before we get there?" "Oh, no," Caesar answered reassuringly, "she will stay up for you. When we get out of this clearing, you will see her candle shining in her window."

Presently we did ride out into the clearing, and there, sure enough, was your candle. I remember you were waiting at the door of your house, that you put your arms around me, and lifted me, a tired and frightened little boy, down from the horse. There was a fire on your hearth, and a warm supper on your stove. Then after supper you took me up to my room, heard me say my prayers, and then sat beside me until I dropped off to sleep.

You undoubtedly realize, dear Aunt, why I am now recalling these things to your mind. Some day soon, God may send for you to take you to a new home. Don't fear the summons, the strange journey, the dark messenger of death. At the end of the road, you will find love and a welcome. You will be safe there as here, in God's love and care. For surely, dear Aunt, God can be trusted to be as kind to you as you were, years ago, to me.

Love,
John

What a wonderful letter. Yes, surely God can be thus trusted. True Christians need **NEVER FEAR DEATH**.

*Mr. Causey is secretary of the Greensboro Chapter, Fisher of Mens Club.

Hall, Benjamin Ingham, Charles Kinchin, and Richard Hutchins. Here is what John Wesley, one of the most level-headed of men, says about it: "About three in the morning as we were continuing instant in prayer the power of God came mightily amongst us, inasmuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from the awe and amazement at the presence of His Majesty we broke out with one voice, 'We praise Thee O God, we acknowledge Thee to be the Lord.' As a result these seven Methodists held a love-feast at Islington on January 5. They conferred on matters of importance, and after fasting and prayer, a deep conviction of their calling and a deep sense of power were given them. They 'closed with a full conviction that God was about to do great things among us.' That conviction came amply true for that year was a glorious time for these messengers of God who went out as flaming evangelists of the Cross. People heard them gladly and were converted. Henceforth they worked independently of the Moravians, but in tender spiritual sympathy. But where did Methodism begin? Was it Aldersgate, or Fetter Lane or Islington?"

THE BETTER PART

THE DAYS pass oh, so swiftly now,
On winged feet they fly;
The morning hours seem scarce begun
Until the night is nigh.

O God, may I not grow engrossed
With petty schemes of mine,
Excluding from the busy hours
The time that should be Thine!

Like Mary, may I wisely choose
The better part—to learn
In quietness Thy lesson that
Will make my rapt heart burn

With holy, humble, grateful joy
In close communion sweet;
All else forgotten, Lord, I kneel
To worship at Thy feet!

—DOROTHY CONANT STROUD
in *War Cry* (Chicago)

Book Reviews

CHARLES WESLEY, The Singer of the Evangelical Revival, by Elmer T. Clark. The Upper Room. 4½ by 6½ inches. 32 pages. 15c each. 10 for \$1.00. 100 or more, 7c each.

In time for the world-wide observance of the 250th anniversary of the birth of Charles Wesley, planned for December 1957, this new book gives an account of the most prolific of all hymn writers.

Many people know about John Wesley, the recognized head of the evangelical revival movement. However, the hymns of his brother Charles were probably more effective than the sermons of the revival, and those hymns are sung today around the world by people who know nothing of the man—perhaps never heard of him except to see his name printed over some hymns.

Dr. Elmer T. Clark, secretary of the World Methodist Council, is well known for his deep interest in Methodist history, and he brings a wealth of knowledge to his subject. A comprehensive biography of Charles Wesley would require volumes, but Dr. Clark sketches the main details with a vividness that is rare in so short a book. He also includes interesting sidelights that help to throw the character of Charles Wesley in bold view.

About a third of the book discusses the hymns and their influence as well as changes that have been made in them through the years. Charles Wesley wrote in 30 different meters, more than any other English poet, and his choice of tunes was wide—from Handel to popular tunes. These hymns became the medium of teaching theology to the people.

The cover of the book shows a memorial portrait of Charles Wesley by Frank O. Salisbury. The portrait, showing him in the pulpit, reminds us that Charles was one of the most powerful of preachers.

Dr. Clark points out the greatness of Charles Wesley and the extent of our present debt to "the singer of the evangelical revival."

SERMONS FROM JOB, by Dr. Clovis G. Chappell, Abingdon Press, \$2, 158 pages.

Inserted in this newest of Chappell's twenty-three books of sermons, is a postcard which the publishers desire the reader to return, and on which is this question: "Did this book meet your expectations?" It would indeed have to be worthy if an affirmative answer is to be given. This is true because since 1925, when Clovis Chappell published his first volume, readers have learned to expect a great deal from his writings.

The card has already been returned with "Yes" written on it, for this collection of fifteen sermons on Job not only maintains the well-known Chappell standard, but reflects the mellowing influence of the author's retirement from the pastorate and his consequent full-time preoccupation with the twin arts of preaching and writing.

There is a lot of great preaching packed in these fifteen discourses. They are like a giraffe in the way they move forward. Even as the giraffe gallops with his front feet and trots with his hind feet, so these sermons are both solidly biblical and completely practical. Just as the two gaits of the giraffe do not interfere with each other's effectiveness, so the biblical and the practical complement each other in these messages.

Included is a sermon on Job the man, one on the art of slander, and sermons on impatience, laughter, the underdog, the backward look, finding God, and seven other important topics.

The reader may find books on Job which will discuss this great Bible character by using more erudite terminology than Chappell has employed in his book. However, he will not find a volume on Job which will more faithfully expose the significance of this book of the Bible, so far as contemporary life is concerned.—Rev. Howard C. Wilkinson, Chaplain to Duke University.

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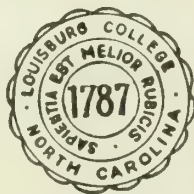
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SILER CITY, NORTH CAROLINA



You know, there's one drawback in having both Conferences meeting in the same month—there just isn't any news about the churches. We searched through the bulletins, combed the newspaper files, and came up with only a few items. Everybody is too busy getting ready to go to the Conference, or going back home to do anything unusual. And nobody is writing to the editor these days. (Maybe they think he's curled up and passed out!)

But look over the issue carefully and you'll find plenty of news about the Methodist Church in general, and some news about what is going on at the NC Conference in New Bern. It's going to be a tight squeeze to get much of that story in this week's paper, but I'm going over on Monday and rushing back on Wednesday to try to get some material in. I am writing this on Friday before the Conference opens and we are going to hold the forms open as long as possible for a part of the story by Dallas Mallison, who is reporting for us and other North Carolina papers. In the next issue, D. W. Charlton will discuss some of the important actions of the Conference.

And that reminds me to say that Dallas Mallison, who has been writing so much in the paper recently, is a professional reporter who loves his church so much that he is willing to act as an unpaid news bureau for Methodism in this state. He deserves a lot of credit and thanks for his excellent work.

It won't be long before I board ship for England. Naturally, I'm looking forward to the trip, which has been made possible by the World Methodist Council, which arranged the journey, and by the *ADVOCATE* and *Together*, which are paying most of the expense.

During the last two weeks of July and all of August, the guest editors will be Dr. Wilson O. Weldon, Dr. C. E. Jordan, and the Rev. O. Kelly Ingram. They will contribute editorials to supplement those which I will send back from England. "In Passing" will continue, as I write about my travels in England.

A writer in *The Methodist Recorder* (London) tells of his childhood fears engendered by a motto on his bedroom wall which proclaimed, "Thou God seest me." It was terrifying to realize that God was keeping an eye on all his childish sins and marking them down for punishment. The writer suggests that such a motto needed the sort of explanation which was given to an acquaintance of his when he was a boy.

He was in the home of a dear old lady who told him about the real meaning of the motto. She said, "I want you to remember that God loves you so much that he cannot take His eyes off you."

Isn't that much better?

Just noticed in the account of the Detroit Conference that district superintendents were voted a raise in salary, from \$5,500 to \$6,000. That's quite a bit lower than North Carolina standards.

Anybody looking for a good organist and choir director? We have a letter from a lady who wants to come back to North Carolina. Any offers will be passed on.

Now that so many North Carolina ministers are moving, how about thinking a bit about how to treat a new preacher? You know, it isn't easy to come into a new church and preach that first sermon, knowing that everyone is listening and looking for indications as to whether you will be a success or not. (It's even worse for the pastor's family, as they file down the aisle on that first Sunday.)

I remember one church where I was sent. I hadn't expected to go there, and they hadn't expected me. My old church said they wanted me back, and the other church wanted their old pastor back. So I arrived in the pulpit during the first hymn and found half the congregation in tears—and not of joy! I was so embarrassed that I said something I shouldn't have said.

"My friends," I announced, "I note that you are grieving over the loss of your former pastor. Well, I'm grieving over the loss of my former church. So now let's all sit down and have a good cry."

A former presiding elder who, in the course of twenty years in the job had crossed horns with most of the churches in the district, was sent to a congregation which disliked him especially. He arose in the pulpit that first morning, and in a dry and acidulous voice remarked:

"I've just got one thing to say. I didn't want to be your pastor and you didn't want me. But here we are and we'll have to make the best of it. I promise you I won't try to stay but one year, but during that year we're going to work together."

The result? Well, he stayed at that church until he retired and they loved him as much as any man they ever had.

The moral of this tale is: If you got a pastor you didn't want, just ask the Lord to make him the one you want. And for the preachers, if you got sent to a church you don't like, just grin and bear it. The Lord may not make the appointments, but He can help you make them what they ought to be.

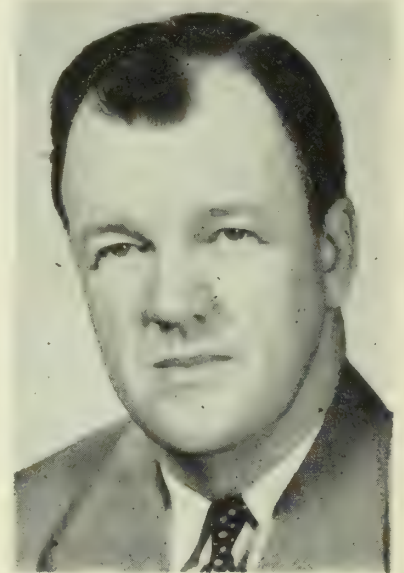
Let me wind up with this note. Three "Joes" retired at the WNC Conference: Joe Hiatt, Joe Vestal and Joe Trollinger, and a more unique set of men you never saw. Joe Hiatt served 51 years, Joe Vestal, 44, and Joe Trollinger, 35. I know them, not

too well, but well enough to have a great admiration for them.

Joe Hiatt, who has the greatest fund of funny stories in the Conference, has never missed a roll-call in all his ministry. He sent us the following verse:

"I'm fully aware that my youth has been spent,
That my get-up-and-go has got up and went.
But I really don't mind when I think, with a grin,
Of all the grand places my get-up has been!"

See you again—in passing.



L. STACY WEAVER

Weaver to Head Methodist College

L. Stacy Weaver, superintendent of Durham City Schools and well-known Methodist layman, was elected president of the new Methodist College at Fayetteville during the meeting of the board on June 22. Mr. Weaver accepted the position, calling it "an outstanding honor, but also a very great challenge."

According to Terry Sanford, chairman of the board, the college trustees gave enthusiastic endorsement to the recommendation submitted by the Rev. Vergil E. Queen, chairman of the special committee, which had been studying the qualifications of almost a hundred candidates, and elected Mr. Weaver by a unanimous vote.

Four-year-old Bobby was much interested in the story of David and Goliath, which his mother had been reading to him. When she finished, he asked, "Mama, where is David now?"

"In heaven, I'm sure," she replied. "Will I go to heaven when I die?" queried Bobby.

"I hope so, dear." "Well, Mama," asked the little boy thoughtfully, "do you suppose when I get there David will let me hold his slingshot a little while?"

NORTH CAROLINA

Christian Advocate

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JUL 17 1957

DURHAM, N. C.

July 18, 1957

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Number 28

Dawn

The rosy fingertips of dawn
Now gild the sky o'er misty
mountaintops.

Tripping and skipping, a lit-
tle breeze

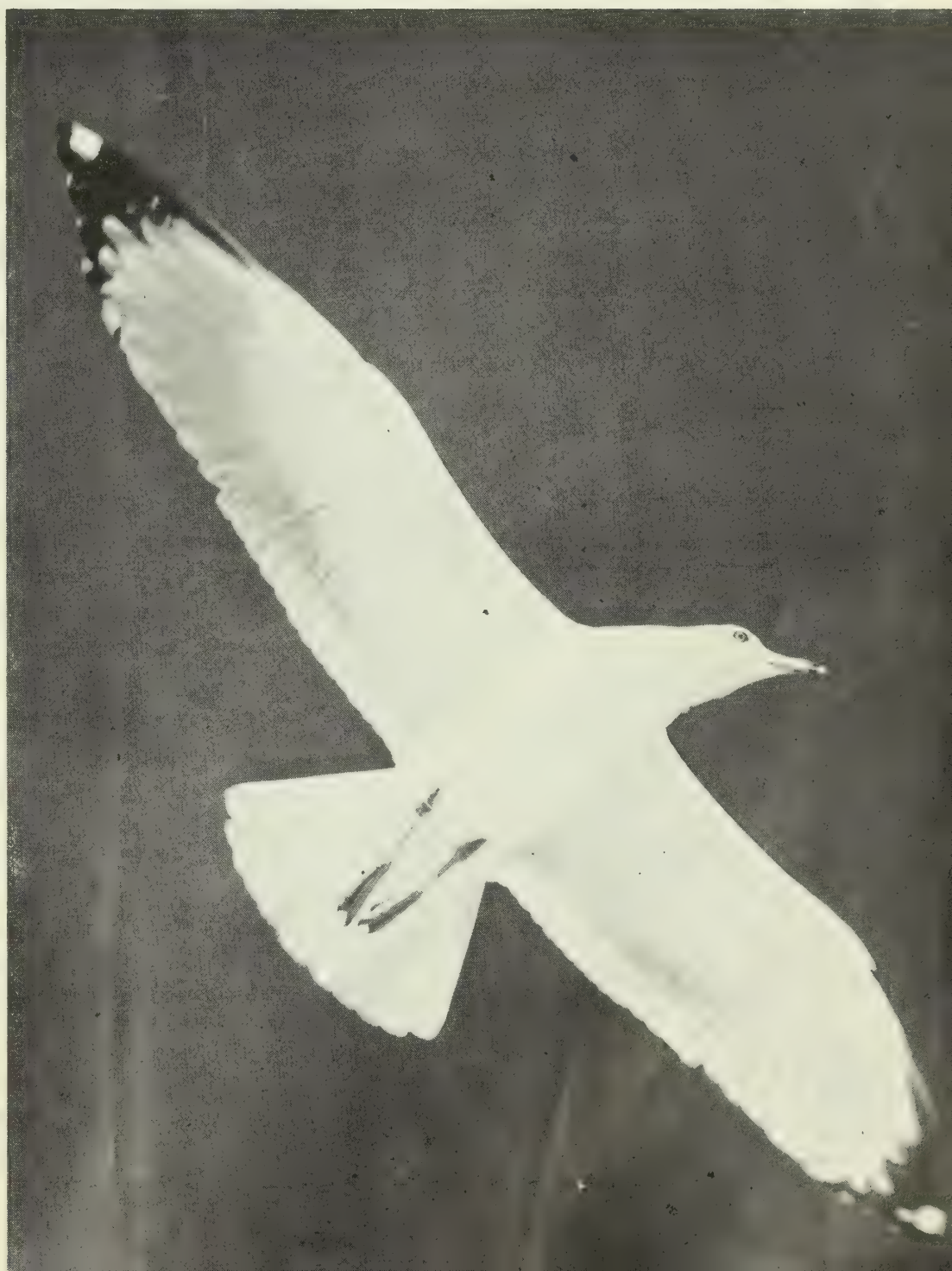
Dallies along the way.

Dainty and soft

As a sea gull aloft,

It heralds the break of day.

—R.P.M.



News in Brief

Highland Church, Hickory, has purchased a three-acre site for their new building, and they have \$8,000 in the building fund, according to the church bulletin.

Tommy Holladay and David Franks of Memorial Church, Thomasville, received Eagle Scout Awards at the morning worship service Sunday, June 30.

The Rev. J. W. Dimmette's address is now General Delivery, Cary, N. C. His daughter, a returned missionary from the Belgian Congo, may be reached at the same address.

Washington (N. C.) Methodists held a well attended series of four Loyalty Meetings June 17-20 to acquaint the membership with the work of the church and explain the budget for 1957-58.

The Rev. Rodney Yates, former member of the WNC Conference, was transferred to the Central Pennsylvania Conference at its recent session and is now stationed at Littlestown, Pa., while studying at Westminster Seminary.

The Rev. G. C. Greene, former pastor at Mill Springs, retired at the recent session of the WNC Conference and is now living at Marion. His address is Rt. 2, Box 379, Marion, N. C. Mr. Greene had the distinction of having built new parsonages on the last three charges served: at Avery Charge, Hayesville, and Mill Springs.

The Ministers' Wives of the Asheville District met at the S & W Cafeteria in Asheville on July 5th. During the business session officers for this Conference year were elected as follows: Mrs. R. P. Waugh, president; Mrs. W. T. Hawkins, vice-president; Mrs. C. G. Alsbaugh, secretary; Mrs. C. W. Bates, treasurer; Mrs. W. T. Ratchford, publicity chairman.

The Rev. Lyndon B. Phifer, Nashville, associate editor of Methodist adult church-school publications, will retire July 1 after more than 43 years of editorial work for The Methodist Church. When Mr. Phifer retires, the Rev. Harold L. Fair, of Nashville and Chicago, will become an assistant editor of Methodist adult church-school publications.

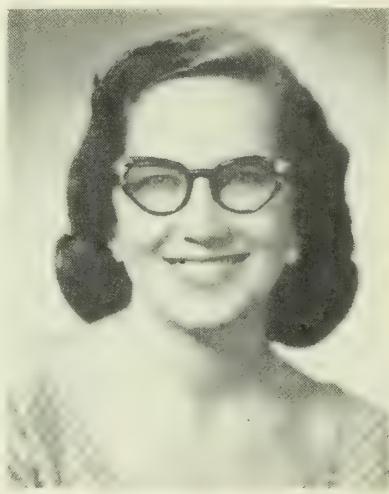
The Loyal Workers Class of *Marvin Methodist Church*, Winston-Salem, held a baked ham supper from 5 to 8 p.m.

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Saturday, June 22. Proceeds went toward building a "rancho" for children in Manicagua, Cuba. The "rancho" will be used as a Sunday school for small children who have been meeting under trees but now need a sheltered place because of heavy seasonal rains.

Dr. James Richard Joy of 29 Perry Street, New York City, Methodist editor and librarian, died July 1 at the Manhattan General Hospital. He was 93. Dr. Joy had been editor of *The Christian Advocate* from 1915 to 1936 having served as assistant editor for ten years previously. Since 1936 he had been librarian of the Methodist Historical Society with offices at 150 Fifth Avenue. From 1891 to 1904 he was on the editorial staff of the Methodist Book Concern.



NEW DIRECTOR: Miss Betty Van Sharpe of Graham began her duties as director of Christian Education at First Church, Rockingham, on July 7. A graduate of Elon College, Miss Sharpe has taught for four years in the Graham Elementary School, and has had wide experience in church work as director of Virginia vacation schools, and as leader in various activities in the church of Virginia and North Carolina. The pastor, the Rev. W. R. Stevens, says, "The church is most fortunate in securing her services."

The engagement of Miss June Foust, Educational assistant of *Trinity Methodist Church*, Raleigh, to Ernest M. Lewis, X-ray technician for Central and Woman's Prisons in Raleigh has been announced by her sister, Mrs. Richard Matta, Irwin, Pennsylvania. Miss Foust is the daughter of the late Mr. and Mrs. J. E. Foust of Mebane. Mr. Lewis is the son of Mr. and Mrs. C. E. Lewis of Elizabethtown. A September wedding is planned. Miss Foust was formerly the director of Youth Work in the Chestnut Street Methodist Church, Lumberton.

The editor sailed for England on July 18 aboard the steamship, Rhyndam. Arriving in London on the 24th, he will be the guest of the West Ealing Methodist Church on July 28, and then will preach in four churches in the London area during the month of August. The column, *In Passing*, will be resumed in the issue of August 8, as Mr. Marshall tells of his experiences as exchange preacher in England. He will return during the first week in September. During his absence editorial duties will be handled by Mr. O. D. Park, managing editor, who will be assisted by guest editors each week.



Groundbreaking ceremonies for the first unit of the new Royal Oaks Methodist Church were conducted by the pastor, Frank S. Starnes, on June 2. The church was organized on October 28, 1956, with eleven charter members. The present membership is sixty members. The first unit, which is under construction now, will be completed in August and will cost \$23,585.00.

Participating in the service—left to right: Frank S. Starnes, pastor, Everett Finney, Jerry Gaston (the youngest member of the church), Geo. Brigman, Harold Hagler, E. M. Keever, Gilbert Finney, F. G. Ruffy, Stowe Cobb, Ben Wade, J. F. Bolick, F. W. Barnhardt, and George Canup.

During the week of June 4-8 one hundred twenty-six young people from western North Carolina, along with their adult counselors, visited the State Department and the United Nations to attend a World Peace Seminar sponsored by the Western North Carolina Conference. Personnel from the State Department spoke to the group on "The Formulation of Foreign Policy," "Problems in the Middle East" and "Disarmament and the Peaceful Use of the Atom." At the United Nations Headquarters the group learned how the UN is organized and how it functions. A set of color slides and a script has been prepared by the Rev. Albert W. Wellons of 104 Fairgrove Road, Thomasville, N. C. These slides are made available by the World Peace Committee of the Western NC Conference and may be secured free of charge by writing Mr. Wellons at the above address.

♦ ♦ ♦

There are some church-people who mean about the same thing to the church that a good healthy flea means to a dog.—Earl A. Cook.

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The North Carolina Annual Conference

By D. W. CHARLTON

The 122nd session of the NC Conference will stand out in Methodist history for its stimulating and challenging program, for the number of bishops from the widely scattered areas who addressed the Conference, and for the great and urgent causes which were presented.

New Bern, the waterside, historic city, and Centenary Church, with its rich and glorious heritage, and an unexcelled host pastor, the beloved, retiring minister, the Rev. John A. Russell, added luster and glow to a memorable occasion. They were high moments for some 800 or 900 Methodists.

Following the opening and organization of the Conference, Bishop Paul N. Garber presented the first of six episcopal leaders, who addressed the conference, Bishop H. Clifford Northcott, of the Wisconsin Area. "Methodists are one people," Bishop Garber said in introducing the celebrated guest speaker.

A summary of reports by the district superintendents showed considerable progress in membership and giving as a result of the evangelistic emphasis, and a year of wide improvements and expansion of church property. Over 11,000 new members were received by vows and transfer during the Conference year. The Goldsboro District reported \$11,000 increase in the salary of the pastors, with the Wilmington District a close second in point of salary increase.

A tribute was paid to Bishop Garber as "a leader in Methodism" by Dr. H. Conrad Blackwell, who brought fraternal greetings from the Virginia Conference. Dr. Blackwell pointed up the need for "a sense of personal responsibility," as Christ took it upon himself to do something about the crying needs of man. He also stressed the sense of privilege and partnerships in the work of the Kingdom.

Missionary Program

On Monday night, a stirring and urgent missionary program was presented. M. W. Lawrence, referring to St. Paul Church in London as moving two inches down Fleet Street every century, appealed to the churches to beware of moving too slowly. "We must make haste with the gospel of Christ to 'go and teach'."

Accenting significant phases of the missionary program, W. D. Caviness pointed out that the rapid growth of the population called for a widening church extension effort to meet our unfolding responsibility. "One new Methodist church per month," was lifted up as our goal.

Forty-one new churches were established during the last quadrennium, and eight new churches were organized in the year 1956-57, while eight additional charges are at the appointment stage. "The finest hour" of Methodism in its expanding horizon has been made possible by the \$10 Club. Missionary specials have also greatly aided in our church extension program.

The South American church leader, Bish-

op Sante Uberto Barbieri, of the Buenos Aires Area, made Monday night memorable. "I owe everything to the Methodists," he affirmed, saying that the doors to Christ and a high career were opened to him through the faithful work of missionaries.

A check for \$7,113.70 was presented by A. R. White of the Methodist Publishing House to Bishop Garber, for retirement benefits.

The Woman's Society of Christian Service now reports approximately 36,000 members with over 1,600 new members last year, according to Mrs. Pierce Johnson, president. A new building for the Methodist Student Center at Greenville has special emphasis in the WSCS. Missionaries supported by our conference include: Miss Barbara Ann Smith, in Cuba; Miss C. E. Shine, in Korea; Miss Charlotte Alston, in Japan; Miss Elsie Parker, in Brazil.

A significant movement is advanced for the co-ordination and strengthening of the phases of our work represented by the Board of Temperance, the Board of World Peace, and the Board of Social and Economic Relations, which was reflected in a report by T. J. Whitehead, chairman of the latter commission.

"The gospel of Christ specifically teaches," Dr. C. W. Robbins stated in his message to the Conference, "that men are brothers and that they should live together in peace." As an alternative to military conflict he suggested that the Christian people of the world use Christian imagination, Christian faith, Christian courage. "Somehow," he continued, "we must learn to live with people whose ideological views and system of government do not conform to our own." For a better understanding of other peoples, he urged a steady flow of students to other lands and vice versa. He praised the European Caravan sponsored jointly by the Boards of Missions and Education. The avenues of travel should be opened among the differing countries. Redoubled efforts should be made to ban the use of the modern deadly weapons that could destroy mankind.

The annual meeting of Conference Brotherhood was presided over by C. Freeman Heath, and significant changes in the constitution were recommended by O. Kelly Ingram. When a member of the brotherhood passes away, he suggested, instead of expressing sympathy with flowers that soon fade, show compassion by substantial gift in money to the widow. The aid could be greatly increased by more participation on the part of preachers and laymen. Any member of the Conference on trial or full connection, or approved supply pastor may now become a beneficiary member by the payment of \$1, followed in 30 days by assessments of from \$3 to \$5, according to salaries.

Bishop Garber presided at the Memorial Service, and an eloquent message on "The Image of His Eternity" was brought by D. E. Earnhardt. A tribute was paid to

those who "live anew in lives made better by their presence."

In Memoriam 1956-1957

Ministers: J. W. Frank, W. R. Royall, E. W. Downum, C. B. Harris.

Ministers' Wives: Mrs. Frank Culbreth, Mrs. J. W. Frank, Mrs. B. H. Black, Mrs. W. A. Parsons, Mrs. H. A. Humble, Mrs. N. B. Strickland.

Higher Education

On Tuesday night, the emphasis was on higher education, highlighted by an address by Bishop Donald H. Tippet, of the San Francisco Area. The president of the new Fayetteville Methodist College, Stacey Weaver, was recognized, and Paul Carruth was named as the full time director of the Commission on Higher Education.

Goals for higher education in the Methodist Church include: provision for 1,200 seminary graduates annually to meet the needs of the ministry, to make our schools thoroughly Christian in standards and ideals, a closer tie for our schools and churches, adequate moral and financial support for our institutions.

Town and Country

The program on Town and Country Work was presided over by Key Taylor, who has done outstanding research work, and has offered many constructive suggestions in church planning for the rural area. "Our Conference is the rural opportunity of the Southeastern Jurisdiction in terms of population resources," he said. There are 565 rural churches in communities of 500 and less people, and over 200 of the above churches are in a state of numerical decline. Clearly adjustments are needed for a growing and shifting population. New churches are needed, and others relocated on modern highways at population centers. Improvement in church property, especially of one-room structures, should be included in our rural church extension program.

Communicating the Gospel

How the power of communicating the gospel has been vastly extended by modern media of television, radio, and films was revealed in an address by Bishop Donald H. Tippet. While the devil is making wide use of these communications, Methodists are urged to exploit the potentialities of our technological progress.

During the past year, more than 800 requests were honored by the filmstrip library, according to W. Carl Walton, Jr., who is offering outstanding leadership in audio-visual aids. The WAY, the Methodist TV series, seems to be attracting an ever-widening circle of viewers.

College Fund

An annual increase of \$40,000 is set for the college sustaining fund, as indicated in the report given by L. Stacy Weaver, President of the World Service and Finance

(Continued on page 16)

When One Is Called, Obstacles Become Steppingstones

By RALPH L. BULLA

A former division freight and railway agent has concluded nearly four years as the Methodist minister of the four churches of the Richland charge, during which time he acquired a college degree after being out of high school for over 16 years.

The Rev. W. A. Jarrett, his wife and their three daughters left their first assignment and Asheboro on Thursday, June 27, with an unparalleled record of service behind them and with unqualified praise for the people with whom they have served.

This quiet spoken minister and his family have worked as a team in consistently meeting the needs of their four congregations, the achieving of a college degree for Mr. Jarrett, the continuance of a teaching career for Mrs. Jarrett, the smooth operation of their own household and, in addition to the operation of the Sunday schools of their own churches, they have met with another group of children on Sunday afternoons.

The efforts of this unusual family to further qualify themselves for an even greater ministry have not ceased, as with the meeting of the Western North Carolina Conference of the Methodist Church at Lake Junaluska, the Rev. Mr. Jarrett was transferred to the North Carolina Conference of The Methodist Church for assignment in the Durham district, thus enabling him to enroll this fall at the Divinity School of Duke University.

Both Wilbur Arthur Jarrett and his wife, the former Mary Ruth Hepler, are natives of the Thomasville area and were graduated from the Fairgrove high school in 1937. His mother, Mrs. Claudia Jarrett, and his wife's parents, Mr. and Mrs. Ceph Hepler, are still living in the Thomasville area, while his father, Emmanuel Jarrett, died in 1942.

Mr. and Mrs. Jarrett have known each other all of their lives. In fact, both of them received the rites of infant baptism at the same time in the Fairgrove Methodist Church. Their acquaintance has extended back so far that Mrs. Jarrett humorously remarked that she "knew too much about him to marry him."

They were married on June 7, 1940, by the late Rev. I. B. Johnson, the Methodist minister who, incidentally, officiated at the marriage ceremony for Mrs. Jarrett's parents, performed the rites of infant baptism for Mr. and Mrs. Jarrett and officiated at the same service for their first born, Mary Lou.

Following their graduation from Fairgrove high school, Mr. Jarrett took a business course and then became employed with the Southern Railway in October 1938, with Mrs. Jarrett continuing her education at High Point College where she graduated cum laude in 1940.

Wilbur Jarrett worked continuously with the Southern Railway for nearly 15 years, with the exception of a hitch in the Navy,

and when he resigned from the service with the railroad, he held the position of division freight and railway agent at Anderson, S. C. Before leaving the employment of Southern Railway, the Jarretts moved 14 times and lived in seven different states, which, needless to say, is good training for a family which has chosen the ministry of The Methodist Church.

The couple were perfectly happy with their life at Anderson, S. C., and had been considering the purchase of a home. But the Lord had been leading through the years and especially since Mr. Jarrett had been licensed as a local preacher back in 1948 while a member of the Morris Field Methodist Church in Charlotte.

Mr. Jarrett decided in February 1953 to enter the full time ministry. On September 16, 1953, he enrolled at High Point College and a few days later he received his appointment to the Richland charge, consisting of Giles Chapel, Charlotte, Brown's Chapel and New Union.

Mr. Jarrett finished his college course in three and one-half years, but waited to receive his B.A. degree with the rest of his class on May 26. After his first year at college, he attended classes only three days a week.

When queried as to his grades, it was disclosed that he made the dean's list throughout his college career. He attributes this to the fact that Mrs. Jarrett is an English teacher.

Mr. Jarrett will attend the Divinity School at Duke for three and one-half years and will come out of the school with a B.D. degree.

Mr. Jarrett very fairly gives his wife and daughters the credit for pulling him through a tight schedule since he entered the full time ministry of the church.

His 15-year-old daughter, Mary Lou, has very capably managed the Jarrett household when her parents have been called away at all times of the day and night in the performance of their pastoral duties. She has been ably assisted by her sister, Nannabeth, who was 12 years of age on June 17. The youngest member of the family, six-year-old Ellen, has co-operated splendidly by fitting herself into various circumstances and in the words of her mother, "by being no trouble at all."

But the Jarretts are lavish in their words of appreciation for the loyal members of their congregations who have seemingly anticipated the problems and assisted them through the years of their first pastorate. The people of the Giles Chapel, Charlotte, Brower's Chapel and New Union churches have sensed intuitively the needs of the Jarrett family and have met those needs seemingly sometimes even before they arose.

Another person who has helped the Jarretts through the formative years of their



At Richland parsonage home—Rev. and Mrs. W. A. Jarrett and daughter, Nannabeth, age 12, are standing. Daughters, Mary Lou, age 15, and Ellen, age 6, are seated at the piano. (Photo by Fred Burgess)

lives in the full time ministry has been Josiephine Cook, who has assisted with the household duties and who, in the words of Mrs. Jarrett, "has managed us all."

Josiephine was asked by a member of her family what they were going to do when the Jarretts moved away. Josiephine answered and said: "I don't know what you are going to do but I'm going with them."

Josiephine expressed a feeling which has been mutual with the Jarretts and the people with whom they have worked during the nearly four years of their sojourn in the Asheboro community. It was a physical impossibility for the friends and associates of the Jarretts to do as Josiephine said she was going to do. But, nevertheless, prayers and best wishes followed this family and their places in the hearts and minds of their churches and the community will be retained for a long time to come.

N. C. Conference Reports 181,585 Members

North Carolina Methodism is a big thing and growing rapidly, it was revealed in the annual report of the N. C. Conference Statistician D. D. Traynham given at the New Bern sessions.

In the nine districts making up the 56-county area covered by the Conference, Mr. Traynham reported that there are 181,585 members in the 412 pastoral charges, which include 816 individual churches.

He said that there are 667 chapters of the Woman's Society of Christian Service with a total membership of 31,356 women. There are 215 Methodist Men's Clubs which have a total membership of 7,885 men.

There are 755 houses of worship in the Conference area which are valued at a total of \$35,557,614.

Last year a total of \$78,457 was raised for new churches through the Ten Dollar Club.

There were 5,082 professions of faith last year.

♦ ♦ ♦

"Music" creates, enriches or ruins the spirit of worship more quickly than any other element.

N. C. Conference Highlights

(Continued from Last Issue)

By DALLAS MALLISON

A recommendation to the board of trustees that students be admitted to the Duke Divinity School without regard to race, a suggested program of many more new churches, an enlarged program of evangelism, an expanded program of lay activities and town and country work, suggestions for strengthening local churches, and the reading of the annual appointments featured the closing two days—Wednesday and Thursday, June 26 and 27—of the 122nd annual session of the N. C. Conference which met at Centenary Methodist Church in New Bern with Bishop Paul N. Garber presiding.

Passed unanimously was the surprise resolution, introduced by the Rev. J. F. Herbert of Morehead City, which asked the trustees "to permit the admission to the Divinity School of qualified students without distinction as to race." The resolution pointed out that the administration, faculty, and students at the Duke Divinity School have already requested such action.

Only one dissenting voice was heard during the discussion which preceded the unanimous approval of the resolution. This came from the Rev. A. L. G. Stephenson of Stony Point who said, "I do not question the motives of those who drew up this resolution, but I think it would be a drawback to our colored friends."

"I speak for this motion," declared the Rev. T. H. House of Harnett County. "Duke University is not a local institution—it is a worldwide institution. We can hardly send missionaries to colored people if we are discriminating against colored people here. We are speaking about the Divinity School. On a local level I drag my feet, but this is a worldwide thing."

"We recognize that such a change in policy," the resolution said in part, "involves real problems; and we confess that because of these we have not faced this issue in our conference and congregations. But, we believe that because the Divinity School is in a special sense a community committed to the Christian quest; because such a policy would bring together only graduate students pursuing a specifically Christian purpose, and because of the expressed willingness on the part of the administration, faculty, and students to undertake such a venture, the Divinity School is peculiarly fitted to lead the Church in this regard. We, therefore, respectfully hope the trustees of the University will give it freedom to do so."

Stirred by a warning that over one-half of the Methodist rural churches are showing some evidence of decline, the Conference was urged at the Wednesday sessions to set up a goal of 54 new churches during the next few years.

"Today over one-half of our 816 local churches are located in open country and one-fourth in small communities," said Roy F. Turnage, Jr., of Ayden, lay leader for the New Bern District. Turnage has been

working toward rescuing declining or abandoned churches with some success. "Over one-half of our rural churches are showing some evidence of decline."

Resolved to do something about this alarming situation, N. C. Conference officials, Turnage said, have scheduled district studies and clinics for September. He said that these clinics would be followed by a trained and organized approach to the solutions of these problems on the local level.

Walter F. Anderson, president of the Conference Board of Evangelism and just named new chief of the State Bureau of Investigation, warmly seconded Turnage's plea that a minimum goal of 54 new churches be set up in the 56-county conference area.

"We will see many, many, many new industries locating within the bounds of our conference area," declared Anderson. "However, should no one ever come, we would still continue to grow out of the bounds of our own population."

"We must confine our focus for the next few years on the rural areas and the suburban non-farm areas where the people are living and building," he declared. "Our rural churches are the bread line—the feeder into all of our other churches."

Anderson urged strongly that each member of the conference join the Ten Dollar Club as a means of supporting the new church extension program. He said this Club is the chief means of support for the new churches when the Conference is girding itself for a multi-million dollar college-building drive and expanded programs along many lines.

Anderson also urged that every Methodist give three days of his vacation this year "to seek out members for the Ten Dollar Club."

Bishop Roy H. Short, resident bishop of the Nashville Area, spoke Thursday on strengthening the local church. He suggested that local churches study themselves and then set up goals for improvement. The test of the local church, he said, is whether it brings persons to Him.

An excellent report of work done and a challenging program for the new year were recited by members of the Conference Board of Lay Activities under the generalship of J. Nelson Gibson of Gibson, conference lay leader. Reporting were the district lay leaders, all of whom were re-appointed for the coming year. These include: Burlington district—James F. Rogers of Burlington; Durham district—Dr. Frank Hanft of Chapel Hill; Elizabeth City district—Fred Ritter of Ahoskie; Fayetteville district—Terry Sanford of Fayetteville; Goldsboro district—A. C. Edwards of Hookerton; New Bern district—Roy F. Turnage, Jr., of Ayden; Raleigh district—Herbert Ridgeway of Raleigh; Rocky Mount district—E. E. Adkins of Rocky Mount; and Wilm-

ington district—A. E. Goldfinch of Tabor City.

An expanded nine-point program for the new year was approved as presented by Dr. H. K. King of Raleigh, Conference Director of Evangelism. This program contains these points: prayer, a functioning commission, visitation evangelism, youth witness commission, lay preaching, united evangelistic mission, annual prayer vigil, the 70-E program of evangelism, and pastors' retreats. Adopted also was a minimum goal of a net increase of five per cent in membership next year and an inter-board plan of help to the weaker churches as recently presented by Bishop Garber and his cabinet.

Early Thursday morning Holy Communion was held and the annual Love Feast observed. Ordination of directors of religious education, elders, and deacons started the closing Thursday night session which closed with the reading of the appointments by Bishop Garber. Bishop W. W. Peele aided Bishop Garber in the impressive ordination services.

Two addresses during the two last days were made by Dr. George A. Fallon, minister of the Lakewood Methodist Church of Cleveland, Ohio, and president of the National Council of Evangelism. A report on the work of the National Commission on Promotion and Cultivation was made by Dr. Howard Greenwalt, associate executive secretary. A report on the work of the Television, Radio, and Film Commission was made by Bishop Donald H. Tippet, resident bishop of the San Francisco Area.

Thursday afternoon there was a "Hymn Festival," commemorating the 250th anniversary of the birth of Charles Wesley, directed by the Rev. Ernest K. Emurian, pastor of the Elm Avenue Methodist Church in Portsmouth, Va. Wednesday morning several hymns of Charles Wesley were sung by a Supply Pastors' Quintet of Louisburg College which was introduced by the Rev. C. Wade Goldston, Louisburg College faculty member. Music throughout the conference sessions was furnished by the combined choirs of Centenary, Riverside, and Trinity churches.

In a surprise action the conference adopted a supplementary resolution offered by the Board of Temperance commending the Rev. Gerald C. Primm, Raleigh Baptist minister, and the *News and Observer* for their expose of the liquor lobby at the recent General Assembly sessions.

The highlight of the annual appointments was that all nine district superintendents were returned to their respective posts for another year. A minimum of changes and turnovers in the appointments was apparent.

The 1958 sessions will be held in Wilson with the First Church of Wilson as the host church. Invitations were received also from the churches of Wilmington.

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"The problem of Christian churches in race relations is how to translate general principles into personal acts." —The Rev. Dr. Ralph W. Sockman of Christ Church, New York, speaking at an interracial conference in St. Louis, May 10.

APPOINTMENTS

NORTH CAROLINA CONFERENCE

1957-1958

BURLINGTON DISTRICT

District Superintendent Allen P. Brantley
Bethel Denver Stone (AS)
Bonlee John Durhovich (AS)
Broadway McD. McLamb
Burlington: Davis Street D. J. Reid
Front Street E. B. Fisher
Glen Raven Christian White
Grace Harmon L. Smith, Jr.
St. Paul Frank Weir
Trinity N. L. Jones
Webb Avenue M. W. Maness
West Burlington W. A. Tew
Burlington Circuit J. E. Wood (AS)
Carthage W. E. Howard
Center J. P. Greene (AS)
Cobb Circuit H. L. Harris
Fairview E. E. Whitley
Friendship Robert Wallace
Glendon Jefferson Davis (AS)
Goldston Vernon Tyson
Graham T. J. Whitehead
Haw River Randall Baker
Leasburg Rufus Stark II
Mebane C. H. Mercer
Milton W. F. Meacham
Moncure G. C. Kinlaw
Mt. Hermon A. W. Lore
Pittsboro J. C. P. Brown
Pittsboro Circuit C. C. Capps (AS)
Robbins J. C. Chaffin
Robbins Circuit E. R. Meekins
Rock Creek George Johnson (AS)
Salem Chapel R. Z. Newton
Sanford: Jonesboro Heights W. L. Freeman
Steele Street W. S. Potter
Trinity E. R. Clegg (RS)
Saxapahaw R. E. Garland
Siler City E. E. Hillman
Siler City Circuit H. E. Johnson
Silk Hope J. C. Gilland (AS)
Sweepville W. G. Brogan
Union-Hebron J. C. Shore (AS)
Whitney Cross J. M. Waggoner (AS)
Yanceyville D. A. Clark

Chaplain, United States Air Force,
F. M. Patterson
Director, Wesley Foundation, Radford College,
S. G. Dodson, Jr.
Professor, Perkins School of Theology, Southern
Methodist University, J. L. Allen
Student, Duke Divinity School, Hubert Howard
Hodgins, Mebane, Q. C.
Missionary to Africa, E. F. Smith
Missionary to Brazil, J. W. Goodwin
District Director of Christian Vocations,
N. L. Jones
District Director of Evangelism, W. M. Howard
District Director of Golden Cross, M. W. Maness
District Missionary Secretary, Robert Wallace
District Director of North Carolina Christian
Advocate, Christian White
District Director of Temperance, R. E. Garland
Retired: E. R. Clegg, John Cline, J. D. Cranford,
E. G. Cowan, J. B. Hurley, W. L. Maness,
W. J. Underwood.

DURHAM DISTRICT

District Superintendent C. D. Barclift
Allensville-Trinity H. Arthur Phillips, Jr.
Andrews-Soapstone Henry Riley (AS)
Bahama W. K. Quick
Bethesda Earnest Boyd (AS)
Brookdale-Brookland Paul H. Wragg
Butner J. Weldon Smith III (AS)
Brynm W. Warren Bishop
Carrboro J. Paul Edwards
Cedar Grove O. V. Elkins
Chapel Hill: Aldersgate A. Kimsey King, Jr.
University Church C. S. Hubbard
Chapel Hill Circuit Key W. Taylor
Creedmoor Morris J. Byers (AS)
Durham: Aldersgate B. C. Black
Asbury W. B. Petteway
Bethany J. E. Spenberg
Branson C. D. Brown
Calvary J. H. Miller
Carr H. B. Lewis
Duke's Chapel C. E. Vale
Duke Memorial V. E. Queen
Minister of Education E. C. Shoat
Epworth Kelly J. Wilson, Jr.
Lakewood A. L. Chaplin
Maybrook-Massey John E. Reed
McMannan's Chapel D. E. Earnhardt (RS)
St. John M. L. Husted
St. Paul W. D. Caviness
Trinity M. W. Lawrence
Wellon's Village H. Shelton Wolf
Efland-Lebanon W. A. Jarrett (AS)
Eno-Palmer's Grove Rue Wesley (AS)
Fletcher's Chapel O. H. Ripley (AS)
Gray Rock Garry J. Shelton
Hillsboro W. A. Seawell
Merritts-Ebenezer W. A. Cheyne
Mt. Sylvan R. H. Love

Mt. Tirzah W. A. Giles (AS)
Orange Gayle T. Alexander
Oxford J. L. Young
Oxford Circuit P. D. Midgett, III
Person A. M. Williams
Pleasant Green Jack Shy (AS)
Rougemont C. Alison Simonton, Jr. (AS)
Roxboro: CaVel E. M. Thompson, Jr.
Grace-Longhurst K. B. Sexton
Long Memorial A. L. Thompson
Stem-Bullock W. E. Knight (AS)

Assistant Dean, Trinity College, Duke University,
Barney Lee Jones
Associate Director, Commission on Christian
Higher Education, D. D. Holt
Associate Editor, The Upper Room, B. B. Little
Chaplain, Methodist Students, Duke University,
Arthur Brandenburg
Chaplain, The Topeka State Hospital, W. Ray
Bailey
Chaplain, U. S. Army, W. K. Anderson
Chaplain, U. S. Army, A. C. Edens, Jr.
Chaplain, Veterans Administration, W. K. Barrs
Deaconess, (on leave), Durham, Saran Mc-
Cracken
Director, Adult Work, Conference Board of
Education, H. D. Minor
Director, Department of Student Work, General
Board of Temperance, J. Robert Regan, Jr.
Director, Wesley Foundation, University of
North Carolina, Robert L. Johnson
Director, Public Relations, Greensboro College,
C. R. Cahow
Director, Youth Work, Conference Board of
Education, G. R. McKenzie, Jr.
Executive Secretary, Conference Board of Edu-
cation, C. P. Morris
Executive Secretary, Town and Country Work,
Key W. Taylor
Missionary to Austria, J. P. Bartak
Missionary to Brazil, C. B. Dawsey, Jr.
Professor, Duke University, D. G. Bradley
Professor, Duke University, C. L. Manschreck
Professor, Duke University, R. T. Osborn
Professor, Duke University, R. H. Sales
Professor, Duke University Divinity School,
R. E. Cushman
Professor, Duke University Divinity School,
R. L. Dicks
Professor, Duke University Divinity School,
H. E. Myers
Professor, Duke University Divinity School,
J. J. Rudin, II
Professor, Duke University Divinity School,
A. J. Walton
Professor, Perkins School of Theology, Southern
Methodist University, E. M. Gitlin
Resident Advisor, University of Florida,
Joel D. Savell
Staff, Library, Duke University Divinity School,
Isawo Tanaka
Student, Candler School of Theology, Emory
University, R. S. Pullman, Lakewood Q. C.
Student, Duke University Divinity School,
J. C. Alexander, Jr., Trinity Q. C.
Student, Duke University Divinity School,
J. R. Hailey, St. John Q. C.
Student, Duke University Divinity School,
S. D. McMillan, Jr., Trinity Q. C.
Student, Pendle Hill Graduate Center,
J. D. Andrews, Rougemont Q. C.
Student, Union Theological Seminary, E. A.
Stevens, University Church, Chapel Hill Q. C.
Student, University of North Carolina Medical
School, N. A. Desrosiers, Carrboro Q. C.
Superintendent, Methodist Retirement Homes,
Inc., J. F. Coble
Superintendent, Oxford Masonic Orphanage,
A. D. L. Gray
Conference Missionary Secretary,
M. W. Lawrence
District Director, Christian Vocations,
J. Paul Edwards
District Secretary of Evangelism,
W. B. Petteway
District Director, Golden Cross, C. D. Brown
District Missionary Secretary, K. E. Sexton
District Director, North Carolina Christian
Advocate, W. D. Caviness
District Secretary of Temperance, H. B. Lewis
Retired: J. J. Boone, K. F. Duval, D. E. Earn-
hardt, P. H. Fields, R. N. Fitts, H. I. Glass,
L. M. Hall, J. W. Hoyle, H. E. Lance, T. W.
Lee, L. S. Massey, W. V. McRae, W. T.
Phipps, I. T. Poole, H. B. Porter, D. M.
Sharpe, B. B. Slaughter, J. L. Smith, H. E.
Spence, N. B. Strickland, C. T. Thrift, B. M.
Williams.

ELIZABETH CITY DISTRICT

District Superintendent C. Freeman Heath
Ahoskie C. J. Andrews
Bath Dan E. Meadows (AS)
Belhaven W. A. Wentz, Jr.
Chowan Frank Fortisque (AS)
Columbia J. M. Carroll (AS)
Creswell Rufus Smithson (AS)
Currituck W. Robert Frost (AS)
Dare G. M. Kelley (AS)
Edenton J. E. Richardson
Elizabeth City: City Road G. W. Crutchfield
First O. K. Ingram
Riverside R. T. Commander
Gatesville R. N. Knight
Harrellsville Vassar Jones (AS)

Hatteras L. R. Sparrow (AS)
Hertford: First J. A. Auma
Kennekeet B. E. Bingham
Kitty Hawk W. H. Montgomer
Manteo L. A. Aitke
Mattamuskeet A. M. Camer
Moyock R. D. Ricks, Jr. (AS)
Murfreesboro F. O. Fitzgerald, J.
New Hope-Woodland W. E. Picke
Newland-Grace J. R. Couchma
North Gates H. Worth Pearc
Pasquotank L. C. Bissett
Perquimans Max Wade Duli
Plymouth J. H. Lanning
Roper Leon W. Ros
South Camden Carl Calloway (AS)
South Mills Irvin Co
Swan Quarter Robert Bund
Union-Brite Meadows W. N. Fulford (AS)
Wanchese C. L. Warre
Washington N. W. Gra
Washington Circuit W. Everett Eason (AS)

Chaplain Duke University Hospital,
P. W. Aitken
Sabbatical Leave, E. G. Purcell, Jr.
District Director Christian Vocations,
J. A. Auman
District Director of Evangelism,
J. R. Couchman
District Director of Golden Cross,
G. W. Crutchfield
District Missionary Secretary, C. J. Andrews
District Director, North Carolina Christian
Advocate, O. K. Ingram
District Secretary of Temperance, R. N. Knight
Retired: M. O. Fletcher, C. W. Guthrie, P. M.
Porter, I. S. Richmond.

FAYETTEVILLE DISTRICT

District Superintendent O. L. Hathaway
Aberdeen C. A. Johnson
Biscoe J. A. Wagner
Caledonia F. B. Brandenburg
Camp Ground R. E. Walste
Candor Douglas Byrd (AS)
Cordova H. L. Rogers
Cumberland-St. Andrews F. L. Jones
Elerbe J. D. Aycock
Fayetteville: Calvary-Victory C. D. Roettger
Christ Church R. E. Fowlkes
Eastover E. C. Crawford
Faymont Charles Hutchinson (AS)
Gardners Walter E. Smith (AS)
Haymount R. S. Harrison
Hay Street Graham S. Eubank
Johnson Memorial William E. Amon (AS)
Lyon Memorial J. K. Bostic
Person Street A. D. Byrd, Jr.
St. Matthew David L. Me
Wesley Heights D. W. Charlton
Hamlet: Fellowship George C. Meg
First A. C. Lee
Hope Mills L. A. Wat
Laurel Hill N. P. Eders
Laurinburg H. G. Ruak
Love Joy-Macedonia F. Odell Walker
Maxton E. E. Edmond
Mount Gilead L. C. Lark
Mount Gilead Circuit J. M. Short (AS)
Norman J. M. Hamilton
Old Hundred W. H. Brady (AS)
Parkton C. B. Long
Pinebluff E. P. Armstrong (AS)
Raeford K. R. Wheeler
Red Springs Fred E. St
Roberdell W. R. Johnson
Rockingham: East Rock'g'm M. C. Henderson
First W. R. Stevens
Glenwood-Trinity G. H. Tyson
Grace-Community Max B. Richardson (AS)
Pee-Dee George W. Ports, J.
West Rockingham Holland L. Ha
St. John-Gibson M. W. Warren
St. Pauls H. R. Ashmon
Sandhill Circuit Rene O. Bideau
South River J. R. Rega
Southern Pines R. L. Ban
Spring Lake F. J. Dupliss
Stedman A. L. Reynolds
Troy C. G. McCarty
Troy Circuit Paul G. Bur
Vass T. Fant Steele, J.
West End P. H. Layfield, J.

Chaplain, United States Army,
H. C. Frazier (Retired)
Chaplain, United States Air Force, K. E. Bear
Chaplain, United States Air Force,
B. F. Meacham
Deaconess, Roberdell Charge,
Ethelynde Ballance
Director, Wesley Foundation, Appalachian Sta
Teachers College, Robert S. Barefield
Student, University of Chicago, W. Eastwo
Atwater, Jr., Maxton Q. C.
Student, Duke University Divinity School,
William P. Lowdermilk, Norman Q. C.
District Director, Christian Vocations,
R. L. Bame
District Secretary of Evangelism,
C. G. McCarver
District Director of Golden Cross,
Graham S. Eubank
District Missionary Secretary, W. R. Stevens

District Director, North Carolina Christian Advocate, K. R. Wheeler
 District Director of Temperance, J. K. Bostick
 Retired: W. H. Brown, Frank Culbreth, H. G. Cuthrell, W. L. Dawson, H. C. Ewing, B. T. Hurley, Daniel Lane, F. B. Noblitt, J. A. Russell, W. N. Vaughan, R. L. Vickery.

GOLDSBORO DISTRICT

District Superintendent H. M. McLamb
 Beston-Bethel Leonard Mayo (AS)
 Bladen D. C. Boone
 Charity Gerald McGowan (AS)
 Clinton: First C. S. Boggs
 Grace J. H. Waldrop, Jr.
 Clinton Circuit C. E. Vause (AS)
 Duplin C. G. Nickens
 Eureka-Yelverton James G. Snypes (AS)
 Faison J. E. Mahoney (AS)
 Falling Creek-Providence Gordon Allen (AS)
 Farmville L. C. Vereen
 Four Oaks E. B. Edwards
 Fremont W. H. Kirby
 Garland W. M. Ellis
 Goldsboro: Airboro S. L. Wood (AS)
 Daniels Memorial E. H. Smotherman
 Jefferson W. Hoyt Cheek
 Pine Forest A. S. Lancaster
 Salem W. O. Connor
 St. Luke R. H. Lewis
 St. Paul Leon Couch
 Wayne George A. Davis (AS)
 Goldsboro Circuit Clyde McGee Creech (AS)
 Goshen-Keener H. F. Pollock
 Harrell James C. Stanford (AS)
 Hookerton-Rainbow W. R. Crowder
 Institute J. B. Parvin (AS)
 Johnston Stacy Selph (AS)
 Kenly J. G. White, Jr.
 LaGrange Van T. Crawford
 Lucama Eugene Baker (AS)
 Maury-Mt. Hermon A. E. Brown
 Micro C. R. Hollowell (AS)
 Mount Olive: First Dwight L. Fouts
 Mount Olive Circuit C. A. Young (AS)
 New Hope-Ebenezer Hal L. Edwards, Jr. (AS)
 Newton Grove J. A. Cooper (AS)
 Pikeville E. L. Earnhardt
 Pine Level Jerry Juren (AS)
 Pink Hill H. L. Harrell
 Princeton S. E. Landers
 Roseboro H. R. Jordan
 Rose Hill D. A. Petty
 Salemburg Clyde White (AS)
 Sarecta R. G. Spence (AS)
 Selma M. R. Gardner
 Seven Springs T. C. West (AS)
 Smithfield: Centenary L. A. Tilley
 Snow Hill: Calvary Memorial J. H. Miller, Jr.
 Turkey Earl Sutton (AS)
 Stantonburg M. K. Glover
 Wallace A. F. McClung
 Walstonburg-Tabernacle James E. Smith (AS)
 Warsaw L. T. Wilson (AS)
 Wesley Harley A. Owens, Jr. (AS)

Chaplain, United States Air Force, J. P. Rickards
 Director, Leadership Education, General Board of Education, M. E. Cunningham
 Professor, Central College, C. E. Hix, Jr.
 Student, Princeton Theological Seminary, D. F. Kinlaw, Faison Q. C.
 Conference Evangelist, Tommy Tyson
 District Director, Christian Vocations, H. R. Jordan
 District Secretary of Evangelism, Leon Couch
 District Director of Golden Cross, R. H. Lewis
 District Missionary Secretary, L. C. Vereen
 District Director, North Carolina Christian Advocate, Lester A. Tilley
 District Secretary of Temperance, E. L. Earnhardt

Retired: W. C. Benson, D. E. Earnhardt, W. J. Freeman, O. C. Melton, G. B. Starling, J. A. Tharpe.

NEW BERN DISTRICT

District Superintendent A. J. Hobbs
 Atlantic L. A. Lewis
 Aurora J. C. Staton
 Ayden R. H. Eason
 Beaufort: Ann Street J. M. Cline
 Beaufort Circuit R. M. Pouk (AS)
 Beech Grove W. N. Bass
 Bridgeton H. H. Cash
 Camp Glenn Robert Buckingham, Jr. (AS)
 Dover Circuit R. R. Blankenhorn (AS)
 Greenville: Jarvis Memorial, W. M. Howard, Jr.
 St. James J. Malloy Owen III
 Grifton R. I. Epps
 Grimesland J. J. Grimes (AS)
 Harlowe-Oak Grove J. G. Lupton
 Havelock: Cherry Point R. L. Crossno
 First Church J. L. Joyce
 Hubert T. H. Swofford Jr.
 Jacksonville: Trinity T. R. Jenkins
 Kinston: Queen Street T. M. Vick, Jr.
 St. John R. M. Gradeless (AS)
 St. Mark R. Bruce Pate
 Westminster H. L. Watson
 Kinston Circuit R. G. Foster (AS)
 Marshallberg W. M. Jefferies

Mayville R. F. Moore
 Midway-Bethlehem J. H. Bryant (AS)
 Morehead City: First J. F. Herbert
 Franklin Memorial S. S. Moore (AS)
 New Bern: Centenary J. W. Lineberger
 Riverside J. P. Pegg
 Trinity A. P. Hill, Jr.
 Newport R. L. Fleming, Jr.
 Ocracoke W. W. Clarke, Jr.
 Oriental L. A. Green
 Pollockville P. C. Yelverton
 Richlands W. B. Cotton
 Richlands Circuit H. G. Quigley
 Salter Path J. T. Fisher (AS)
 Sea Level W. R. Hale (AS)
 Shady Grove D. F. Wiggins (AS)
 Stonewall D. M. Lewis
 Straits-Harkers Island H. E. Gibat (AS)
 Swansboro E. R. Shuller
 Trenton L. A. Dillman
 Vanceboro H. B. Jones (AS)
 Vanceboro Circuit E. J. Bedsworth
 Williston-Smyrna D. M. Tyson (AS)
 Woodington-Webb Tracie Varnum (AS)

Chaplain, United States Navy, M. O. Steppenson
 Deaconess and Director, Methodist Student Center, East Carolina College, Mamie Chandler
 Professor, Scarritt College, James H. Warren
 Student, Duke University Divinity School, J. Sidney Epperson, Centenary Q. C., New Bern
 Student, Duke University Divinity School, J. Rodney Fulcher, Jarvis Memorial Q. C.
 Student, Duke University Divinity School, Robert H. Gibbons, St. James, Greenville Q. C.
 Conference Secretary, Town and Country Work, R. I. Epps
 District Director of Christian Vocations, R. H. Eason
 District Secretary of Evangelism, H. L. Watson
 District Director of Golden Cross, J. W. Lineberger
 District Missionary Secretary, R. L. Crossno
 District Director, North Carolina Christian Advocate, T. M. Vick, Jr.
 District Director of Temperance, W. B. Cotton
 Retired: W. G. Lowe.

RALEIGH DISTRICT

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 Angier E. E. Henley, Jr.
 Apex-Holly Springs H. S. Garriss
 Bailey H. M. Jamieson
 Benson C. F. Hirschi
 Cary B. L. Davidson
 Clayton C. H. Dunn
 Coats R. C. Hastings
 Dunn B. D. Critcher
 Ebenezer H. F. Leatherman
 Erwin W. C. Feltman
 Franklinton A. F. Fisher
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 Garner R. E. L. Moser
 Garner Circuit C. E. Sparks (AS)
 Granville R. A. McLean (AS)
 Henderson: City Road D. M. Bercaw
 First Church A. S. Parker
 White Memorial-Wesley R. L. Irwin (AS)
 Kipling-Cokesbury I. J. Strawbridge
 Knightdale A. N. Gore, Jr.
 Lillington Wayne Wegwart
 Louisville H. S. Winberry
 Louisville Circuit Earl S. Tyson
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 Macon F. S. Love (RS)
 Marners T. H. House
 Middleburg W. D. Wise (AS)
 Millbrook R. H. Hodge
 Mt. Pleasant L. E. Lugar (AS)
 Norlina H. B. Baum
 Piney Grove-Mt. Carmel C. B. Hicks (AS)
 Pleasant Grove W. E. Worley (AS)
 Raleigh: Edenton Street H. P. Powell
 Fairmont J. W. Page
 Hayes Barton W. L. Clegg
 Highland Brooks Patten
 Jenkins Memorial H. C. Jones
 Layden Memorial J. C. Glass, Jr.
 Longview Gardens W. C. Walton, Jr.
 St. Marks H. A. Bizzell, Jr.
 Trinity J. K. Ormond
 Wesley Memorial G. W. Blount
 Westover R. H. Caudill
 Wynnewood Park J. H. Crum
 Tar River A. G. Tyson
 Vance W. W. Sherman, Jr.
 Wake Forest-Youngsville L. C. Brothers
 Warren Merle Ampacker
 Warrenton: Wesley Memorial W. A. Crow
 Wendell S. G. Boone
 Zebulon T. J. Barrett

Chaplain, United States Air Force, C. C. Caudill
 Crusade Director, Department of Field Service, Division of National Missions, F. D. Hedden
 Director, Public Relations, High Point College, G. H. Whicker
 Director, Public Relations, Pfeiffer College, G. Nelson Moore, Edenton Street Q. C.
 Conference Director of Evangelism, H. K. King
 Executive Secretary, Conference Board of Missions, T. A. Collins
 President, Louisville College, C. W. Robbins
 Professor, Louisville College, C. Wade Goldston

Professor, Louisville College, W. N. McDonald
 Professor, University of Florida, C. S. McCoy
 Professor, Ohio Wesleyan University, H. W. Houston
 Missionary to Chile, Charles E. Owen
 Student, Duke University Graduate School, J. H. Overton, Jr., Westover Q. C.
 Student, Graduate School of Arts and Sciences, Princeton University, Robin J. Scroggs, Hayes Barton Q. C.
 Superintendent, Methodist Home for Children, R. L. Nicks
 District Director, Christian Vocations, Brooks Patten
 District Secretary of Evangelism, J. K. Ormond
 District Director, Golden Cross, S. G. Boone
 District Missionary Secretary, R. E. L. Moser
 District Director, North Carolina Christian Advocate, J. R. Poe
 District Secretary of Temperance, H. F. Leatherman
 Retired: A. S. Barnes, J. W. Bradley, W. A. Cade, E. D. Dodd, E. C. Durham, R. G. L. Edwards, W. G. Farrar, E. M. Hall, J. C. Harmon, J. O. Long, F. S. Love, W. L. Loy, E. C. Maness, W. C. Martin, E. O. Merritt, R. F. Munns, J. W. Dimmette, B. L. Hethcox.

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 Bethel C. P. Womack
 Calvary M. Y. Self (RS)
 Conway Carl K. Wright
 Elm City James H. Bailey (AS)
 Enfield C. W. Barbee
 Evansdale-Black Creek C. W. Wooten
 Gaston E. H. Measamer
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 Hawkins-Taber J. B. Speight
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 Hornes-Mount Zion James E. Sutton (AS)
 Jamesville W. S. Davenport (AS)
 Littleton Claude L. Barrett, Jr.
 Nash A. C. Regan (AS)
 Nashville Ben F. Musser
 Pinetops Vance Lewis
 Northampton D. D. Traynham
 Red Oaks-Yorks Robert L. Baldridge (AS)
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 Roanoke J. D. Stott
 Roanoke Rapids Robert L. Jerome
 Rosemary L. L. Parrish
 Robersonville N. B. Hill, Jr.
 Rocky Mount: Clark Street Z. V. Cowan (AS)
 Englewood M. D. Tyson
 First Leon Russell
 Marvin A. L. G. Stephenson
 St. Paul L. P. Jackson
 Sandy Cross C. R. Breedin
 Scotland Neck R. S. Brodie
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 West Halifax J. D. Long (AS)
 Whitakers Richard Braunstein (RS)
 Williamston R. C. Mooney, Jr.
 Wilson: First R. W. Bradshaw
 Winstead A. H. Stone
 Windsor C. H. Mewborn

Chaplain, U. S. Air Force, J. O. Jernigan
 Chaplain, Veterans Administration, J. E. Rogers
 Missionary to Brazil, J. W. Garrison
 Professor, Boston University, J. T. Greene
 Executive Director, Department of Religious
 Liberty, National Council of Churches of
 Christ, United States of America, C. D. Nelson
 District Director, Christian Vocations, R. W.
 Bradshaw
 District Secretary of Evangelism, L. L. Parrish
 District Director of Golden Cross, B. F. Musser
 District Missionary Secretary, R. L. Jerome
 District Director, North Carolina Christian
 Advocate, H. L. Swain
 District Secretary of Temperance, Vance Lewis
 Retired: W. F. Elliott, H. L. Hendricks, Paul
 R. Maness, C. T. Rogers, M. Y. Self.

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District Superintendent J. E. Garlington
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 Bethesda G. L. Kinley
 Bolton H. N. Ward (AS)
 Burgaw C. F. Grill
 Carolina Beach John Pearsall
 Carvers Creek Kenneth Townsend (AS)
 Cerro Gordo-Olivet W. C. Teachey (AS)
 Chadbourne R. F. McKee
 Clarkton Circuit Carl Newton
 Council Kenneth E. Wilson (AS)
 Dublin Douglas O. Guthrie (AS)
 Elizabethtown H. L. Davis
 Evergreen Gerald Vaiden (AS)
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 Fairmont J. D. A. Autry
 Fairview-Hickory Grove Nash Locklear
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 Lake Waccamaw Neil Thompson
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 Lumberton Circuit R. C. Hamilton, Jr. (AS)
 Pembroke Circuit Travis Owen (AS)
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 Sunset Park S. J. Starnes
 Trinity M. C. Dunn
 Wesley Memorial J. T. Maides
 Wrightsville Paul Browning
 Yaupon Village L. D. Hayman (RS)

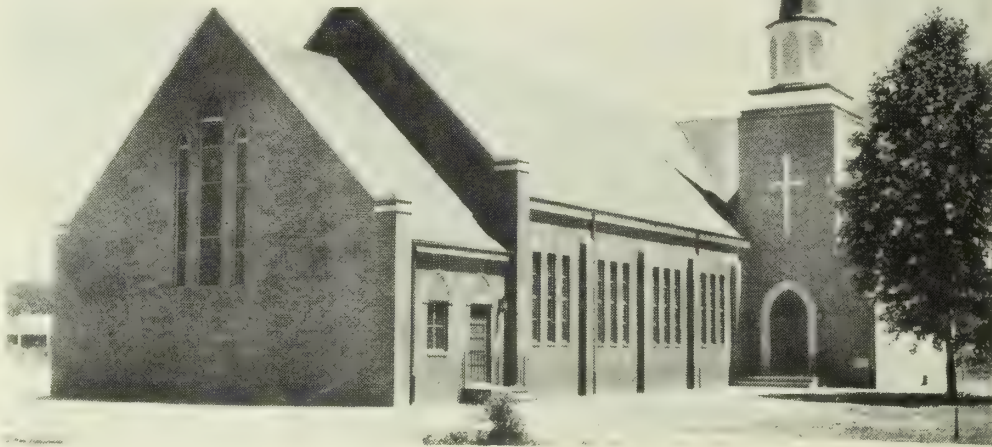
Executive Secretary, Commission on Higher
 Education, Paul R. Carruth
 Missionary to Puerto Rico, W. R. Garrard
 Deaconess to Pembroke, Alta Nye
 State Director, Methodist Student Work, W. M.
 Wells, Jr.
 District Director, Christian Vocations, C. F.
 Grill
 District Secretary of Evangelism, Paul Browning
 District Director of Golden Cross, S. J. Starnes
 District Missionary Secretary, John Maides
 District Director, North Carolina Christian Ad-
 vocate, H. L. Davis
 District Secretary of Temperance, G. L. Kinley
 District Director, Indian Work, D. F. Lowry
 Retired: B. F. Boone, L. D. Hayman, D. F.
 Lowry, F. R. Lowry, R. D. Wellons, P. D.
 Woodall, J. K. Worthington

Biltmore Church Entertains in Honor of New Pastor

The Rev. John A. Lowder and family, newly appointed to Biltmore Church, Asheville, were entertained at a reception in their honor by the members of the WSCS, under the leadership of Mrs. A. C. Williams, president, and Mrs. A. L. Hollis, wife of the chairman of the official board.

WILMINGTON CONGREGATION IN NEW SANCTUARY: With an impressive procession from the old sanctuary to the new sanctuary, the congregation of Wesley Memorial Methodist Church, Wilmington, entered their beautiful new sanctuary, Sunday, June 23. The pastor, the Rev. John T. Maides, presided over the services of the day, and the sermon was delivered by Dr. J. E. Garlington, Wilmington district superintendent.

The Wesley Memorial Church is in the Winter Park suburb of Wilmington. A major highway project has necessitated the removal of the old sanctuary. With one building going up and making ready for one to come down has been an unusual experience for this forward looking and enthusiastic group of Methodist people. The membership of the Church is now 430, and the Church school enrollment is 456.



The Articles of Religion

X. OF GOOD WORKS

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

Scriptural Basis: "By the deeds of the law there shall no flesh be justified in his sight." (Rom. 3:20) "Not by works of righteousness which we have done, but according to his mercy he saved us." (Tit. 3:5.)

The Bible teaches that faith in Christ is the *ground* of salvation, but that good works are the natural expression of that faith. No one can be saved by what he *does*, but those who are saved will wish to do all the good they can. "A lively faith," this article says, "may be as evidently known as a tree is discerned by its fruit."

The above article is definitely aimed at the Roman Catholic doctrine that good works have atoning merit in them. Rome teaches that when men make pilgrimages, go through a course of fasting, say novenas, give donations, and repeat the *Credo* and the Pater Noster, and so on, these things will be put down to their spiritual credit. Protestantism does not so believe. "By works can no man be saved," said Paul, The heart and the spirit must be right irrespective of any or all outward actions, and it takes *Christ* to cleanse hearts and make them pure.

The above article guards against legalism and trusting in external acts. Nevertheless it admits that these outward acts, when they spring from sincere hearts, are well pleasing to God. "Grace in the heart is the fountain, the good works are the streams flowing from it."

Methodists were attacked in earlier days by other Protestants who said that the rules and strict discipline of Methodism were really a sort of salvation-by-works process. This charge was unfounded. No people have ever called for clean hearts and converted lives more than the Methodists; but no people have been more insistent that once having been cleansed in heart and converted in soul by the grace of Christ, the whole of life ought to be so managed and regulated "as to bring forth the best and most helpful fruits of faith. We have always taken to heart the command to show our faith by our works.—NOLAN B. HARMON.

(Reprinted by permission of the Abingdon Press from Bishop Harmon's book, "Understanding the Methodist Church.")



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

Workshops, Clinics Important

The study courses offered at the Annual School of Missions and Christian Service at Duke University each year are a vital part of the school. The courses for the current conference year were described in the June 27 issue of this page. Additional features of the five-day sessions are also important to the work of the Woman's Society of Christian Service and the Wesleyan Service Guild. Two of these call for workshops on vital issues concerning the society's interests, and clinics for a number of officers of the various lines of work.

Three workshops will be conducted on Tuesday, Wednesday, Thursday, and Friday mornings during the school. A workshop on Parliamentary Procedures and Leadership Responsibilities in the Local Woman's Society of Christian Service, will be led by Mrs. H. C. Turlington, Dunn, conference vice-president, and Mrs. James Harper, Southport, vice-president of the Wilmington District Woman's Society. Techniques for Group Discussion and Action on Current Issues, will have for its leaders Mrs. S. W. Anderson, Whitakers, conference secretary of Christian social relations, and Mrs. C. H. Boyd, New Bern, conference secretary of supply work, Mrs. Henry Maddrey, Severn, conference secretary of promotion, and Mrs. T. M. Maxwell, Rocky Mount, conference secretary of children's work, will be in charge of the workshop on Drama and Audio-Visuals in the Church.

On Tuesday and Wednesday afternoons, August 13, 14, nine clinics conducted by conference officers of their respective lines of work will be held. They will include presidents, vice-presidents, treasurers, secretaries of promotion, missionary education and service, Christian social relations, spiritual life, children's work, and supply work.

Registrations for the school, scheduled for August 12-16, and preceded by a weekend Retreat, August 10-11, should be sent

to Mrs. H. C. Turlington, Dunn, N. C., by August 1. Registration fee for the school, \$2.00; Retreat, \$1.00; both \$3.00. Room and Board, to be paid upon arrival, school of missions, \$13.00; retreat, \$6.00; both \$19.00. The registration fee for day students is \$2.00 for full time and fifty cents per day for part time.

Secretary of Promotion Reports

The North Carolina Conference Woman's Society of Christian Service has a total membership of 31,647 in 723 local societies. These figures were released recently by Mrs. Henry Maddrey, conference secretary of promotion, in her annual report for 1956-57. Nine new societies were organized in



MISS MARION DERBY

the conference last year. These were in the Durham, Fayetteville, Goldsboro, New Bern, and Wilmington Districts.

During the year Durham, Raleigh, Rocky Mount, and Fayetteville Districts reported 100 per cent. Elizabeth City District reported 100 per cent for the annual report. "We had a loss of 699 in membership," Mrs. Maddrey reports. "We are much con-



MRS. RALPH T. WILSON

cerned and will make an urgent effort to reclaim the former members and to enroll every Methodist woman in our woman's society. They are in need of the wonderful experiences our program offers; we are desperately in need of their service, prayers, fellowship, and gifts."

Many Years of Christian Service

Brewster Hospital, created in 1901, has given 56 years of service to the Jacksonville (Fla.) area. It serves not only the Negro community of Duval County, but also reaches out into twelve other counties in its work with children.

More than ten thousand patients were treated at Brewster Hospital last year. This total is equivalent to having served one out of every fourteen persons living in the Negro community of Jacksonville.

The Hospital provides many career opportunities for young men and young women—intern and resident physician training, hospital aide training, school of nursing, X-ray technician training, and other on the job training—*World Outlook*. (Brewster Hospital is a project of the Woman's Division of Christian Service.—Editor.)

◇ ◇ ◇

"Christianity is essentially a social religion; and to turn it into a solitary one is to destroy it."—Wesley.



MISS MARY DOUGLAS FINCH

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Duke University, Durham, N. C., August 10-16, 1957

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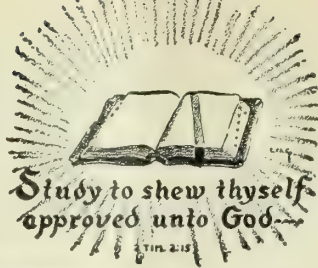
District _____ Church _____

Registration fee of \$1.00 for Retreat, \$2.00 for School, or \$3.00 for both should be mailed to Mrs. H. C. Turlington, Dunn, N. C., by August 1.

Church School Work

in the NORTH CAROLINA CONFERENCE

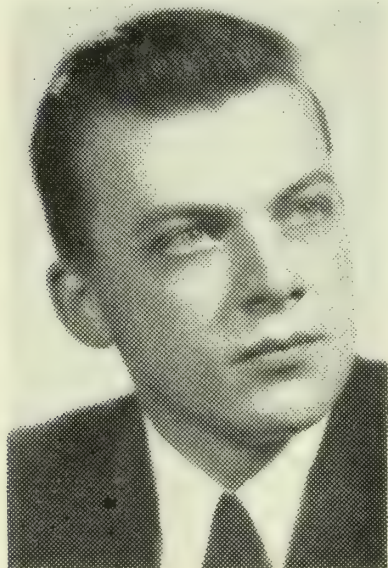
REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



STAFF CHANGES

Rev. Herman Winberry Resigns as Director of Youth Work

It is with keen regret that we announce the resignation of the Rev. Herman S. Winberry as Conference Director of Youth



REV. HERMAN WINBERRY

Work. Mr. Winberry resigned this position, effective at the recent session of our Annual Conference, to take a pastorate once again in the North Carolina Conference.

For the past three years Mr. Winberry has given wise and dedicated leadership to the youth program of the conference. He has endeared himself both to the young people and their adult leaders as he has sought to give spiritual depth to the Methodist Youth Fellowship. During these years notable progress has been made in many phases of our youth program.

It has been a genuine joy to work with Mr. Winberry. He has been a loyal member of the Conference Staff and a true friend. We bid him Godspeed as he resumes his ministry in the active pastorate of the North Carolina Conference.

Rev. Robert McKenzie, Jr., Appointed Director of Youth Work

We feel that we are most fortunate in the appointment of the Rev. Robert McKenzie, Jr., as our new Conference Director of Youth Work. He comes to our staff from the new St. Matthew Church of Fayetteville. He grew up through the youth program of our Conference and served for a brief period as Conference Director of Youth Work.

A native of Wilmington, N. C., Mr. McKenzie attended the public schools there and was graduated from the New Hanover



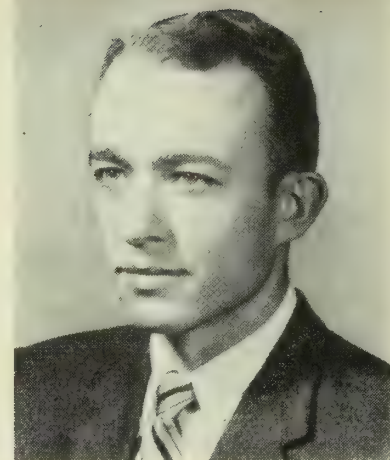
REV. ROBERT MCKENZIE, JR.

High School in 1947. He graduated cum laude with an A.B. degree from High Point College in 1951. In 1954 he received the B.D. degree from the Duke University Divinity School. He served as Conference Director of Youth Work during the summer of 1954. He served as associate minister of Jarvis Memorial Church, Greenville, from 1954 to 1956. During the past year he served as pastor of the new St. Matthew Church of Fayetteville. He served as District Director of Youth Work in New Bern District 1954-1956 and in the Fayetteville District the past conference year. He has served as dean and as a counselor in numerous Senior Assemblies at Louisburg College. In 1956 he was married to Patricia Ann Dawson of Belhaven.

We are confident that we have an outstanding leader of our youth program in Mr. McKenzie, and we call upon all the people of our conference, young and old, to support him with their prayers and cooperation.

Rev. Robert Regan, Jr., Joins Board of Temperance Staff

It is also with deep regret that we announce the resignation of the Rev. Robert Regan, Jr., as Camp Director for the North Carolina Conference and State Director of the Methodist Student Movement for the two North Carolina Conferences. For the past three years he has served most capably in this dual capacity. Under his leadership the camping program of our conference has grown both quantitatively and qualitatively. Likewise, the student program has developed until a full time director has been placed in charge of this important work. We are deeply grateful for his energetic and effective work and bid him Godspeed as he goes to Washington, D. C., to join the staff of the Methodist Board of Temperance to work in the student program of The Methodist Church.

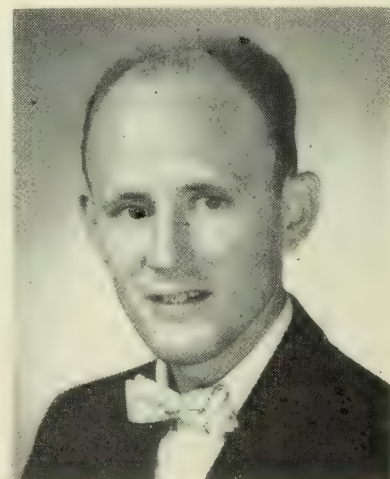


REV. ROBERT REGAN, JR.

Rev. William M. Wells, Jr., Becomes State Director of M. S. M.

The Rev. Robert Regan, Jr., has been succeeded as State Director of The Methodist Student Movement by the Rev. W. M. Wells, Jr. A native of Wilson, Mr. Wells comes to this position following a very successful pastorate at Carolina Beach in the Wilmington District. He also grew up in The Methodist Youth Fellowship of the North Carolina Conference and served both as conference president and as an officer in the National Conference of Methodist Youth. He received academic degrees from both Duke University and the Duke Divinity School.

Mr. Wells will be working under the direction of the Inter-Conference Commission on Student Religious Work of which



REV. WILLIAM M. WELLS

the Rev. Howard Wilkinson of the Western North Carolina Conference is president. The Rev. Troy J. Barrett of the North Carolina Conference is vice-president and this writer is secretary-treasurer. Mr. Wells' office will be in Greensboro, 107 Odell Place.

We are confident that Mr. Wells will give progressive leadership to this very important phase of our church's program, the ministry to our students in the colleges and universities of North Carolina.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

JIM LONG, President
Chi Psi Lodge, U. N. C., Chapel Hill, N. C.
JEAN EDWARDS, Publicity Superintendent
612 South Taylor Street
Rocky Mount, N. C.
REV. ROBERT MCKENZIE, JR., Conference
Director of Youth Work
Box 6667, College Sta., Durham, N. C.

A Personal word from your new Conference Director of Youth Work:

I come to this new work with a feeling of great need—a need for your help and your prayers. But even with this much needed help and support from you I know that it will take me time to get into the swing of things here in the conference office.

During the days and weeks that follow the writing of this article I will be engaged in learning my way around in the work. I will have, also, the responsibility of seeing that plans and ideas for the Annual Conference Session, to be held at Duke University, August 5-9, are going all right. I am grateful to my predecessor, the Rev. Herman Winberry, for leaving the work in such good shape. But even with these responsibilities I wish to be of whatever service to the local church that I might during these summer months. Please contact me if there is something I can do to help you with your local church program.

May I now outline briefly some of the special items I hope to accomplish while I am doing this very vital work in our conference: 1. It is my belief that continued emphasis should be placed on the Christian Youth Witness Mission for our young people. In view of this fact I hope to continue to co-sponsor with the Board of Evangelism these much needed Missions in our North Carolina Conference. 2. As our Bishop Garber has so often stated, the need for Christian ministers is most acute. I believe that a source of supply is the summer assembly program at Louisburg. If young men can be brought face to face with the needs of the Church and the call of God upon their lives, I believe a part of our great need will be met. At the same time I would urge the local pastor to do all in his power to encourage qualified young men to think in terms of the ministry as their vocation. At least part of this can be accomplished through preaching from time to time on the Call to Preach. 3. In all the work, I hope, through the Grace

of God and the help of dedicated ministers and laymen, to continue to bring to bear on the lives of young people the call of God as they face the larger tasks of Christian living.

The North Carolina Conference is privileged to have a National Methodist Youth Caravan at work in several towns and cities in Eastern North Carolina for the summer. The Caravan is composed of five persons; four college-aged youth and an adult counselor, who, after two weeks of intense and specialized training in Methodist Youth Work, are spending the summer in Methodist churches helping to build up their youth programs.

The members of the Caravan team are Miss Mable Nance, Durham, N. C., adult worker and counselor; Miss Pat Bourne, Bon Air, Va., worker with junior-high-age youth; Mr. Don Boyd, Lubbock, Texas, worker with older youth; Miss Lucille Brandon, Tinley Park, Ill., also a junior-high-age worker; and Miss Mary Ann Farris, Conway, Ark., who works with senior-high youth.

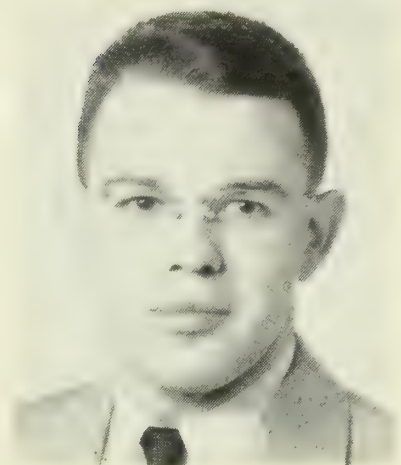
The remaining summer schedule of the Caravan is as follows: July 6-12, First Methodist Church, Morehead City; July 13-19, Swansboro Methodist Church, Swansboro; July 20-26, Camp Ground Methodist Church, Fayetteville; and July 27-August 2, First Methodist Church, Oxford.

The Caravan Movement, now in its 19th year, was begun as the fruition of a dream of the late Bishop Paul B. Kern. Since its beginning, over 1,000 teams have been sent out to points all over the United States, Cuba and Hawaii, and over 5,000 youth have participated.

Older Youth Assembly, Camp Don-Lee, July 26-28

We are fortunate in having as our speaker for the annual Older Youth Assembly, the Rev. Joe Allen, a recent graduate of Yale University, where he received both the B.D. and the Ph.D. degrees.

Joe is a native of North Carolina, having



REV. JOE ALLEN

been raised in Burlington. He was very active in the youth work of our conference, holding several offices on the conference youth council when he was in high school and college. We feel Joe is well qualified to lead our older youth in the important work of "Christian Faith and Social Action." In September Joe will assume his duties on the faculty of Southern Methodist University.

Methodist Youth Fund Report From June 6, 1956 - June 1, 1957

The dedicated youth of the North Carolina Conference came a long way toward reaching their youth fund goal of \$15,000 for the year 1956-57. With a fuller and more interesting emphasis being given to this vital means of outreach, we believe that greater gains can be noted in the coming year. The following is the yearly report from each of the nine districts in the conference:

Burlington	\$ 1,331.29
Durham	1,543.98
Elizabeth City	1,271.04
Fayetteville	1,574.01
Goldsboro	993.49
New Bern	1,390.43
Raleigh	1,331.53
Rocky Mount	1,453.65
Wilmington	991.33
Special Offerings	540.39
Total	\$12,421.14

Don-Lee Notes

Effective as of July 1, the Rev. Warren Bishop is acting director of Camp Don-Lee, Arapahoe. Mr. Bishop is replacing the Rev. Robert Regan who has taken another position. Mr. Bishop is a native of Durham and is a graduate of Duke University where he received the A.B. and B.D. degrees. He is

(Continued on page 13)



CARAVAN MEMBERS—left to right: Mary Ann Farris, Mable Nance, Pat Bourne, Don Boyd, Lucille Brandon.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

Vacation Merry-Go-Round

If this page seems topsy turvy or even a bit screwy, it's because your Editor tried to prepare it with one hand, and with the other hand worked out vacation plans, bus and car schedules, and about a million other details in connection with the long awaited vacation for 185 children. Of course we are not quite as ambidextrous as this statement might indicate, but no doubt you get the idea. Sometimes it's like performing in all three circus rings at the same time.

However, when Saturday morning, July 6th, came, we had it all worked out, and the exodus began at 3:30 a.m. From then on until 4:00 in the afternoon, when the last youngster left the campus, there was excitement a-plenty—most of the children leaving by car, and the others loading into our Home bus for the bus station in town. We wonder sometimes how the patient house mothers managed to live through the hectic days just before vacation.

There were fourteen children for whom we had to find vacation homes. As always, God directed in this matter, and by July 4th all of them had been assigned to families who had asked for a child, and who were eagerly awaiting them, happy in the privilege of giving home love and care to those who do not have homes of their own. The last little fellow was placed with the fine folk in Maxton who lost their three children in an automobile accident at Easter time. We know he will do a lot to warm their hearts and bless their home.

Junior Choir Sings at Conference

Mrs. Louise Wilson, Director of Music in our Methodist-Lewis School, took 38 of the boys and girls to the North Carolina Annual Conference at New Bern on June 27th.

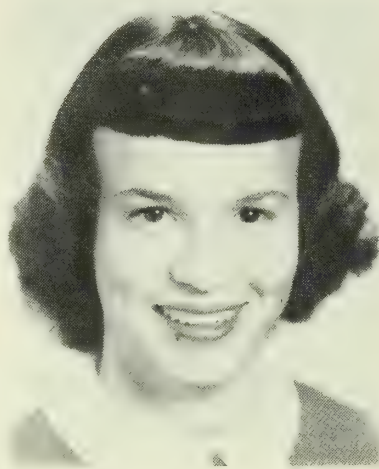
One of the outstanding features of the Conference was the fine music, and we were proud of the contribution made by our well-trained Junior Choir.

Welcome, Mrs. Huber!

We are delighted to welcome to our staff Mrs. Richard Huber (formerly Miss Edith Harper) who came to us on June 16th. She has charge of our recreation program and other campus activities, and will fill a need that has long been felt here.

Mrs. Huber is a graduate of High Point College, and after further special training served as a U.S.-2 under the Woman's Division of the Methodist Board of Missions, in which capacity she had excellent experience in work with children.

Mr. Huber, a student at State College, will be with Mrs. Huber on the campus, and will assist her at times with recreation activities.



MRS. RICHARD HUBER

We feel that the coming of these delightful young people is one of the answers to our prayers for help in providing a happier and more interesting home life for our boys and girls.

When asked to express her early impressions after coming to the Home, and the challenge that she feels, Mrs. Huber gave us an enthusiastic statement, which we quote:

"Many articles have been written about the Methodist Home for Children, but none of them can describe the feeling of joy and peace one receives when he enters the drive that leads to the Home.

"As I go about on the campus, I see children everywhere, and words of Christ come to me, 'Suffer the little children to come unto me.' I know there is a challenge here, and with God's help I shall try to meet that challenge.

"For the past two weeks my time has been spent getting acquainted with the children and giving them an opportunity to know me. We have been discussing the need for organized activity, finding out their needs, and working out a program that will develop leadership and build strong Christian character.

"After the Home's vacation is over, our program will be in full swing. It will include Bible Study, crafts, organized games, song fests, soft ball, volley ball, swimming, musical programs, and tournaments in checkers, shuffle-board, and ping pong. A Boy Scout Troop will be organized, with my husband as the Scout Master.

"On Sunday night we met for the first time with the Senior Methodist Youth Fellowship. We had an inspirational time with group singing, fellowship, and a program on prayer. We want to increase our membership in this group, and with their help we will organize an Intermediate M.Y.F. in the near future.

"I am thrilled to have this opportunity to work with the children, and I hope that each of you will pray for every worker here as we try to lead these boys and girls on the Christian road of life."

Report on Louisburg Assembly

Our Robert McNeill represented the Home at the Senior Youth Assembly at Louisburg College recently, and we are happy to present his report:

"The week of June 17 to 22 was a special one for me. For that week I was a delegate from our M.Y.F. to the Senior Youth Assembly at Louisburg College.

"From the very first day to the last I sensed the nearness of God, and the presence of Christian fellowship. It was truly a genuine experience. When we awoke we attended morning watch services, ending in individual meditation. Following breakfast we went into smaller M.Y.F. groups similar to those we were representing. Here we learned and worked together.

"Then there were sports events and other recreational activities, and inspiring singing on the steps following supper.

"The week as a whole meant much to each one of us, for here were Christian young people working together in fellowship to put 'Christ Above All.' This was the goal at Louisburg, as well as our M.Y.F. motto.

"When the week drew to a close we observed Friday as a Sunday. That night we had a most inspiring and wonderful communion service. I do not believe there could have been a more impressive climax.

"I was inspired to write the following poem for our paper, *The Louisburg Spirit*:

Our assembly comes to an end; thus we must part,
With thought of each new friend upon our heart.
We leave with memories ever dear,
To ponder until another visit here.

Ah, but time moves on, and so must we;
We are building a ship to sail the sea.
This ship we build is ourselves,
And God shall grant us the fuel,
For the sea of life which we must sail
Is stormy, rough and cruel.
Those who build no ship to sail
Shall sink beneath the surf;
But those who have a sturdy ship
Shall reach their goal on earth.
Those with faith within their souls
Will sail to harbors deep,
Anchoring at last their ships to shore,
Their roaming then complete.

Are our ships strong to fight life's storm?
Will we reach our cherished shore?
Or will we sink below life's tide—
Lost forevermore?
Now is the time to set our course,
Now while youth is here,
Now we should our ships prepare
To meet each stormy year.

—ROBERT MCNEIL

From Puppet Show to Opera

There is no lack of variety in our life here on the campus. This statement can be interpreted in several ways, but right now we're thinking of the one week when we had the privilege of enjoying a delightful puppet show, "Ghost in the Forest," presented by the Junior League of Raleigh, and also the light opera, "School for Lovers," presented in our auditorium by the Grass Roots Opera Company at the beginning of their annual tour. Both groups of entertainers are real artists in their field, and we were certainly fortunate to have them perform for our pleasure here at the Home.

Gideon: Combating Paganism

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

Scripture: Judges 6:25-32 (Read also 6:1 through 8:28).

Continuing our study of Biblical characters, we have for our subject in this lesson Gideon. One of the better-known men of the Bible, this man's name has become a synonym for courage. We know he was a fighter, but many of us do not know what he was fighting against. The lesson title suggests Gideon as a contender against paganism. But what is paganism?

In the early centuries of the church the term applied to those people who had never become converts of Judaism or Christianity. The Latin word "*paganus*" actually means a peasant, suggesting one who lived in the outlying areas, far from the centers of religion and culture. Many of these people still worshiped the forces of nature. When they came into possession of the land of Canaan the Hebrews found the

A PRAYER

Strange and wonderful it is indeed, my God, that Thou shouldst thus have chosen me for Thine own, me in whom was nothing worthy of Thy love. Wonderful it is that Thy love should still hold fast to me, me who have so often been secretly rebellious and even openly disobedient. I can but worship and adore, and ask that even yet Thou mayest breathe into this cold heart a love that answers to Thine own, and work in me a devotion that gives Thee something of what Thou hast given to me. Amen.—METHODIST RECORDER.

inhabitants worshipping these nature gods—Baals, Ashtoreth, etc. The Canaanites were farmers and believed they must worship these gods to insure productivity in field and herd. Some of their forms of worship were incredibly immoral from our point of view. Perhaps they seemed so to the Hebrews at first, but many of them became worshipers just the same. Probably they were advised by their newly-found neighbors that they must do this if they expected any success with their farming efforts.

In line with this sort of thinking we find Gideon's father, Joash, has erected an altar to Baal in the community, evidently with the approval of the citizens. It was this altar that Gideon, at the command of the Lord, demolished. The reaction of the community was immediate and violent. Had it not been for Joash, Gideon's father, he would certainly have been killed. It may seem strange that the very man who had built the pagan altar in the first place now defends his son for destroying it!

Joash had a very telling argument in defense of Gideon's action. Said he: "Will ye plead for Baal? . . . if he be a god let him plead for himself" (Judges 6:31).

A god who had to be protected by his

worshippers was no god at all! Some of the most interesting reading in the Bible deals with the stupidity of idol worship (see 1 Kings 18:20-40 and Isaiah 46).

It may be that "deep down" Joash really didn't believe in Baal as a god. How many times do all of us agree to ideals and customs in which we really don't believe, but "go along" with them because of crowd pressure? When Gideon took his courageous stand for the worship of Jehovah he got support which he didn't anticipate. May it not be that many of us in this sub-Christian culture really applaud in our hearts those who refuse to let it dominate their lives? When someone makes a stand for the thing we know in our hearts to be good and right (though not at the moment popular) we secretly rejoice in his courage, though we ourselves may be too timid to follow. The pagan shrines are all about us today. The worship of luxury, of power, of racial pride, of national greatness, of scientism, of sensual delights, of speed and efficiency. Not all of these are completely evil in themselves but when they become idols they claim the worship that belongs only to the living God. It may be, like Elijah of old, we become discouraged and wonder if the cause is lost. Then we need to remember that now, as then, there are many "Who have not bowed the knee to Baal." It is then also that we need to recall the lines of the great hymn:

"The dearest idol I have known,

Whate'er that idol be,

Help me to tear it from the throne,

And worship only Thee."

Youth in Action

(Continued from page 11)

pastor of the Bynum Charge in the Durham District and in his absence, a Duke divinity student is serving on the charge. The Board of Education wishes to express its deep appreciation to the good people of the Bynum Charge for the fine manner in which they are co-operating with the Board in allowing their pastor to be away for most of the summer.

Warren has served in the conference training program for several years and has made an excellent record in this work. The Board feels it is very fortunate in having this fine young man as acting camp director for this summer.

It has been announced that several of the Christian Adventure Camps have been combined as the registrations received do not justify separate camps.

The Wilmington District Camp has been moved to Camp Don-Lee and is to be held one week earlier than was originally scheduled. The dean of this camp for the Wilmington District is Mr. Fred Davis and the Registrar is Miss Eva McClamrock. There is room at this camp for additional applications and these applications will be accepted from other districts. Junior Camps

are for children entering grades 5 and 6 this coming fall.

Church groups interested in having picnics and weekend retreats at Camp Don-Lee should contact the Rev. Warren Bishop, acting camp director, Camp Don-Lee, Arapahoe, N. C.

◇ ◇ ◇

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.—Rev. S. J. Barrows.

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Story time for Boys and Girls

ELIZABETH WHISNER, Editor

Taking the Afternoon Off

Mark went down the lane whistling like a blackbird. He could do anything he pleased the whole afternoon, or nothing at all if he'd rather. And if you are a little boy of a handy age, and live on a farm, you know that afternoons when you don't have to weed the garden or plant Irish potatoes or dig sweet ones, or help oil the pigs or dip the sheep or salt the cattle, don't come often, and you have to make the most of them when they do.

So Mark guessed he'd go by and see Granny a few minutes, and then make his way through the alders and elderberry bushes to the creek for a swim.

Granny's house was small and old and sweet like herself. Mark loved to go there. She was busy in the front yard when Mark came up. "Hello, Gran," he called.

"Dear boy, I'm so glad to see you," said Granny. "Sit down. I've just baked a fresh batch of cookies." She hurried in and when she came back she had a plate of cookies in one hand and a mug of cold milk in the other.

"My, Gran!" said Mark admiringly, "you always have something good on hand, don't you?" Granny beamed at him over her specks. When he finished eating Mark got up to go to the creek. "What you doing out there, Gran?" he asked.

"Well, just job work," she replied. "I'm trying to fix that trellis for the running rose. It's ready to fall down. And I've been trying to stop that hole in the fence. Just see here, Mark, how that pesky pig has rooted my cannas!"

"I can fix it," said Mark. "Where's the hammer and nails?"

"Right here," said Granny.

Mark hunted up a stout board and sawed it the right length, and then with a good many licks he nailed it firmly in place. When he finished it was a ship-shape job that half a dozen pesky pigs couldn't undo.

"I do declare," said Granny. "It's a downright comfort to have a man about the place for such jobs as that!" She brought him some water in a yellowed gourd from the well close by. Mark drank thirstily. He was hot, as one is apt to be after working with hammer and saw for an hour on a July afternoon.

But when he had rested a bit he said, "Better show me how you want that trellis now while I'm started."

"Well, you see," said Granny, "it's rotted out here, and if I don't get a new piece put in it's all going to topple over. But it's a bad job on account of this rose vine being so thorny."

It was rather a bad job sure enough, but she cut away some of the worst runners, and Mark crawled under and braced the trellis securely. Then he nailed back some loosened cross pieces, so it had a new, trim look about it.

"I do know, Mark," said Granny excitedly, "you're the handiest boy I ever saw!"

"That's all right, Gran," said Mark, grinning and wiping his damp face on his sleeve. It was getting rather late by then, but Mark thought he'd go on down to the creek and have a little swim. But as he went out the back gate he saw that it was hanging by one hinge. The lower one had pulled out. He went back and got the hammer and nails and went at it.

Just as he finished Granny called, "Now Mark, you've done enough. Come in the house now and eat supper; it's six o'clock."

Supper at Granny's was different and nicer than anywhere else. There was a blue-checked tablecloth and a bowl of little yellow roses on the table. There was a loaf of bread Granny had baked that day, and pale white clover honey in a blue pot, and a pat of butter, and a yellow stone pitcher of fresh cold milk. Mark ate practically everything on the table, and then said, "Thanks a lot, Granny. I'd better go now, I reckon. I'll be back tomorrow."

He let her kiss him on the cheek, and then he went back along the lane toward home, whistling like a blackbird.

"Well, son," said his mother, smiling when he came in. "How about it? Did you have a big time taking your afternoon off?"

"Yes'm," replied Mark, with a contented look on his face. "I had a great time!"

—Christian Observer

INFLUENCE

She marvels at the kindness in the world—
Finds some new goodness every day to
praise,

As the moon admires a silvered world at
night,

Not knowing it is silvered by her rays.

—Dr. Ethel Tilley

THE ROSE STAYED FRESH

In a sermon recently we heard a thought expressed which we would like to share with you.

In a busy office there was a gentle, kind-faced man who always wore a rose in the buttonhole of his coat lapel. Just as surely

as the people looked for him each morning, they looked for the lovely flower that was such a part of him. And the interesting thing about it was that when evening came the rose was just as fresh as it was in the morning. Many of his friends had wondered about this, and some had spoken of it. But he had merely smiled in appreciation.

One day a fellow-worker asked him how it was that the rose did not wilt, even on the warmest days. And then, with a twinkle in his eye, he told the secret.

"Underneath my lapel," he said, I have fastened a tiny bottle of water. Although it doesn't show, it keeps my flower fresh and beautiful."

There was a secret, too, about what kept a smile on the man's face all day, even when the work was hard and things went wrong. And there was a reason why he was so kind and thoughtful, and why everyone loved him.

Like the rose, his life was kept fresh and beautiful in the hidden springs of living water which Jesus gave. He loved the Bible, and prayer, and the worship of God's house, and he kept his mind on things that were pure and clean and lovely.

The tiny bottle was hidden from view, but its precious fluid kept the rose fresh and sweet. God's Water of Life is not visible to human eyes, but the life whose roots are down in its refreshing depths stays radiant and lovely, and its perfume sweetens the lives of others.

A PRAYER FOR VACATION

*God, guard us through vacation days,
Wherever we may be;
At home, or climbing mountain trails,
Or playing by the sea.
Help us to remember Thou art there
To make each day a joy,
To give a wholesome, happy time
To every girl and boy.*

No two children are exactly alike, especially if one is yours and the other isn't.

—Clipped

BIBLE QUIZ

Travelers of Bible Times

1. Who went "into a far country" and wasted his substance in riotous living?
2. Who made three great missionary journeys?
3. Who rescued a traveler who was going from Jerusalem to Jericho?
4. What men traveled a long distance, following a star?
5. What father and mother and baby went a long journey into Egypt to escape death?

Answers to Last Quiz

1. Fishers—Matthew 4:19.
2. Shepherd—John 10:14.
3. Husbandman—Genesis 9:20.
4. Soldiers—John 19:2.
5. Gardener—John 20:15.

Special Session of N. C. Conference to Meet Nov. 4

A special session of the N. C. Annual Conference will be held at the Jarvis Memorial Methodist Church in Greenville on November 4, 1957, for the purpose of considering the building of a conference headquarters and the defining in detail an all-out capital funds campaign, it was announced by Bishop Paul N. Garber at the New Bern sessions the last week in June.

The two major decisions to be made at the special session will be deciding where the new conference center will be located and the formal approval of detailed plans for a special multi-million dollar Capital Assets campaign, the proceeds of which will go toward the building of N. C. Wesleyan College at Rocky Mount and the Methodist College at Fayetteville.

The New Bern Conference accepted a proposal to build a conference headquarters to house all the offices of the various boards, commissions and agencies of the Conference. It was indicated that there would be lively competition for the building among the major cities centrally-located, such as Durham, Raleigh, Rocky Mount, Wilson, Goldsboro, and Fayetteville.

The special session will hear a full report from the Conference Committee on Christian Higher Education of which the Rev. Paul Carruth has just been named as full-time director and executive secretary. The report will spell out in complete detail the Capital Funds drive which will be launched soon afterwards.

The Conference is expected to raise around \$5,000,000 as its part toward the two new colleges, which will be about half of the total cost. The Rev. Vergil E. Queen, pastor of the Duke Memorial Church in Durham, is chairman of the committee and president of the Conference Board of Education.

—DALLAS MALLISON

New Gym at High Point College

The new gymnasium of High Point College was inspected and approved recently by the Executive Committee and the Buildings and Grounds Committee of the college.

There are completely modern facilities for all major and minor indoor sports including basketball, speedball, volleyball, tennis, shuffleboard, wrestling, stunts and tumbling, fencing, table tennis, indoor horseshoes, archery, handball, badminton, and various dance classes. In addition to these accommodations, the gym has been equipped to handle the extensive physical education and health education programs included in the college curriculum.

Book Reviews

DOCTRINAL PREACHING FOR TODAY—By Andrew W. Blackwood, Abingdon Press. Price \$3.00.

In "Doctrinal Preaching for Today," Dr. Blackwood begins by proving from authentic sources the needs of churchgoers for doctrinal preaching. The departure from such preaching made early in this century, and the pathetic attempts to find effective substitutes are well known to many of us. Many of the methods used have a place in the Church, but are poor indeed as substitutes for pulpit doctrine. For the encouragement of us all, he shows us step by step the way of learning

by doing, and goes on to indicate how wholesome variety in preaching may be secured. A very strong case is made for preaching doctrine indirectly, illustrated by such subjects as the Trinity, Benedictions, Baptism, and the Lord's Supper.

The effectiveness of doctrinal sermons in soul-winning, with the methods of effective evangelists cited as proofs, enables us to see what poor stuff many of our evangelistic sermons are made of. The author shows the pastor the way to successful evangelism in his own parish.

Doctrine is further seen as an inoffensive but sure road to pulpit counselling (which includes the bulk of all pulpit utterance) by the proper handling of Bible cases in doctrinal preaching. A similar use of doctrine in ethical sermons is also indicated.

Part Two deals with the preparation of doctrinal sermons, choice of subject, treatment of a Bible passage, material from related readings, the teaching topic, the necessity of sturdy structure, illustrations from life, mystery of a teaching style, and the joys of doctrinal preaching.

This book is foundational for preaching of lasting value. All preachers regardless of former training and experience should read this book.

—VAN T. CRAWFORD

Letters to the Editor

To the Editor:

Please put my slate in the Advocate:

June 23-30 Zion Church, Todd
July 7-14 South Fork Church, Weaverville
July 21-28 Clarks Chapel Church, Weaverville
Aug. 11-18 Sweet Water Church, Hayesville
Aug. 24-Sept. 8 Fines Creek Church, Clyde
Sept. 15-29 Pleasant Grove Church, Weaverville
Oct. 6-13 Big Laurel Church, Mars Hill

Open dates after October 13. I will appreciate so much you putting this slate in the paper and many thanks. I am

Yours sincerely,

JOHN H. GREEN

Rt. 3, Box 928-B, W. Asheville, N. C.

To the Editor:

In the Christian Advocate dated June 27, 1957 on the back page, you have "Letter to the Editor, Old Books Wanted." The article written by Wayne W. Woodward. Please give me the address of Mr. Woodward so that I may write him about the addresses of the ministers that would like to have books, or if you know these ministers please let me have their names and addresses. I would like to send them some magazines and books.

MRS. EUGENIA W. REDMAN

Walnut Cove, N. C.

Editor's Note: Mr. Woodward's address is Todd, N. C. Several of our readers have written regarding this matter, and they are invited to write directly to Mr. Woodward.

OPPORTUNITIES

Five cents a word each insertion. This rate applies only to non-commercial advertising. For rates applying to commercial firms write Jacob's List, Clinton, S. C.

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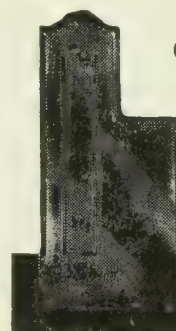


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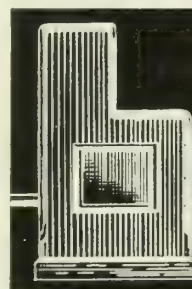
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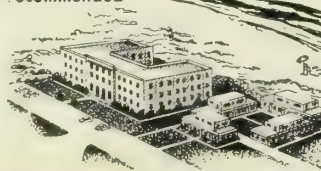
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The N. C. Annual Conference

(Continued from page 3)

Commission. To meet this hour of growing opportunity and demands, a cultivation program of stewardship and tithing is urged. The new plan of giving, "As much for others as ourselves," should be kept before our people. Commendation is due to Marvin J. Cowell, for the efficient handling of our Conference finances.

Evangelism

H. K. King stressed some essentials in evangelism, including "an understanding of our dependence upon God and of the clear necessity of the place of prayer in the world of action." There should be "a development of a personal prayer life, of prayer groups, and the devotional life of the church."

Among his recommendations were: a United Evangelistic Mission during March, 1958, and a minimum goal of 5% increase in church membership, a Pastors' Retreat at Louisville, Nov. 28-30, and the renewal of Tommy Tyson's appointment as Conference Evangelist.

Representing the Board on Promotion and Cultivation, Dr. Howard Greenwalt, spoke of Korea securing a new Methodist every seven days.

The Duke banquet program was presided over with ease and a sense of humor, by Eugene Purcell. Dean James Cannon kept the alumni in a hilarious mood with his wit and wisdom. Sound learning and piety are knit together at Duke, he told us. He stressed the importance of the chapel service and its contribution to the religious life of the students.

Lay Activities

The Anniversary of the Board of Lay Activities was presided over by J. Nelson Gibson, and Bishop Donald H. Tippetts addressed the conference.

The Conference lay leader, Mr. Gibson, introduced laymen, who spoke briefly for their districts. For this year, the lay leaders are: James E. Rogers, of the Burlington District; Frank Hanft, of Durham; Fred Ritter, Elizabeth City; Terry Sanford, Fayetteville; A. C. Edwards, Goldsboro; Roy Turnage, Jr., New Bern; Herbert Ridgeway, Raleigh; E. E. Adkins, Rocky Mount; A. E. Goldfinch, Wilmington.

Some 5,000 laymen were present at the Laymen Rallies, which were conducted across the conference in February. There are 223 Methodist Men's Clubs in the conference, with 29 new groups formed during the past year. The "No Silent Pulpit" services were continued, with 1,200 certified lay speakers, six weeks prior to Easter. Laymen's Day is set for October 20 this year.

The Love Feast was conducted by W. A. Cade. The following retired men were scheduled to assist him: W. C. Martin, J. J. Boone, B. B. Slaughter, Daniel Lane, H. I. Glass.

Accepting a retired status this year are: Leon Hall, P. M. Porter, Jno. A. Russell, J. B. Hurley, Ernest G. Cowan, D. E. Earnhardt, I. T. Poole, H. L. Surratt, R. L. Hethcox, B. O. Merritt, Paul R. Maness.

Local Church Emphasis

The local church emphasis this year will continue with a study and analysis of each local charge, and establishments of goals by each church, according to the report presented by Graham S. Eubank.

Bishop Roy H. Short, of the Nashville Area, spoke on the Local Church Emphasis.

"A Force that Makes for Health" was the title of a message by Dr. Russell L. Dicks, representing the Board of Hospitals and Homes. He spoke of the healing power of the body and the mind, which are closely interrelated. Some 83% of the patients in the Mayo clinic had no organic diseases.

"Healing is a God-force," he said, and "pain out of control blocks the God-force." Negative, wrong attitudes make for ill-health, while positive attitudes of raw courage, acceptance, creative work, hope and love are health-giving factors.

Lifting up the causes of Hospitals and Homes, Dr. Howard P. Powell and Ben F. Musser, recommended that \$60,000 be earmarked for the Methodist Retirement Home, and \$30,000 for the Golden Cross Fund. Meanwhile, group hospital insurance was suggested for the ministers and their families. There's an urgent need for a new building for the Retirement Home, said J. F. Coble. R. L. Nicks reported that "the conference year of 1956-57 has been a busy year," with the Methodist Home for Children. "We now have 192 children in the Home."

Board of Education

The extended report of the Board of Education indicates that here the Methodists have a wide, diversified, and energetic program. C. P. Morris presented members of his staff, pointing out some changes for the new year. J. Robt. Regan, Jr., has been appointed to the General Board of Temperance, as director of alcohol education among the youths. W. M. Wells, Jr., will succeed him as director of the Methodist Student Movement. H. S. Winberry will be succeeded by Robert McKenzie, as director of Youth Work. H. D. Minor will continue as director of Adult Activities.

In the closing service of the conference, Dr. George A. Fallon, delivered a moving sermon. Bishop W. W. Peele, who was present during sessions of the conference, shared in the Thursday evening service.

Bishop Garber presided with his usual efficiency, fairness and friendliness. The secretary of the conference, W. C. Wilson, and his associates, dispatched their duties faithfully and effectively.

We'll be seeing you, in Wilson next year!

Change in Appointments

Bishop Nolan B. Harmon of Charlotte announces the appointment of the Rev. R. A. Setzer (AS) to Elmwood Circuit and the Rev. J. C. Cornwell (RS) to the Harper's Circuit, according to Dr. J. Elwood Carroll, superintendent of the Statesville district.

The Rev. R. A. Setzer, a native of Lenoir, last year served Todd Circuit in the North Wilkesboro district, but at the June Annual Conference at Lake Junaluska was transferred to the Harper Circuit. Due to the

Rev. Max W. Dulin's decision to take an appointment in the North Carolina Annual Conference Brother Setzer is being appointed to Elmwood. Mr. Cornwell, of Rutherford College, for the past four years has served the Bakersville Circuit in the Marion district, but at the recent conference had accepted the retired relationship. He is a former pastor of Harper's Circuit and will be gladly received. Both ministers will fill the regular scheduled appointments for the first Sunday in July.

Bishop Nolan B. Harmon has authorized the following adjustments of appointments in the North Wilkesboro District. Allegheny Grayson, Dewey Morrison (AS); Miller's Creek, Robert G. Russell, Jr.; Moravian Falls, J. L. A. Bumgarner (RS).

Garland R. Stafford, D.S.

Ninth Annual Supply Pastors' School Under Way at Duke University

Some 200 supply pastors arrived on the Duke University campus on July 16 to attend the ninth annual four-week Approved Supply Pastors' School.

Directed this year by Dr. W. A. Kale of the Duke Divinity School faculty, the school enables approved supply pastors, traveling preachers and other candidates for Methodist conference membership and ordination to meet their study course requirements for an entire year.

The program is being sponsored by the Duke Divinity School, the Southeastern Jurisdictional Conference, the Department of Ministerial Education, and the In-Service Training Board of Education of the Methodist Church. Participants will come from the area between Florida and Ohio.

The courses are designed to help the students develop understanding and skills for a more effective ministry.

Bishop Garber Recommends Virginia Evangelist

The Rev. R. Odell Brown of 804 Wolfe St., Fredericksburg, Va., is an appointed conference evangelist of the Virginia Conference. At the recent session of the N. C. Conference in New Bern Bishop Garber introduced him and recommended his services as follows:

"Many of you will remember Odell Brown in the Duke Divinity School. He is the appointed evangelist of the Virginia Conference. He is a wonderful evangelist. I recommend him to this conference and sincerely hope the brethren of the North Carolina Conference also will make large use of him."

Brother Brown has been in revival work for some 20 years in large and small churches in North Carolina, Virginia, Florida, and other states, and goes anywhere invited without financial consideration, depending entirely upon the Holy Spirit.

♦ ♦ ♦

The less we think about the preacher's peculiarities, the more apt we are to get the message.

NORTH CAROLINA

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→
Cypripedium reginae (Queen's Lady Slipper). One of North Carolina's rarest wild orchids. Photographed in a nursery at Pineola, N. C., by L. A. Scott.

Methodism from Murphy to Hatteras

The WSCS of Mayodan Church, in order to raise money for its projects, is selling copies of the picture of the old church building.

Salem Church, near Mount Airy, will observe its centennial during the week of July 28-August 4, according to the pastor, the Rev. A. W. Lynch. (A picture and story will be printed in a later issue.—Ed.)

The Rev. A. S. Barnes of Raleigh, with a record of 42 years' connection with the Methodist Children's Home, 34 years of which were as superintendent, observed his 84th birthday on July 10.

Joseph Stowe of Hamlet, associate lay leader of the Fayetteville District, and lay leader of the Fellowship Church attended the National Conference of Methodist Men at Purdue University, July 19-21.

Dr. Embree H. Blackard and Mrs. Blackard of Central Church, Asheville, left on July 21, for a round-the-world airplane tour sponsored by the *Christian Century*. The members of the party will visit 17 countries and talk with Christian leaders.

The Rev. Edward P. Armstrong, Jr., will serve as student assistant at Hay Street Church, Fayetteville, during the summer months. The Rev. Graham S. Eubank, pastor, will be on duty as chaplain at Fort Gordon, Ga., July 17-31.

Mr. and Mrs. Gearld W. Evans announce the birth of a daughter, Ann Selby, on June 26, in Marietta, Ohio. Mrs. Evans is the former Mary Elizabeth Edwards of Roanoke Rapids, the daughter of the late Rev. John R. Edwards and Mrs. Edwards.

Winston-Salem Methodism has among its pastors three ministers from the same family: the Rev. N. C. Williams, Sr., pastor of Oak Summit; the Rev. Harley M. Williams, at Central Terrace; and the Rev. N. C. Williams, Jr., at Maple Springs.

Members of the building committee and officers of the Burgaw and Watha Churches took part in the official groundbreaking ceremonies held recently. The new parsonage will be a ranch-style building, made of brick-veneer, with eight rooms, to cost \$22,500.

Dr. Charles E. Jordan, vice-president of Duke University and a member of the Board of Directors of the Methodist Board of Publication, has been named by Governor Hodges to fill out the unexpired term of A. S. Bower, resigned, on the State Board of Education.

Two Duke University students, Donald Hanks and Stanley Harrell, conducted a religious census in the western section of Lexington recently to determine whether or not a new church was needed in this section. The students, sent out by the WNC Conference, have recently completed their first year as ministerial students sponsored by the Duke Foundation.

Carr Church, Durham, is holding two services each Sunday morning during July and August, one at 9:00 and one other at 11:00. The pastor, the Rev. Henry B. Lewis, reports that 72 attended the early service and 163 the later one on the first Sunday of the series.

The Rev. J. T. Fisher, pastor of the Salter Path Methodist Church, entered Duke Hospital July 23. Mr. Fisher will be away from his work for at least a month, and Dr. A. J. Hobbs, New Bern District Superintendent, has secured ministers of the district to fill the regular appointments at worship services while the pastor is away.

More than 300 members of the Mt. Pisgah Church, Greensboro, attended a reception for the new pastor and his wife, the Rev. and Mrs. A. C. Kennedy, Jr., given by the Woman's Society of Christian Service. The new district superintendent, Dr. J. Clay Madison and Mrs. Madison were guests of honor on the occasion.

The Rev. and Mrs. Edward F. Smith, missionaries to the Belgian Congo, will arrive in New York aboard the S.S. Maasdam on July 29. The Smiths are sponsored by churches of the Durham and Burlington Districts of the NC Conference. Letters may be addressed to them in care of the Methodist Board of Missions, 150 Fifth Ave., New York 11.

St Luke Church, Goldsboro, has two young ministers from its congregation serving in the NC Conference: Ted Wilson, who has served 4½ years at Salem, and is now at Warsaw; and Harley Owen, who is in his first charge at Wesley circuit, near Newton Grove. St. Luke Church, which is a young congregation is to be congratulated on giving two of her sons to the Christian ministry.

James L. Stewart, son of the Rev. S. A. Stewart, who is associated with the Asia Foundation in San Francisco, has been transferred to the Indonesia office of the Foundation where they will help in the rejuvenation of their work in that country. Mr. and Mrs. Stewart will leave shortly on their four-day airplane trip to Djakarta. Their 14-year-old son, Cyrus, will remain in California to continue his schooling.

The congregation of Chestnut St. Church, Lumberton, worshipped for the first time in its new sanctuary Sunday, July 7. The vaulted roof and brick, stone, and panelled interior finish, and symbolic detail throughout the structure, are combined with modern exterior, designed to make fullest use of the area available and to harmonize with the adjoining education building. Dr. T. B. Hough, the pastor, preached on "A New Landmark."

Miss Voncyle Linthicum has begun her duties as director of Christian education at Trinity Church, Kannapolis. Miss Linthicum is a native of Greensboro, but has

spent most of her life in Randleman. She received her A.B. degree from High Point College, majoring in religion, and taking an active part in the Methodist Student Fellowship, being president of that organization during her junior year. While a senior, she was elected president of the NC Student Christian Council.

West Market Street Church, Greensboro, recently participated in a test showing of a new TV program, "Talk Back," produced by the Television, Radio and Film Commission of the Methodist Church. Members of the church, under the leadership of the Rev. Harold Hipps, met to evaluate the program, which was presented twice over the local TV station, and their reactions will be considered by officials of the Commission in formulating plans for more programs in the series. Mr. Hipps reported that Church school classes were enthusiastic in their response to the programs.

Bennett Graduate to Study at U. N. C.

Miss Carolyn Ingram, of Durham, 1957 graduate of Bennett College, will begin the study of psychiatric social work at the University of North Carolina at Chapel Hill in the fall, leading to the master's degree.

The daughter of Mrs. B. Ingram Williamson, Miss Ingram is a graduate of Durham's Hillside High School, where she was president of the Student Council. At Bennett, where she consistently made the honor roll, she was secretary of the Student Senate, a member of the Senior Marshal Board and of the Senior Theatre Guild. She was also winner of the David D. Jones Leadership Award for having exhibited the most outstanding qualities of leadership in the activities of the David D. Jones Student Union during the past school year.

It is believed that Miss Ingram will be the first woman of her race to be accepted for graduate work at Chapel Hill in the history of the university.

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Editorial Comments

BY THE REVEREND WILSON O. WELDON, *Minister*
First Methodist Church, Gastonia

A Note of Urgency

One need not be a total believer in "Crisis" theology in order to appreciate the constant and steady current of urgency which is in the teachings of Jesus. It is there. Life demands decisions. There is no time to waste. Salvation involves action NOW. Procrastination is dangerous.

Perhaps no Protestant denomination has a richer heritage in emphasizing this important note of urgency than does our Methodism. Yet, we are in perilous danger of losing it by becoming satisfied, careless, thoroughly adjusted to our secular environment.

Louis Evans in his book, *The Kingdom Is Yours*, published by Revell Company, tells the story of the great artist William Hunt, who was teaching a class in landscape painting. He had suggested that the pupils paint the sunset. As the sun was sinking below the horizon he looked over the shoulders of a promising youth and noticed, to his dismay, that the young man, instead of painting the wonderful sunset, had spent all his time painting an old red barn with decaying shingles. The great artist exclaimed, "Son, son, it won't be light long! You haven't time for both shingles and sunsets. You must choose!"

Let's splash the spiritual values on the canvas of our daily pursuits—for we do not have much time!

When North Carolina Methodist pulpits have this accent there will be greater and richer results.

How Quarrels Begin

Some weeks ago in Dr. Paul Hardin's Church Bulletin at First Church, Birmingham, we read the following which speaks for itself:

"One frosty morning I was looking out of a window into my father's farmyard, where stood many cows, oxen, and horses waiting for drink. The morning was very cold; the animals stood meek and quiet till one of the cows wanted to move, and tried to turn round. In trying to do this she hit against her neighbour, whereupon that one kicked and hit the one next to her. In five minutes the late peaceful congregation of animals was in great turmoil, furiously kicking and butting each other. My mother laughed and said, "See what comes of kicking when you are hit; just so have I seen one cross word set a whole family by the ears."—ANONYMOUS

Why Not Ordain in the Local Church?

One morning at Lake Junaluska the writer and his next door neighbor, Dr. Ellis Finger, Jr., President of Millsaps College in Jackson, Mississippi, began comparing notes on the recent sessions of their respective Annual Conferences. As the conversation continued the topic of ordaining the young ministers was reached. One bishop does it one way and another bishop follows a different technique. Dr. Finger was saying, "We Methodists are missing a wonderful opportunity of magnifying the ministry before the laymen in the local church by always holding the ordination services at Annual Conference time when a relatively few laymen can witness the entrance into the traveling ministry."

As the young folk are wont to say, "You have something

there." To be sure, there are reasons for holding the ordination at the session of the Annual Conference. There are good and logical arguments for that custom. Nonetheless, in making many changes along the way it might not be amiss to consider having at least one of the ordinations in the candidate's local church. If he is ordained a Deacon at Annual Conference, why wouldn't it be all right to have the Elder's vows assumed back in Grace, or Bethel or First Church? It would add travel and other duties upon the Presiding Bishop, but it might be a potent factor in lifting up the ministry before other young men. Conceivably, it could be a vital aid in meeting the continuing need for more and more preachers.

Let's think about this. If you have an idea, pro or con, send it to the *Advocate*.

Adding Resources

It has become an almost foregone conclusion that pastors who are alert and eager to grow in their effectiveness will, during the summer, attend a Pastors' School, Pastors' Conference, a series of lectures or a workshop. Why? Because the leader of a local church realizes that he can add to his knowledge of the Scriptures, develop additional techniques of church administration, and generally become refreshed by hearing others speak who share their insights.

Is it not true that this same practice will be a good one for the laymen in the local church? Church school teachers will profit by attending a conference at Lake Junaluska or elsewhere. The chairman of the local commissions would do well to get away for a few days in the summer and attend an inspiring conference. If this seems to be impossible or lacking in feasibility, then one can carefully select a few good books and "get away from the maddening crowd," even if it's for only a few hours.

The point is just this simple: *anyone will be a better worker in his local church if he will refurbish his mind and his spirit in these hot days of vacation time.*

Two Great Churches Merge

Recently two very dissimilar churches joined to form the United Church of Christ. The Congregational Christian Church, which is the product of a recent merger of the Congregational Churches and the Christian Church, united with the Evangelical and Reformed Church in colorful ceremonies which included a dignified parade down the streets of Cleveland.

Speaking of this union, someone remarked, "If those two groups can get together almost any denominations ought to be able to unite. One, the Congregational Christian Church has a very loose organization, where all power is vested in the local congregation; the other (a merger of two German reformed bodies) has a well organized denominational set-up which gives power to officials outside the local church.

In the matter of doctrine, the difference is just as wide. Congregationalists have traditionally adhered to the principle of a liberal interpretation of theology, while the theology of the Evangelical and Reformed Church has been on the conservative side.

It is a union "at the top," but it is more than just a gesture, and it points the way for other efforts at mergers between denominations. If these two churches can unite, why can't the Methodists and the Presbyterians, or the Methodists and Episcopalians?—R.P.M.

Our Methodist Youth Caravan Gets A Glimpse of Swiss Methodism

By T. A. COLLINS

No language has yet been devised which can transmit the feelings of a Methodist minister as he stands in the pulpit of John Calvin in Geneva, or of John Zwingli in Zurich.

In like manner I can think of no words which can express the sensations of our youth as we sang "Fairest Lord Jesus" in English even as our Genevan young friends sang "Schoens ter Herr Jesu" in German. Or how can you explain emotions shared as we unite in offering together Our Lord's Prayer, which we all had learned in German.

Growth and understanding multiplies as eight young people from North Carolina share with their counselors this first official contact with Methodism in Switzerland. Methodist youth from North Carolina have come to Austria and Germany for the last seven years to work and witness among our sister churches. Each caravan has visited Switzerland, but for the first time official contacts with the youth, the ministry, and the episcopacy of Switzerland resulted.

It began quietly enough as the ten Carolinians walked through the dark streets of Geneva on a rainy Saturday night looking for 12 Rue Calvin and the Methodistenkirche. It was too late to visit, but we found the service scheduled for 9:30 Sunday morning. We had been invited to visit and hear Bishop Ferdinand Sigg preach, then in the evening to meet the youth of Geneva Methodism and the Rev. Alfred Honegger.

To many in America the thought of a long sermon in English has little appeal. The prospect of a long sermon in German would seem like torture, but with eager anticipation we arrived at Church at 9:00 a.m. The Rev. Honegger greeted us with a warm smile and excellent English, and prepared us for the service with comfortable seats and German hymn books.

Our first thrill came as a choir of thirty youth and adults sang flawlessly and beautifully, without accompaniment, the anthem for the morning. The simple surroundings accentuated the majesty of their voices. Surrounding Calvinism has influenced our Methodist churches strongly. The churches are simple, seldom adorned by altars, crosses, flowers, or other decorative symbols so freely used in America.

Far from boring, we found Bishop Sigg a fascinating person even when he spoke in German. He spoke rapidly with feeling and conviction. The sermon was warmly received, and after the service he sat for more than an hour discussing with our youth the nature and work of Methodism in Switzerland.

We sat at ease in his presence and readily understood later why he is known as one of the most powerful influences in Protestantism on the continent. The bishop's busy schedule did not permit us to have more time with him in Zurich later in the week, a disappointment for all the youth.

Sunday afternoon several of the English-

speaking Swiss youth, Fred Schmidt, Elizabeth Studli, and Jean Pierre Heiniger, showed us the points of greatest interest in Geneva, with emphasis on the League of Nations building, now known as the Peace Palace.

The Youth Fellowship meeting began simply with introductions by our Caravan, the Rev. and Mrs. Thomas Collins from Raleigh, Peggy Bradley from Lenoir, James Carlyle from Guilford College, Letty DeLoatch from Conway, Wilbur Jackson from Ayden, Ralph James from Asheville, Sybil Swindell from Swan Quarter, Jim Thompson from Laurinburg, and Margaret Whitesell from Columbia, S. C., and Wilmington. Then each fifth person from the sixty Swiss introduced himself. We planned to meet for an hour, but no one remembered until more than three hours later. Testimonies were given by four of our caravan, some Swiss, a youth from Berne and one from Frankfurt, Germany. A young lady from Bombay, India, also visited that evening.

Singing, witnessing, and laughter drew us together across language barriers. Appropriately, Bishop Sigg ended our meeting with prayer. He had arrived midway after an afternoon and evening session in the annual meeting of the Swiss Confederation of Churchmen.

Monday, we went mountain climbing, sightseeing, and dining with these newly-found friends in Christ. In the evening we visited the Rev. and Mrs. Honegger, who showed us color slides of Switzerland, and told us more about the Swiss Reformation and the Protestant Church in Switzerland.

We found in the Honeggers the concern for the youth which causes us to know that Methodism will flourish where they serve the Lord. Here the youth love and follow them gladly.

In Lucerne we were met at the train by the Rev. Herman Schaad and his son, Theophile. They showed us the church and the city and told of difficulties faced by Methodism as a minority church in his canton.

Thursday, we mounted Mount Pilatus, one of the higher mountain in Switzerland. This mountain received its name from those who thought the spirit of Pilate inhabited the mountain. Until 100 years ago no one was permitted to mount to the summit. We felt so close to God as we surveyed the fabulously beautiful land that one of our party sat apart and composed these words in tribute:

Nebulous apparitions - floating in atmospheric currents
Oscillating in radiant blue—
Towering gray rocks - jagged peaks - breaking the silent movement.
Updrafts from steep slopes whirl the helpless clouds, up-up-up
Thousands of feet above the green gardens settled peacefully in the valley below ...

And the pines - silent congregations - standing in orderly pride
Lifting boughs of praise to the God of height—

And all the world in one vast prayer.

—Ralph James

In Lucerne we experienced celebrations of Corpus Dei Day. All stores and business closed as the consecrated 'body of Christ' was carried through the streets of the city, and back to the Cathedral for high mass. Priests, nuns, acolytes, friars, men and women in ritual attire marched in the procession. The gorgeous ceremony gripped the entire city as by nothing we had seen in the States.

We spent Friday and Saturday in Zurich, the largest city in Switzerland and one of the strongholds of Swiss Methodism. Here we have six Methodist churches, about 10 surrounding missions, a beautiful hospital, a deaconess home and the episcopal residence.

Here again the youth sacrificed of their time to share with us the experiences of these days. Miss Susi Oppliger and Mr. Robert Brunhwihr, our guides, told of the sacrificial devotion of these young Swiss women who served the Church as lifetime deaconesses. We saw one of the most beautiful and spotlessly clean hospitals imaginable, operated by the Methodist Church. And as a climax to our fellowship, they asked us to bear for Hungarian Relief more than \$200 worth of cloth, thread, and buttons, as a gift from the Methodists of Zurich.

We parted in prayer, reluctantly, but knowing these contacts will grow with each successive Caravan. Each of us now will be better equipped as we go to bear witness to our Lord in Austria. We can add only one sentence, bringing the greetings in the name of Christ from Swiss Methodists to Bishop Paul Garber and our North Carolina Methodists.

N. C. Council Ranks Tenth in Nation

The North Carolina Council of Churches ranked 10th among the 41 state councils in the nation last year, according to a recent survey made by the National Council of Churches. The rank is based upon receipts reported for all program activities carried on by the Council and affiliated groups. North Carolina's Council reported a total of \$130,098 received, including such program activities as Church World Service, CROP, World Day of Prayer, and Migrant work. Not included in this total are the amounts raised by local Councils of Church Women, of which there are 41 in this state, local youth councils, and other local interdenominational activities such as the Week-day Bible Teaching Programs. "If these were included," the Rev. Morton R. Kurtz, Executive Director of the state Council of Churches, said, "the total amount raised for ecumenical projects in North Carolina would be something over \$350,000 a year."

Totals reported for other area state councils in the survey were: Virginia, \$63,643; Tennessee, \$12,813; Georgia, \$7,646. South Carolina does not have an active organization at present.

Pastor Gives Glowing Report of Deeper Life Conference

By J. A. FLOYD
Fairmont, N. C.

The Deeper Life Conference got off to a good start Sunday evening, June 23. Following song and prayer, Dr. John Paul, executive secretary, gave a preview of the conference, which was followed with the keynote message by Dr. E. R. Overly, National Deeper Life president. Both Dr. Paul and Dr. Overly gave a very fine outline of the plan and aims of the conference.

Beginning with Monday, most of the morning from 9:00 to 10:30 was given to the study course on prayer led by Dr. Thos. A. Carruth, field secretary of the World-Wide Prayer Life Movement, teacher—an accredited course by an accredited teacher on prayer. This writer has attended teaching courses from way back—some good, some dry, but none like these, which were woven and interwoven with spiritual vitamins of deep significance. We believe that not one was in attendance who would not attest to this. We have never had the privilege of attending anything like this teaching course where everyone was held almost spellbound for more than an hour, and at the close everyone wanting more. We can't name all of the speakers—though all were very fine, and, above all, deeply spiritual. Then Dr. Carruth made it plain during each service that everyone present was welcome and expected to join in the discussions. Many did. Some told of actual experiences of where services, Sunday schools, and even churches had started from scratch, and attained wonderful success through prayer, consecration, and work. If a search was made throughout the country, we doubt that a man better fitted to lead the Prayer Life Movement could be found than Brother Carruth. One or two all-night Prayer Vigils were observed—the spiritual atmosphere was tense at all times throughout the conference, from Sunday night to the last Friday noon service. One man said the conference was Methodism's greatest and most successful venture for the past or present generation. Some went to Junaluska with the intention of staying for a day or two—then couldn't find a place to break off and leave, so stayed through the last service. It had one similarity to "Max. H. Coffee," but was better and more lasting.

For each day, we had Spirit-filled speakers who spoke out of a rich background of experience. Jesus said; "Freely ye have received, freely give," and this had a deep significance to those who are attempting to impart some spiritual truth to others. Most listeners, therefore, are more interested in learning what Christ has done for the speaker than what the speaker may or may not think He can do for others. We have known a speaker occasionally whose advice was: "Don't do as I do, but do as I say do." We did not have this kind at Junaluska for the Deeper Life Conference—

we took notice of them that they had been with Jesus.

Dr. Stanley Jones flew overseas to New York, stopping for a short conference with Billy Graham, then arrived at Asheville Airport just in time for his first service at the Deeper Life Conference. He came to bring us an important spiritual message—and he disappointed no one. Nearly every one of his messages, including several ten or fifteen minute talks to the morning Prayer Life services, dealt largely with the work of the Holy Spirit. He greatly honored the work of the Holy Spirit, and in each altar called trusted God the Holy Spirit to do His perfect work—no embarrassing propo-

A PRAYER

I THANK Thee, my God, that Thou dost make it hard for me to rest content with less than Thou Thyself wilt bestow upon me. I thank Thee that even in the false glamour of the far country Thou dost give me sometimes visions of the quiet beauty of my Father's house. I thank Thee that in the loneliness of poverty and failure Thou dost bring to my mind the happiness of those who dwell at home with Thee. I thank Thee for Him in whom Thou dost speak so clearly to me, for the Elder Brother who has sought me out and found me. And so, Father, at His bidding I will arise and come to Thee, no longer doubting my welcome, but gratefully claiming all that in Him Thou dost so freely offer. Amen.—METHODIST RECORDER.

sitions, and no continual prodding—he trusted the Holy Spirit to convict and to convince. In his first altar call, or invitation to join Christ, he exhibited some disappointment that no altar was immediately in front of the pulpit, but was much pleased to know that one was under immediate construction. When the large Tabernacle was constructed, we suppose that due to the fact that it was to be used almost entirely for conventions, and the like, the plans included no altar. However, as time passed, the need for an altar was evidenced during Communion services. And, of course, when the campmeeting services began, then the Tabernacle did in reality begin to take on a more "unfinished" look—in fact, a campmeeting without an altar didn't appear Methodistic. But we can all be thankful that this mistake will soon belong to the past.

Dr. John Paul, introducing Dr. Stanley Jones, reminded his congregation that Dr.

Jones could have been Bishop Jones—occupying the highest office in the gift of the Methodist Church—but chose rather our Lord's advice; "Whosoever of you will be the chiefest, shall be servant of all." And choosing the servant route to greatness, he by-passes the world's route, remembering that his Lord being the son of God chose rather for Himself the humble title of the Son of Man, and lived as the Son of God. Our Lord was Heir-apparent to the Throne, King of Kings and Lord of Lords, One and Equal with the Father God, He was in the world and the world was made by Him—but it was not His will that the world learn Him through the rightful title of His Divine Sonship, King of Kings, etc. Once Pilate said unto Him; "Art Thou a King then?" Jesus answered him; "Thou SAYEST that I am a King. To this end was I born, and for this cause came I into the world"—but continued to call Himself the son of man and continued to live as the Son of God. He said; "The Father and I are ONE," and; "I can pray to my Father, and He shall give Me more than twelve legions of angels,"—but instead, He became obedient unto death, even the death of the Cross. The way of the Cross leads Home—not the way of worldly praise, and only God's chosen are able to recognize this. Very few in this day are able to say; "No!" to worldly praise, though God still has a remnant. And it is good in this day and generation to meet a man of the calibre of Stanley Jones, who in one of his services stated that in five three-month periods in Japan more than seventy thousand had accepted Christ through his witnessing to them of His mighty power to save. Dr. Paul concluded the introduction with "So Stanley Jones is just 'Brother Jones, my friend'."

A young man from Alabama, 5 years at his first appointment, brought a fine message at one of the morning Prayer Life services. He spoke largely on the work of the Holy Spirit.

Dr. B. Joseph Martin, president of Wesleyan College, Macon Ga., brought a very fine and a deeply spiritual message. Time would almost fail us if we touched all of the high spots of the convention. We regret that we do not remember the names of all the fine speakers, and hope we may do better next time.

Dr. E. R. Overly, president of the Deeper Life Movement, brought a great message from the Sermon on the Mount, on Christian Perfection. Many said that it was the greatest sermon they were ever privileged to hear on Matt: 5:48. Dr. Overly, by way of explanation, commented at length on the unreasonableness of some who embrace the Doctrine, stating that he once heard a man say that after he was saved he could kill another man and still be a Christian. Dr. Overly stressed the necessity of heart purity, and of a life free from willful sin.

Before adjournment it was brought out that plans were in the making for the 1958 Junaluska Deeper Life Conference.

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What are Christians put into the world for except to do the impossible in the strength of God?—General Armstrong.

World Methodist Council Leaders Meet in London

LONDON, ENGLAND—The international character of Methodism found unique emphasis both in symbol and in fact at the annual session of the Executive Committee of the World Methodist Council held here July 1-3.

The meeting place was Central Hall, Westminster, where the United Nations held its organizing session. Within this vast and ornate Methodist church are many of the general offices of British Methodism.

Central Hall faces a plaza opposite Westminster Abbey. In the Abbey is a commemorative tablet to John and Charles Wesley. The meeting room assigned the executive committee was appropriately labelled "Church Fellowship Hall."

Big Ben and the Houses of Parliament, symbolizing the British Commonwealth of Nations, are but a two-minute walk from Central Hall.

The final session of the Executive Committee was a dinner held here in a private dining room along the terrace that borders the Thames River. It was addressed by the British Foreign Secretary, the Right Hon. Selwyn Lloyd, M.P., the Right Hon. Lord Lawson of Beamish, Mr. T. George Thomas, M.P., Mr. Frank O. Salisbury, C.V.O., famed portrait painter, and others. The Foreign Secretary, great-grandson of a Methodist preacher and grandson of sires christened *John Wesley*, brought encouraging word concerning disarmament possibilities from the Council of Prime Ministers in session here.

The joint secretaries, the Rev. Dr. Benson Perkins of Birmingham, England, and the Rev. Dr. Elmer T. Clark of Lake Junaluska, North Carolina, issued the following official report of the session:

The Executive Committee of the World Methodist Council which met in Westminster Central Hall, London, July 1-3, was the most significant since the new constitution of World Methodism was drafted at the Oxford Conference in 1951.

The Rev. Dr. Harold Roberts, president of the World Methodist Council, was in the chair, and the more than 75% attendance included members from as far away as South Africa, Australia and New Zealand, as well as the larger numbers from Great Britain, continental Europe and America. Many of the overseas members attended the opening and dedication of the restored Epworth Old Rectory, the original home of the Wesleys, which took place on June 29.

The major business of the Executive Committee followed the decisions of the great world conference of Methodists held in North Carolina, U.S.A. last September.

It was clear that considerable progress had been made in the field of Methodist ecumenical activity. Plans were submitted for co-operative evangelism across national frontiers, for the holding of an ecumenical theological institute in Oxford in 1958 and for the extension of pastoral exchanges, not only between Great Britain and America but further afield. Union schemes involving the Methodist Church were surveyed, particularly in Ceylon, North India and West Africa, with conversations pointing towards union in other areas, East and West. From Berlin, in the person of Mrs. Ernst Scholz, president, came a report of the development of the World Federation of Methodist



Pictured above is the architect's drawing of the new educational building for the Gritton Church. Groundbreaking ceremonies were conducted July 1, with Dr. A. J. Hobbs, New Bern district superintendent, as the principal speaker. The building will cost about \$40,000 and, in addition to needed classrooms, will include a kitchen, rest rooms, fellowship hall and pastor's study. The Rev. Ralph I. Epps is pastor.

Women, now affiliated with the World Methodist Council.

The anticipation of the European Methodist Conference at Stockholm in August included the project of a Youth Conference from the Methodist Church in Europe. Other future events which called for consideration and planning were the celebration of the 250th anniversary of the birth of Charles Wesley on December 18 this year, the meeting of the Executive Committee in Germany next July and the next World Methodist Conference, probably in 1961.

On the closing evening, Wednesday, July 3, the members of the Executive Committee were entertained at a dinner in the House of Commons through the courtesy of Mr. George Thomas, M. P. The special guests on the speakers list included the British Foreign Secretary, the Right Hon. Selwyn Lloyd, M.P., the Right Hon. Lord Lawson and Mr. Frank O. Salisbury, C.V.O., the portrait painter.

Discussion as to whether the 1961 quinquennial meeting should be of the Council (composed of about 300 members) or on the larger World Methodist Conference level seemed heavily weighted on the side of a conference. The constitution permits either. The meeting place is undetermined.

Dr. Clark, American Secretary, displayed the printed proceedings of the Ninth World Methodist Conference held at Lake Junaluska last fall. He said that 1231 copies had been printed, with 200 available for sale.

Considerable discussion centered about American Methodism's share (\$35,000), for the most part yet to be raised, in the restoration costs of the Epworth Old Rectory. British Methodists supplied the purchase funds and are carrying the restoration costs on their own credit. \$5,000 of the \$35,000 which has been assured by the American branch of the church will aid in fitting the Francis Asbury House at West Bromwich for visitors.

Three volumes of the new and annotated edition of the *Journal and Letters of Francis Asbury* are now being manufactured in England, Dr. Clark announced. This was ordered by the Oxford Conference. The editorial work has been done under Dr. Clark's direction. The edition will be published jointly by the Epworth Press and the Abingdon Press.

Future editorial projects are an Encyclopedia of World Methodism and a magazine of world Methodism. A proposal to produce co-operatively a hymnal for ecumenical Methodism when need for new hymnals arises found little support among the British contingent, if any.

Following constitutional requirements the two secretaries, Dr. E. Benson Perkins and Dr. Elmer T. Clark, and the two treasurers, Mr. Edwin L. Jones and Mr. L. A. Ellwood, were re-elected for one year.

British opinion concerning the next World Conference calls for a ten-day session, with fuller opportunity for discussion, a more limited and specific theme, and more adequate preliminary preparation of subject matter to be presented to the group. They desired younger churches brought more completely into the program, as well as women and youth.

Interest in the Council was indicated on the part of the United Church of Canada largely Methodist in origin, by a gift of \$500 to the treasury. The Free Methodist Church is now related to the Council.

Among Americans attending the executive meeting were Bishop Ivan Lee Hold, St. Louis; Bishop Paul E. Martin, Little Rock, Ark.; Bishop F. Gerald Ensley, Des Moines; Bishop Arthur J. Moore, Atlanta; Bishop Fred Pierce Corson, Philadelphia; the Rev. Dr. J. Manning Potts, Nashville, Tenn.; the Rev. Dr. Elmer T. Clark, Lake Junaluska, N. C.; the Rev. Dr. Oscar Thomas Olson, Cleveland; Mrs. J. Fount Tillman, Lewisburg, Tenn.; Dr. Harry Denman, Nashville, Tenn.; Miss Dorothy McConnell, New York; the Rev. Dr. Ralph Stood, New York; and Ray Nichols, Vernon, Texas. Three of these were proxies. Bishop W. J. Walls, Chicago and the Rev. Dr. Pointer of Oklahoma City represented American Nergo Methodist bodies.

European members of the Committee related to American Methodism who were present were: Bishop Frederick Wunderlich, Frankfurt; Bishop Ferdinand Sigg, Zurich; Bishop Odd Hagen, Stockholm; and Mrs. Ernst Scholz, Berlin.

Highland Methodists Purchase Property

The Highland Methodist Church, Twelfth Street N.E., Hickory, has purchased approximately three acres of ground on Thirteenth St., N.E. from W. H. Frye, for the purpose of erecting a new church structure. The present property which consists of the church building, hut, and two dwellings are to be sold and proceeds used on the new project.

The new sanctuary is to seat four hundred or more, the educational building will consist of twenty-five to thirty class rooms, assembly hall, rest rooms, and recreational facilities.

Hymn Lovers to Enjoy Two Big Days at Junaluska

Methodists who love to sing and to hear good singing are preparing for the great Charles Wesley Hymn Festival at beautiful Lake Junaluska, North Carolina, July 30-31. This will be the largest Hymn Festival held within the bounds of the Southeastern Jurisdiction during the 1957 Charles Wesley Commemoration, and pastors, ministers of music, choir directors, organists, pianists, and choir members, including many whole choirs, are planning to be present.

Charles Wesley's hymns will live throughout the ages. More of his hymns are in almost any standard hymnal than of any other hymn writer. They have depth of spirit and religion in them. They have inspired millions and will continue to do so. John Julian, the greatest hymnic authority of the English-speaking world, says: "It was Charles Wesley who ... was the great hymn writer of the ages."

The Lake Junaluska Hymn Festival is designed not just to let you sing joyously and spontaneously during the two days but also to interpret hymns and hymn singing and to enable participants to return to their home churches and to put an added spiritual quality into the local church singing. Congregational singing should be greatly improved and increased as a result of the proper observance of the Charles Wesley anniversary.

The Lake Junaluska Hymn Festival will start on Tuesday morning, July 30, at 10:30 o'clock, with Dr. Deane Edwards, president of the inter-denominational American Hymn Society, speaking of this Society, its program and leadership, and issuing a clarion call for all churches everywhere to sing the gospel into the hearts and lives of this present generation.

On Tuesday afternoon, Dr. Earl E. Harper, member of the Methodist Commission on Worship and Director of Music of the University of Iowa, will lead a forum on "Church Hymns and How to Sing Them." This session alone should be worth the trip to Junaluska.

Tuesday night's session will be a time of information and inspiration as Dr. Harper tells of "Charles Wesley, and His Contribution to the Evangelical Movement." A portion of the session, and every session, will be given to great singing of selected Wesley hymns, of course.

On Wednesday morning Dr. Philip S. Watters, formerly a Professor of Hymnology at Drew University and currently the pastor of Washington Square Methodist Church in New York City, will speak on "The Living Hymns of Charles Wesley."

All Wednesday afternoon will be given to hymn singing, rehearsals, and massed choir practice. Musicians and choir members should love the fellowship and training that this occasion affords.

Climaxing the two great days will be the magnificent Hymn Festival on Wednesday night under the direction of Dr. Harper. This should prove the greatest service of song that most of those present have ever witnessed or participated in.

If reservations have not already been made for you and all those who will travel



NEW CHARLOTTE CHURCH: The new sanctuary of St. Paul Church, 2830 Dorchester Place, was formally opened for worship on June 30, when Dr. Walter J. Miller, district superintendent, delivered the sermon. This is the first unit of a building program initiated in 1954. The ground was broken in November 1956.

St. Paul Church was organized November 17, 1948, through the efforts of the Charlotte City Mission Society, and the Rev. Melton E. Harbin was the first pastor. The Rev. Bernard J. Hurley is the present pastor.

The new sanctuary of colonial architecture, planned by the Permanent Building Committee: Leroy Johnston, chairman, E. Lindsey Wiggins, C. H. Talley, Mrs. C. H. Hill, and Mrs. James Dick, will seat approximately 400 people. At the rear is a tower entrance to several class rooms, church offices, choir room and parlor. The Chancel of the new sanctuary is altar-centered with a retaile. On the retaile is a brass cross, two brass candlesticks and two brass flower containers. Over the altar in the center of the reredos is a stained glass window of "Christ in Gethsemane." The Chancel furnishings are white with mahogany trim and the pews are mahogany with white trim. The walls are a soft, pastel green and on the floor is a carpet of cherry red.

The sanctuary is lighted by eight hanging bronze fixtures and indirect cove lights.

It was estimated by the Building Finance Committee with S. Scott Ferebee Jr., chairman, C. H. Hill, W. H. Phillips, L. E. Werntz, Jr., J. M. Yarbrough, Stuart Allen, and John Schott, the new building would cost approximately \$150,000.00.

with you in your car, write the Rev. J. W. Fowler, Superintendent, Lake Junaluska, N. C., immediately and tell him of your needs, or come on anyway and plan to stay at one of the many motels in the Junaluska-Asheville section of western North Carolina.

Duke Divinity School Alumni Association Elects Officers

Dr. A. Purnell Bailey of Richmond, Va., has been elected president of the Duke University Divinity School Alumni Association for 1957-58.

Pastor of the Centenary Methodist Church in Richmond, Dr. Bailey is a Duke divinity graduate of 1948. Elections for the Association, over-all Divinity School Alumni body, were held at a recent luncheon meeting on the Duke campus. The Rev. J. Claude Evans will serve as vice-president. Also elected were secretary, the Rev. G. W. Bumgarner, Class of '39, pastor of the Covenant Church, Gastonia; and treasurer, the Rev. Troy Barrett, Class of '48, pastor of the Zebulon-Wendell Charge, Zebulon.

Rocky Point Parsonage Dedicated by Garlington

The parsonage of the Rocky Point Charge in the Wilmington District was dedicated on June 16. Dr. J. E. Garlington, district superintendent, preached at the morning service at the Rocky Point Church, held the fourth quarterly conference, and, after lunch on the church lawn, dedicated the parsonage.

Rocky Point Charge originated four years ago. It was divided from the five-point circuit of Burgaw, and now consists of Herring's Chapel, Jordan's Chapel and Rocky Point Church.

The final payment of the debt was paid on Thursday, June 13, 1957. On Saturday, June 15, the entire payment was given back to the Charge as a gift for building a garage.

The parsonage was built during the leadership of A. R. Knotts, Jr., then a Duke Divinity School student. The present pastor is Edward Powell Osteen, who is beginning his second year as pastor while he is also a student at Divinity School.

Weekly Devotion by Robert G. Tuttle

THE JUDGMENT OF LIGHT

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light . . ."—John 3:19.

This theme is suggested by Harry Emerson Fosdick in his book, *Living Under Tension*. We do not sit in judgment upon life; life sits in judgment upon us. We complain at life and ask, "Why are there so many injustices?" Life looks us in the eye and asks in return, "What have you done to correct these injustices?" We complain, "Wars! Why do we have one war after another?" And life replies, "What have you done to reorder the affairs of men so that future wars will be impossible?" We look about us and rail at poverty. Life looks at us and asks, "What are you doing in your own business to help all men to be able to earn a fair living?" We think, "Why is our nation not Christian? Why is the world so far from the Kingdom?" And life looks upon us with sorrowful eyes asking, "Are you a Christian?"

Judgment is progressive; it doesn't wait until the final day. Life judges us every day. The score is kept in the development of our

PRAYER: *So teach us to live, O God, that we may love the light, and never fear it.*
AMEN.

personalities, in the growth or lack of growth of the soul. The final judgment only places us where we belong in keeping with what we are—"And this is the condemnation, that light is come into the world, and men loved darkness rather than light." We are being judged by the light of truth—We stand, or we do not stand!

The light of reality continually shows us up. We can't ignore it. We can't play fast and loose with it. A British Overseas Airways' navigator, in *Song of the Sky*, found this to be true. In a commercial flight over Africa he set his gyrocompass at 60 degrees west rather than 6 degrees west, as it should have been. He checked his stars en route but did not recognize the fact that he was shooting the wrong stars. He and his passengers ended up in a crash landing 1,300 miles off course. You can't go successfully through life unless the compass is set correctly. Such are the demands of reality.

A mother, emaciated, two children poorly clothed, came to my study seeking food and fuel. This pitiful picture reveals the inevitable judgment of light. This is what happens when a father becomes addicted to alcohol and drinks up his check each week. This is the tragic revelation of light. This is what comes of it.

The minister stands in the pulpit to proclaim the truth of God, in the spirit of God, with an understanding of human need and a heart of compassion—He stands revealed for what he is, or for what he is not. The

classroom reveals the teacher; the operating room the surgeon; the spirit of an industry, the man who is responsible for its management; the atmosphere of the breakfast room, the success or the failure of the mother. A broken home reveals that someone did not stand the test; a broken personality is the result of an inexorable judgment.

"One thing I know, that, whereas I was blind, now I see." I stand revealed in the light of Christ. It floods all about me; by its light I see what I am, and what I am not. I cannot ignore it. I cannot escape it. I have to do something about it—

One of two things I can do: I can look at the way of Christ and say, "This is wonderful, but it is too far from me. It is not practical for me. I shall continue in my own way." Thus I recognize that I am condemned by the light of Christ, and accept that condemnation. On the other hand, I can look to the light of Christ and say: "This is too far beyond me, it is too high above me—Yet I believe in it. This is life. This is what life ought to be, and must be. By the help of God, I will yield to the light!" —One of two things: I accept the condemnation of the light; or, I yield myself to its realization!

We come to know Christ: Immediately our old way of thinking, of doing business, of living becomes unthinkable. No longer can we stand ourselves as we are. We must become like him. His spirit possesses us. We cannot get him out of our minds. The light has captured us! We are no longer satisfied with the darkness!

The light judges us! The light redeems us!—Such is the judgment of light!



Steeple Echoes

By
T. R. JENKINS

Dr. G. Ray Jordan tells a human interest story which comes from Durban, South Africa, which is both thought-provoking and challenging. It is an incident out of the life of Edward Dunn, a municipal director of music, who was conducting a rehearsal of Durban's fifty-piece symphony orchestra. Sensing a disturbance in the empty hall, he turned to find a small girl who was standing in the aisle. "What do you want, little girl?" he asked. "Please play JINGLE BELLS," she replied. Without a moment's hesitation, and showing not the least sign of shock or surprise, Dunn rose to the occasion. Turning to the musicians, he rapped for attention. "Jingle Bells," he announced. Then the musicians rendered a "spirited and exciting version of the familiar tune." Following the final flurries, the director turned to meet the applause of two small

hands. As the child cheered, the director bowed his lowest bow. Satisfied, the little girl quietly but excitedly left the hall as the orchestra resumed its rehearsal.

Truly Christian souls have always had the conviction that God cares for the happiness and welfare of all people.

"Who seeks for heaven alone to save his soul

May keep the path but will not reach the goal;

While he who walks in love may wander far

But God will bring him where the blessed are."

Why? Because God is love.

Set-up Meeting

With attendance that overflowed the Men's Bible Classroom of Memorial Methodist Church in Thomasville, the Thomasville District Set-up Meeting was held. Present were the ministers of the district, district stewards, local church commission chairmen, and other key laymen from the various churches. Presiding was the new superintendent of the Thomasville District, the Rev. John H. Carper.

After the opening devotional by the host pastor, the Rev. Frank Jordan, the district lay leader, Austin Harrison of Memorial Church, extended words of welcome and had the ministers and their wives introduced. Stressing his desire to be of assistance on any matter affecting the ministers and their churches, Mr. Carper outlined the work of the commissions as basic to the district program. He pointed out the areas to receive major emphasis in the district this year, namely, Christian higher education and World Service.

After this introductory portion of the program, the meeting was divided up into smaller group meetings.

The Ministers' Wives elected the following officers: Mrs. W. A. Rock, Jr., of Randleman, president; Mrs. A. W. Wellons of Thomasville, secretary.

In closing action the Rev. Orion N. Hutchinson Jr., of First Church, Thomasville, was elected district secretary to fill the vacancy created by the transfer of the Rev. H. Glen Lanier to Charlotte.

Notice

For the past two years Louisburg College has offered a special three-day schedule of college credit work for supply pastors and others who are not able to be away from home all the week. The schedule is for Tuesday, Wednesday, and Thursday. Pastors on this schedule are able to take a limited load of college work and remain on their pastoral charges for four days and five nights of the week. On this schedule it is possible to secure an A.A. degree within three years or even less. The College makes this schedule available at a special cost.

Any person interested in this three-day schedule at Louisburg College are invited to correspond with Wade Goldston, Louisburg College, Louisburg, N. C.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, *Editor*
Weaverville, N. C.

School of Missions and Christian Service

The annual School of Missions for the Western North Carolina Conference, to be held at Pfeiffer College, August 18-23, will have as its theme, "Till Christ Shall Dwell in Every Heart," and it promises to be one of the best schools ever held.

Four accredited study courses will be presented, with outstanding teachers for each subject. The Bible course will be the Gospel According to Mark, and the text will be, "Disciples to Such a Lord," by Albert Barnett. Dr. J. Lem Stokes and Dr. Nelson Moore, both of Pfeiffer College will be the instructors.



MISS MARY BETHEA

The course, "Christ, the Church and Race," will be taught by Miss Mary F. Floyd, deaconess at Pfeiffer College. The text is, "The Kingdom Beyond Caste," by Liston Pope.

Miss Marion L. Derby of the Department of Work in Foreign Fields of the Woman's Division of Christian Service will teach the course on Japan, using the text, "Cross and Crisis in Japan," by Inglehart.

Dr. Kenneth Goodson will present a study of "The Social Witness of the Local Church in the Ecumenical Movement," using the text, "In Every Place a Voice," by Muelder.

Workshops will be held in three fields of work, parliamentary procedure and leadership responsibilities in the W.S.C.S., techniques for group discussion and action on current issues, and drama and audio-visuals in the church.

There will be clinics for officers of ten lines of work, missionary education and service, Christian social relations, spiritual life, president, vice-president, treasurer, promotion, children's work and supply work, as well as co-ordinators for Wesleyan Service Guilds.

The Spiritual Life Retreat will be held on Friday, August 16th, and will continue through Sunday noon. Miss Mary F. Floyd will be leader for the retreat.

Reservation for the School may be made by writing Mrs. D. Z. Newton, Box 106, Shelby, N. C. Registration fee of \$2.50 for the School and \$1.50 for the Retreat should be enclosed.

The Wesleyan Service Guild will hold its Weekend of Mission Study at Pfeiffer College on August 23rd-25th. Their courses of study will be the same as the regular School of Missions and their instructors will also be the same.

Reservation for this may be made by writing Mrs. Frances Strickland, Box 197, Liberty, N. C.

New Officers in the W.N.C. Conference

At the Annual Meeting held at Lake Junaluska, two new officers were elected to serve on the executive committee of the Woman's Society of Christian Service of the Western North Carolina Conference, Miss Mary Bethea of Pfeiffer College as secretary of student work and Mrs. J. W. Fowler of Lake Junaluska as secretary of status of women.

Miss Bethea succeeds Mrs. D. D. Holt, who is moving to Nashville, Tenn., and Mrs. Fowler succeeds Mrs. Dan K. Moore of Sylva, who has been elected as secretary of status of women in the Southeastern Jurisdiction.

Miss Bethea received her education at Louisburg College and at Greensboro College, later taking her master's degree at Scarritt College in Nashville. She is dean of women at Pfeiffer College now, and served in the same office at Louisburg College and at Wesleyan College in Macon, Ga., before coming to her present job.

Mrs. J. W. Fowler, Jr., a native of Danville, Indiana, came to North Carolina in 1929. She attended Catawba College and Woman's College of the University of North Carolina in Greensboro. After her graduation, she taught in the public schools of Davidson County and in the High Point city schools.

In 1936, she was married to James W. Fowler, Jr. They have three children, Jimmy, 17, Margaret, 15, and Nina Elizabeth, 9.

The women of the W.N.C. Conference extend to them a cordial welcome. And they also extend every good wish to Mrs. D. D. Holt and to Mrs. Dan K. Moore in their larger fields of service.

Love Offering

The love offering given by Methodist women at their annual meeting at Lake Jun-

aluska amounted to \$6,147.62, announced Miss Una Edwards, Conference treasurer.

Miss Edwards stated that half of this fund would go to foreign missions, to be used in Sarawak, Borneo, and the other half would be used in missions at home for Methodist Homes for Retired Workers, especially the newest of these located in Asheville, N. C.

Conference Chatter

On the last day of the 17th Annual Meeting at Lake Junaluska, there appeared in the back of the auditorium a stack of papers called, "Conference Chatter."

The delegates were advised that the little newspapers were available—"and they disappeared like hot cakes," said one woman, "And I did not even get one!"

This was the plight of many women who were seated in the front of the auditorium and who were last getting out.

Since this deficit meant that delegates in some districts did not get papers to show to their home societies, it has been suggested that maybe some people who had finished



MRS. J. W. FOWLER

reading their papers, would now send them to the editor, so that she might send them to those who did not get any at first.

The editor has a growing list of those desiring copies, and would appreciate used copies of "Conference Chatter."

This situation was caused by the simple fact: about 1,200 women attended the meeting—only 500 papers were printed for distribution—the printer not knowing that more papers might be wanted, tore up his pages of type while the meeting was in progress.

Methodist Home for Retired Workers

On Sunday, July 7th, many women attending the School of Missions of the Southeastern Jurisdiction at Lake Junaluska, drove to Asheville to visit the new Methodist Home for Retired Workers.

Included in the group of visitors were the secretaries of Supply Work in all of the Conferences in the Southeastern Jurisdiction, and many officers of the Woman's Division of Christian Service and the Board of Missions. Many deaconesses and mission-

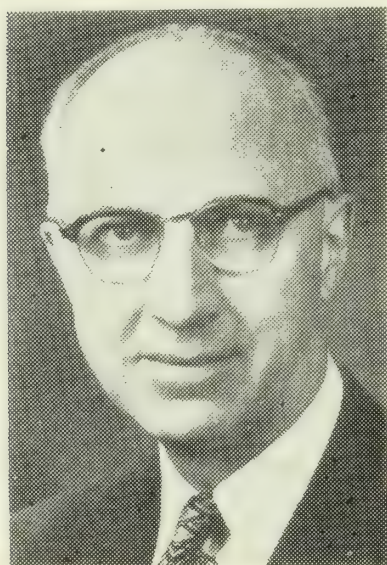
(Continued on page fifteen)

The Third Methodist Convocation for Adults

LAKE JUNALUSKA

August 2 - 5, 1957

Every adult class should see that it has a representative at this Convocation for teachers, presidents and adult class members. Many classes are sending cars loaded with delegates. Some prefer to honor their teachers by paying their expenses. Those classes are wise because the Convocation will provide inspiration and information that will challenge these leaders of adults to go back to their classes with enlarged vision, quickened insight, and new skills to do better work. Ministers are anxious to have their adults attend this Convocation too because it will greatly lift the work of our local churches during the next years.



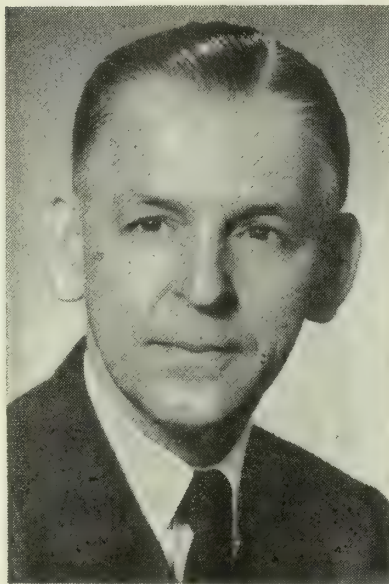
DR. LEON M. ADKINS

THE BISHOP'S COMPANY

This is a group of thirteen professional actors from Hollywood, California, who are devoting their lives to religious drama. Their dramatic presentations will be something unique in the Convocation program. They will present the following dramatizations: "The Boy with a Cart," "The Devil and Daniel Webster," "A Family Portrait," "St. Joan."

THE FELLOWSHIP

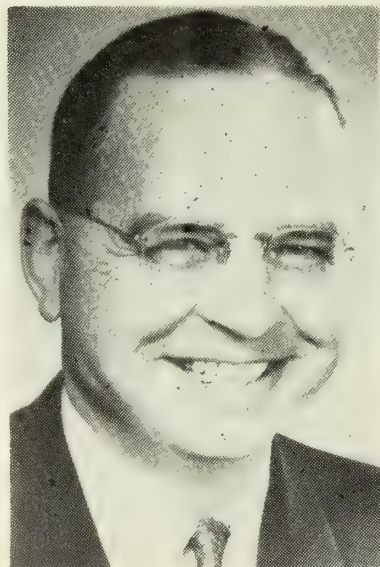
Adult leaders from all over our Southland will be at this Convocation. As a teacher, president or member of an adult class you will meet many new friends and gain many new ideas. Other leaders such as ministers, directors of Christian education, and district superintendents will also attend. It will truly be a memorable weekend. Let every class send a carload. Registrations will be received at Junaluska upon arrival.



BISHOP JOHN BRANSCOMB

THE THEME

Leaders from the Southeastern Jurisdiction have selected "My Church—A Redemptive Fellowship" as the theme for this Convocation. If our churches are to be a *Redemptive Fellowship*, adult classes will play a vital part. This theme has a special place since the adult program of every church badly needs expansion.



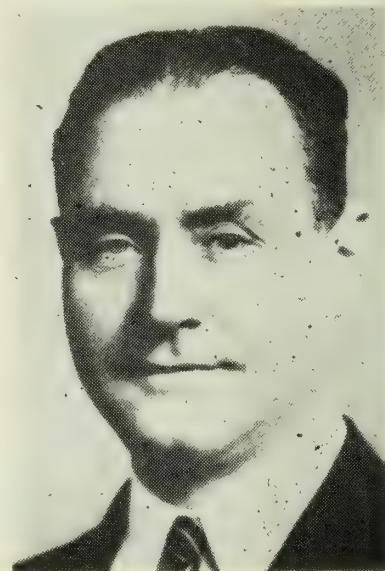
DR. ELTON TRUEBLOOD

THE LEADERSHIP

Over one hundred outstanding church leaders from the Southeastern Jurisdiction have been secured to lead the fellowship groups:

Responsibility Groups

Church School and adult division superintendents
Presidents, vice-presidents, and secretary-treasurer of classes
Teachers of adult classes
Members of adult classes
Workers with home members
Workers with older adults
District superintendents and conference, district, and subdistrict directors of adult work
Presidents of conference young adult fellowships
Presidents of subdistrict young adult fellowships
Officers of conference adult fellowships



DR. HAROLD A. BOSLEY

Directors of Christian education
Chairmen of commissions on education
Study and worship leaders
Evangelism and church loyalty leaders
Social action leaders
Missions leaders
Recreation leaders

Bible Study Groups

Adult Bible Course
Adult Fellowship Series
International Lessons
Parent Study

Recreation Interest Groups

Folk games
Banquet programs
Skits
Folklore
Fellowship singing
Informal drama
Choral reading
Crafts
Play reading

In addition to the leaders for the above groups, outstanding addresses will be given as follows:

Dr. Harold A. Bosley - "What is a Redemptive Fellowship?" "Our Society in a Redemptive Fellowship."

Dr. Leon M. Adkins - "Teaching in a Redemptive Fellowship."

Dr. Elton Trueblood - "Prayer in a Redemptive Fellowship." "My Vocation in a Redemptive Fellowship."

Bishop John Branscomb - "My Part in a Redemptive Fellowship."



A Whisky Still Became a Church

By HELEN E. LANCE

On the Sabbath the bell in the little steeple called the people to worship. The notes struck the mountains and echoed and re-echoed throughout the valley, as the mountaineers gathered to worship. Some came on foot along the path down the mountain side; others on horseback with children riding behind; there was a group in a cart with slow moving oxen pulling them through mud up to the hub; covered wagons brought families to the gathering.

It was a gala occasion for them, and well it might be. The War Between the States had been over for two years. It had left them impoverished and weak, but not hopeless. There was no church nor school in all of that valley, twelve miles out from Asheville. Isolated by rocky, often impassable, roads the community was thrown on its own resources for survival. The men, back from war, began to gather and talk of things most needed. A church, if there were one, at the cross-roads on the Asheville-Brevard road could serve both as a school and a place of worship.

Down on Avery's Creek, near Shut-in, John Lang had a liquor still that had not been operated since the war. He offered this building to the people and Jack Ledbetter gave them an acre of ground. For two months the men had labored taking the timber from this building and carrying it two miles to the cross-roads where they had used it to build their church—a rectangular building with puncheon floor and no ceiling. The seats were slab benches with four pegs for legs, and no backs. A cast iron, wood burning stove was secured to heat the building. They cleared the

grounds around the church, stacking the wood cut from trunks of trees, under the sides of the building, for winter fuel. The spring at the foot of the hill had been cleaned out, the sides rocked up, and a path cut out up to the church grounds.

Now, on the first Sunday in August, the people were coming to sing songs and to praise God for His goodness. From far to the north, through Soapstone Gap, further east over Ingram's Mountain, beyond Sandy Bottom, they came. It was to be an all-day meeting with dinner on the grounds. An exhorter, from Asheville, who was said to be a power amongst the people, was to do the preaching.

The church was crowded, some sitting in the windows and standing in the doorway. Many were outside unable to get in. On the floor, once stained with whiskey, now rested the knees of worshipers.

There was no organ, and one of the brethren pitched the tune. They sang,

"There is Free Grace and Never-dying Love," "Reigning in the New Jerusalem" and "I am Bound for the Promised Land." The preacher preached and exhorted, and there was a mournin' and crying amongst sinners as they came under the spell and begged for mercy at the mourner's bench. The walls that were once perfumed with alcohol, now echoed to the shouts of praise.

At the noon hour the ladies took their baskets of food and spread the dinner on the long table under the trees. After the meal was over they gathered into little groups, laughing and talking and swapping neighborhood jokes, while the children ran up and down the path to the spring and climbed into the wagons and carts.

At the appointed hour a group went into the church and began to sing, as the people straggled back in to again listen as the brother shouted out his afternoon message.

When the day was done the tired, but happy, people made their way home as the sun sank behind the mountain.

On the morrow school would start in the church. A teacher from "tother" side of the ridge, had been hired to teach a three month's course—with two weeks out for fodder pulling for which he was to be paid seventy-five dollars. There were eighteen pupils registered on that first Monday morning, ranging in ages from eight to eighteen years, and there were as many different kinds of books as there were children.

The church became the community center. It was interdenominational, and different groups were assigned Sundays when a preacher of their sect would conduct the service. They had a union Sunday school with the Bible as the textbook. Singing

(Continued on page 15)

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Social Workers Visit Campus; New Children Arrive; Children and Staff on Vacation

Mr. Broten's Visit With Us

Mr. Alton M. Broten, from the School of Social Work at the University of North Carolina, spent the week of July 1-6 with us. During that time he conducted an institute with our house parents. Mr. Broten is working with a group of Homes from our south-east area in a child care program. The Duke Endowment and the School of Social Work at the University of North Carolina are co-operating in the program. This is the second institute that Mr. Broten has conducted here. He meets with the house parents and they together discuss those problems that are of particular concern to them. While he is here Mr. Broten arranges for meetings with the rest of us and we all find him most helpful. He brings a practical experience along with a thorough training in child care that equips him for a splendid service to us. His understanding and pleasing disposition causes all to have faith in his counsel. We all feel much more confident as we enter our work after one of his visits with us.

Dr. Fink's Study

Dr. Arthur E. Fink, dean of the School of Social Work at the University of North Carolina, has spent several days with us recently. He is making a study of the Children's Homes of North and South Carolina. Dr. Fink, in approaching this study, is looking over any of the materials that we have that would suggest the philosophy, practices, and policies of the institutions. I have had several opportunities to talk with Dr. Fink about his study and have been much impressed by his study and observations to date. While Dr. Fink was here last week he went out to the home of Mr. and Mrs. Woosley to discuss with them his work. I am sure that such conversations is one of the fine ways to discover much about our Homes. Those people who directed the activities of the Homes through those times when they were becoming firmly established and during their growth can offer much to such a study.

Mr. Clary Hands Over Football Reins to Mr. Gibson

During the last few years Mr. Clary's duties as assistant superintendent have grown to the point that it has been difficult for him to find the time to devote to his coaching duties. It was a difficult decision for all concerned to reach the conclusion that it probably would be best for him to give up the coaching duties—after twenty years of coaching. Mr. Clary is one of the most highly respected coaches in our state. He is greatly admired on the field and off the field. In his coaching as in all his activities, he is an efficient and tireless worker. He is recognized as an outstanding authority in the game of football and is a top Atlantic Coast Conference official. Those of us who know of his work with our children in our Children's Home recognize those same fine qualities in his work here. The need is so

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M. T. LAMBETH, Editor
BEULAH TAYLOR, Assistant Editor

great here every day and he answers the call in a fine and loyal manner. Mr. Clary always puts the general good and complete welfare of all the children here above any other consideration. That alone took him out of the coaching field.

We were fortunate in having two fine and able men to take over in this field. Mr. E. T. Gibson and Mr. W. R. Edwards have been helping with the coaching duties. Mr. Edwards is principal of our school and Mr. Gibson is teacher and coach in the school. Both of these men are highly regarded by football people. Mr. Edwards has established a fine reputation as an Atlantic Coast Conference official and Mr. Gibson is a highly regarded official in the North State Conference and in the high school field. Both these men were reared at the Children's Home and after completing their college work, returned to teach. Mr. Edwards has been a member of the faculty since 1940 and has been principal of our school since 1949. Mr. Gibson has been teaching since 1949. Both these gentlemen fully realize that they will be filling some big shoes. They both will do their best.

New Members of the Family

Since the close of school twenty-three boys and girls have joined The Children's Home family. Their names and the community from which they came follows: Toni, Raynell, and Wayne Alley, Greensboro; Gilbert Bowman, Mount Airy; George, Lewis, and Patricia Burton, Route 3, Reidsville; Alan and Janet Calhoun, Winston-Salem; Ronnie and Gary Elkins, Charlotte; Stroud Elms, Route 2, Fort Mill, S. C.; Larry and

Donald Finlen, Greensboro; Barbara Nance, Route 2, Lexington; Barry, Donald, and Sharon Nelson, Pilot Mountain; William, Terry, and Gary Suggs, High Point; and Brenda and Elsie Williams, Greensboro.

The Picture

The material on this page down to this point was prepared by the superintendent. Here the assistant editor takes over.

Since it is customary to have a picture on the page, it is necessary to decide which one. Even though the photographs of the individual boys and girls are more attractive, we have decided to present a scene appropriate to the season. There are available several pictures of the boys getting in hay and doing various other chores on the farm. However, since just looking at those starts the perspiration, we have decided to present the one of some of the boys and girls in the swimming pool. Swimming is a most popular pastime, one in which everyone here participates.

Children's Vacations

Vacation plans for the boys and girls are now receiving the time and attention of many of us here. A number of the high school boys and girls have their vacations early. They will return in time to carry on the essential work while the others are away. Whenever it is possible for them to do so, the youngsters visit with relatives for the three-week summer vacation period. When this cannot be done, they may visit friends. Even though it entails a great amount of effort to plan for these vacations, it is considered time well spent. It affords a change, a break in routine, and gives an opportunity to renew acquaintances and friendships in their home communities.

Staff Vacations

While the young people are away a great many of the staff members will also enjoy a well-earned vacation. As is true with the youngsters, a few members of the staff have an early vacation and return to carry on while the others are away.



A Popular Place These Days

Ruth: the Foreigner in the Midst

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Ruth 2:8-13; 4:13,17

The entire book of Ruth should be read in considering this lesson. One of the shorter books of the Bible, it can be read easily in less than half an hour. From a purely literary point of view the book ranks as one of the world's classics. Praise has been heaped upon it in generous measure by some of the world's most famous literary figures. But its author wasn't mainly interested in writing a beautiful story. He had a message for mankind. Like other people of his times he chose the story as the way to reach men's hearts and to teach them the lesson he felt they needed to learn. What was this lesson?

David was the greatest of the Hebrew kings. His name stood for the golden age of Hebrew history. He was idolized, not only by many of his subjects while he was still alive, but by subsequent generations as well. David's father was Jesse, and Jesse's father was Obed. Obed's father was Boaz and his mother was Ruth. So Ruth, the Moabitess, was David's great-grandmother. The object of the story, then, is clear. It is to urge upon the Jew the truth that even the hated Moabites had helped to give the nation one of its greatest people.

Two things stand out in this story. One is the emphasis upon Ruth's nationality; she is mentioned as a Moabitess or foreigner, no less than six times. The other point is the care the author takes to bring out the excellent traits of character she possessed. She appears to have been a loyal and devoted daughter-in-law to Naomi, a charming and modest woman and a hard worker. In short, she apparently embodied many of the traits of the ideal woman as thought of by the Jews.

There was never a time that we needed more to take to heart the message of the book of Ruth. Our very existence as a nation depends upon our ability to learn new ways of thinking about the people of other countries and cultures. And not only that; we must come to appreciate more the contribution each group can make to the total life of our beloved America. We are going to have to stop thinking in stereotypes—that is, attributing to every member of a group certain undesirable traits which some members of that group may possess. In other words "pigeon-holing" people, or saying "that's just like a Jew" or "what better could you expect of an Englishman" or "all Asiatics are treacherous."

The late H. G. Wells said long ago that race prejudice is the greatest single evil in our world. When we read of conflicts in every quarter of the globe, many of which are inspired by race hatreds, we can begin to see what Wells meant. In some of our communities there can be found people who seem to have an almost inexhaustible capacity for hatred. They can hate as many as ten different types and groups at once! There is a story of a storekeeper who put up a sign which read: "We are 100% American; we hate Negroes, Catholics and Jews." His competitor across the street, not to be

outdone, put up a sign: "We are 200% American; we hate everybody." What hate does to the people who are hated is only half the story. What it may do to the hater is even more serious. We might all pray, with more earnestness than ever before, the prayer of St. Francis: "Lord, make me an instrument of thy peace. Where there is hatred, let me sow love."

N. C. Laymen Take Part In National Conference

Ninety-one laymen presided over discussion groups on a variety of topics being offered at the second National Conference of Methodist Men at Purdue University, Lafayette, Ind., July 19-21.

Several groups were held for each of 27 topics, dealing with such subjects as "Building an Effective Lay Address," "Christian Stewardship on My Job," "Using Men in Vital Projects," and others. Approximately 3,500 men from throughout the country were in attendance.

The discussion leaders from North Carolina were: Dr. B. G. Childs, Duke University, Durham; Harry Clark, Box 1698, Wilmington; J. Nelson Gibson, Jr., Gibson; W. Jasper Smith, Bethel; Roy L. Turnage, Jr., Ayden.

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Story time for Boys and Girls

ELIZABETH WHISNER, *Editor*

Judy Makes a New Friend

Marian was sitting in the school yard and feeling very sorry for herself. Her lunch box was open, but she just couldn't eat. All the other children were gathered in little groups laughing and talking together, but she was alone.

Marian wanted to go home. Mother had said it would be hard starting at a new school so close to the end of the term, but it just couldn't be helped. Daddy's company had given him some very important work to do in New York, and of course Mother and Marian came with him. How she wished she were back in her home town with her old friends! As she watched a group of merry children on the other side of the lunchroom, she bit her lip and tried not to cry. Just then one of the girls slipped away from the crowd and came toward her. She was smiling and pretty, and had long blonde hair.

"Hello," she called out. "My name is Lucy. You're the new girl in my class, aren't you? What's your name?"

"I'm Marian Dowling, and I just moved here last week, into that house over there." Marian pointed to the hotel apartment house at the end of the block.

"Wonderful!" exclaimed Lucy. "See that little private house right next to it? That's where I live. We can play together. Won't that be fun!"

Marian was so choked up she couldn't answer. She could feel the tears streaming down her cheeks, but Lucy didn't seem to notice. She chatted merrily on. Suddenly her eye fell on Marian's lunch box. "Why, you haven't touched a thing!" Then she opened her own lunch and handed it to Marian. "Here, have a blintz," pointing to something wrapped in wax paper.

"A what?" Marian asked.

"A blintz—it's a sort of cheesecake. Mother makes whole batches of them this time of the year because its Shevouth—that's the Jewish holiday when we eat honeycakes and lots of milk and cheesecakes like this."

"It's delicious," Marian swallowed quickly. "But what did you say your holiday is called?"

"Shevouth," returned Lucy. "It's pretty important, because thousands of years ago, at this time, God called Moses to Him at the top of a mountain and gave him the Ten Commandments."

"Oh," said Marian. "I learned about that in Sunday school—how the Jews received the Ten Commandments from God on Mount Sinai, and then passed them along to the rest of the world."

"That's right," said Lucy.

Marian continued. "The Bible story says there was a big storm on the top of that mountain, with thunder and lightning that shook the whole earth; and then, while the people trembled, God spoke to them."

"You make me a little ashamed of myself, Marian." Lucy looked at her with admiration. "I bet you know more about it than I do."

Marian looked pleased and said shyly, "But I never knew the holiday was called Shevouth, or about all the things you eat."

"O, you mean the milk and honey. Daddy says that's because the Ten Commandments stand for learning, and learning is as sweet as honey and as nourishing as milk. When he was a boy, starting to learn about the Jewish religion, on the first day of Hebrew school each child found a slate on his desk with a sentence written on it in honey, and there was fruit and candy there, too. These were supposed to come from angels in heaven to make his first day in school sweet and pleasant."

"Well," laughed Marian, her face shining. "This is my first day at this school, and you've made everything sweet and pleasant for me, and I'll never forget it."

—From *Religious Press*

HELP HER NOW

*Said Peter Paul Augustus, "When I'm a grown man,
I'll help my dearest mother the very best I can.*

I'll wait upon her kindly; she'll lean upon my arm;

I'll lead her very gently and keep her safe from harm.

But when I think about it, the time will be so long."

Said Peter Paul Augustus, "before I'm tall and strong.

I think it would be wiser to be her pride and joy

By helping her my very best while I'm a little boy."

—Selected

A PARABLE

One night a man took a little taper out of a drawer, lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man, higher than the top of the house where we sleep."

"What are you going to do there?" said the taper.

"I am going to show the ships out at sea where the harbor is," replied the man.

"Alas! No ship could ever see my light," said the little taper. "It is so very small."

"If your light is small," said the man, "keep burning brightly, and leave the rest to me."

When the man got up to the lighthouse he took the little taper and with it lighted the great lamps that stood ready there with their polished reflectors behind them.

You who may think your little light of small account, can you not see what God may do with it? Shine, and leave the rest to Him!

—From *Biblical Recorder*

A LITTLE STORY

On a warm day a very small boy holding a large broom knocked at our door. He asked my husband if he would like to have the sidewalk swept. My husband asked the enterprising young businessman how much he would charge for the job. The small boy replied it would be a dollar.

"A dollar!" exclaimed my husband, looking at the 10 feet of sidewalk leading to the door.

Looking up at him, the little fellow answered timidly, "Or a nickel, or a dime, or a penny."—*Christian Science Monitor*

TODAY'S CHUCKLES

Little Betty had attended a talk by a returned missionary.

"What did he tell you about the heathen?" asked their grandmother.

"Oh, he said that they were often very hungry, and when they beat on their tum-tums, it could be heard for miles."—*Clipped*

The stout lady on the scale in the clinic office was eagerly watched by two small boys. But the spring was out of order and the arm balanced at 75 pounds.

"Good night, Bill!" gasped one of the youngsters in amazement. "She's hollow."

BIBLE QUIZ

Parables

What parable of Jesus do you associate with the following phrases?

1. Sweeping the floor.
2. Ten lamps.
3. "Some fell among thorns."
4. "Away on the mountains, wild and drear."
5. Three men and some money.

Answers to Last Week's Quiz

1. The Prodigal Son—Luke 15:11-32.
2. St. Paul—Book of Acts.
3. The Good Samaritan—Luke 10:30-37.
4. The Wise Men (Magi)—Matthew 2:1-12.
5. Joseph, Mary and Jesus—Matthew 2:13-15.

Woman's Page

(Continued from page 9)

ries summering at Lake Junaluska also called at the home.

Miss Addie B. Greeley and Miss Dorothy Dodd, the two deaconesses at the home, were official hostesses for the afternoon.

Four members of the board of the home were present to show the guests over the home. These included Mrs. Rupert Crowell, chairman, Mrs. Thomas Frutchey, Mrs. Lloyd Jarrett and Mrs. O. L. Barker.

Jurisdiction School of Missions

Methodist women pledged \$1,914,850 for missionary work at the annual School of Missions of the Southeastern Jurisdiction held at Lake Junaluska July 4 through 11th. This is the largest amount ever pledged for missions by the Woman's Society of Christian Service in this jurisdiction. It represents an increase of \$86,600 over last year's total.

The school trained leaders who will, in turn, go to their own communities and guide thousands of Methodist women to a better understanding of the courses of study recommended by the Woman's Division.

Mrs. Frank Brooks of New York, former president of the Woman's Division of Christian Service, was most enthusiastic in her praise of the work done by Asheville women, acting for the Woman's Division, in renovating the home and in selecting furnishings.

Whisky Still Became Church

(Continued from page 11)

Schools were conducted in the summer which were the chief social occasions for the young folks, and usually lasted two or three weeks. Always a union protracted meeting was held the third week in July, all-day meetings with dinner on the grounds, which the people felt duty bound to attend. The dead were brought there and buried in the cemetery started back of the church. The formula for the forbidden drink was replaced by the commandments of God.

By the year 1900 the old church was torn away and a larger, better, frame building was erected. Across the road a public school building took care of the day school.

The years have come and gone. Hard-surface highways have replaced the old rocky roads. Water mains and electric lines from Asheville have eased the burden of every day living. Transports carry workers to silk mills and paper factories. School buses transport the school children to a million dollar school plant where they are given specialized training through the twelfth grade. The denominations have built their own churches throughout the community.

On the site of this first church now stands the Avery's Creek Methodist Church of the Skyland-Avery's Creek Circuit in the Asheville District, a beautiful, modernistic brick edifice with Sunday school rooms and a youth center.

There today with the majestic old mountains keeping watch, the sturdy mountain

folk gather to worship, many of whom are the direct descendants of those first workers who took what was at hand and wove it into a pattern of life and blessedness.

Rev. P. D. Woodall Dies Thomasville District

The Rev. P. D. Woodall, of Wilmington, N. C., a pastor in the North Carolina Conference for forty years, and retired in 1939, passed away Thursday, July 11, in a Raleigh Hospital, and funeral services were conducted by the Rev. J. V. Early, pastor of Grace Church, Wilmington, on July 13, 1957. He was laid to rest in Oakdale Cemetery in Wilmington. He would have been 85 years old in September. He is survived by his wife, Mrs. Elizabeth Brinkley Woodall and two sons, Preston D. Woodall, Jr., and Dr. John Burwell Woodall.

Letters to the Editor

NO SUNBATHING BABIES!

To the Editor:

Please allow me to express my heartiest disapproval of such pictures as the enclosed being printed on the front page of our church paper. I consider it a reflection on the dignity, to say the least, of the magazine, if not the whole denomination that sanctions such pictures on the most prominent part of our **Christian Advocate**.

Sincerely,

MISS FLOY LEACH

Smithfield, N. C.

Editor's Note: The picture of the one-year-old daughter of our pastor-photographer, L. A. Scott of Madison, seemed just the thing for a July 4 cover, and the make-up man, who loves children and has two little daughters of his own, will be disappointed to find out that he made a mistake.

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SILER CITY, NORTH CAROLINA

The Advocate Forum

THE PRIESTHOOD OF BELIEVERS

By A. D. Closson

One of the affirmations in Protestantism is that of the priesthood of all believers. Twice referring to this priesthood in his first epistle (chap. 2; vs. 5, 9), Peter used the adjectives "royal" and "holy," but because believers cannot experience absolute sinlessness in this life, God has provided a perfect and sinless High Priest in the person of His Son, Jesus Christ. (Heb. 7:25, 26). That He is at the Father's right hand is clearly attested in each of four epistles:—Romans 8:34; 1st Peter 3:22; Hebrews 8:1; and Ephesians 1:20. Christ Himself confirmed these inspired utterances by His declaration in the Revelation of John (3:21), that He is "set down with my Father in His throne." Stephen saw Him there; the voice Paul heard on the Damascus road likewise came from there. (Acts 7:55 and 9:4-6).

Near the close of Christendom's most beloved chapter in the New Testament (John 14), Jesus gently reproved the Apostles for not rejoicing at His announcement He was returning to the Father. (v. 28) Very early in the chapter, He made a definite promise to return for His own, meanwhile preparing "a place" for them in His Father's house. Undertaking the most stupendous building program of all time, and ceaselessly ministering as our High Priestly Advocate and Mediator at the Father's throne, we may reverently say He is a very busy person. (1st John 2:1 and 1st Tim. 2:5).

But there are those who say that Jesus "comes" at the moment a Christian "falls on sleep." With what body does He "come?" Others claim He "comes" when one accepts Him as Saviour and Lord. Again, with what body does He "come?" Comparing Scripture with Scripture that Christ is actually at the Father's right hand, and recalling the affirmation we repeat in the Apostles' Creed, it appears manifestly incredible that He travels constantly back and forth between His heavenly abode and the earth. During Passion Week He pledged that upon His return to Heaven He would send the Holy Spirit in His name, to represent Him among humankind. (John 14:26 and 16:77). And, in a variety of offices, the Third Person of the Trinity carries out this pledge.

This confusion as to the whereabouts of the person of our Saviour is regrettable. He definitely will return in person, for he said so, and two angels confirmed it at the Ascension on Mt. Olivet. In his great chapter on immortality (1st Cor. 15:23), Paul makes the return of Christ simultaneous with the resurrection of the righteous dead, and he amplifies this in his first epistle to the Thessalonians (4:13-18), to include the redeemed who are living when He comes. "In a moment, in the twinkling of an eye," Christ will raise and change the bodies of all believers like unto His own "glorious body." (Phil. 3:21) Paul accounts for this transition by declaring in 1st Cor. 15:44,— "there is a natural body and there is a spiritual body."

It is good to know that during the interval between His departure and His promised return, our Lord is at the right hand of the Father interceding for all who believe in Him who are sorry for their sins and failures, and that in the Father's appointed time, He will come again, that where He is we may be also. His return can be our "blessed hope" (Titus 2:13). The closing prayer of the Bible contains these words—"Even so, come, Lord Jesus."

Hungarian Refugee Gives Thanks for Caravan

Miss Mary Bethea, who is working this summer as MCOR representative in Vienna, Austria, writes as follows:

"The North Carolina Caravan is here now, and they began work on the first home for Hungarian girls of the Methodist Church in Austria. As the project began there was a Hungarian man who has tried to put into words the feeling of his people at this moment. I enclose his letter and his article with the thought you might be able to print it, for there are so many people in North Carolina who have known the work of the caravan over the past seven years and would be interested in reading this article.

"I wish all of our Methodist people could come to know some of these Austrian and Hungarian friends that we have come to know. Also I wish they could see and know the situation here for I believe they would do much more in behalf of these people who have lost everything."

The article referred to by Miss Bethea reads as follows:

It has been a very fine day July 2, 1957. The Methodist Church in Vienna with the help of the American Methodists is very busy. I am really very moved. While I am writing this report, American men and women are working in front of me. Imagine! Men and women have been coming from the U.S.A. and they are building a home for Hungarian youth. Ladies and gentlemen half naked—it is a dog day today—with spade in their hands are digging, with hatchets they are loosing the earth. They are in heavy work. For what is this? How could this happen? Everything seems to me so unreal. I have been for 11 years in prison, I have been taught how to work, but this what I see is something other kind of work. You can find no materialistic explanation to this. Delicately constructed girls for hours at the heaviest work, perspiring and without any rest! It is transcendental, supernatural and superhuman. You read American novels and have a strange conception about American people. They are dreaming lifelong about their great tour in Europe, full with easy pleasures. And here you see this people during their great tour full with heavy work for strangers, for Hungarians.

We have to find a place where to express our feelings, our gratitude and our many thanks. Please, believe us! It isn't an easy thing always to get and to be unable to do any other thing than to say, thank you. But seeing you at work we must tell this to the world. Not our thanks! But what you do!

A little congregation is gathering in the garden of the church. American, German, Austrian men and women are beginning their religious songs. Our soul gets full with piety. We are in the nearness of God. What is going on there? It is history! Hundred thousands without a country, without a home, everything gone with the wind for them but the goodwill and help of other peoples. The members of the Methodist Church in the U.S.A. have begun to give, too. They have given their money, they brought their work and a new home for Hungarian young people will be built in no long a time.

And if once again we shall be able to write our history books, our children and our grandchildren will be taught what the world has done for us, what the Methodist Church too has done for us.

Brethren in our Lord, we are unable re-

turn anything you do for us. The only thing we can do: we shall remember for ever and we ask for the blessing of our God concerning your work done for the Hungarian youth.

And in the shadow of God everything seems to me real. This work is a work in the name of God and out of love for the fellow-creature. It is the spiritual side of the world. And I understand what the moving force of these people is which is greater and mightier than the materialistic one. July 2, 1957.

A Hungarian Refugee

out of the camp of the Methodist Church led by P. Horst Marquard, Vienna, Techshauser Str. 56.

Scandinavian Caravan to Visit Surry County

Surry county Methodist churches will be hosts to a group of Methodist young people from the Scandinavian countries of Europe July 24-29. These young people are the first Caravan delegates to come to this country, and are paying back a visit from WNCN Conference caravaners who have been going to Scandinavia for several years.

Minister Dies at Son's Home

HIGH POINT—Dr. C. C. Herbert, Sr., 85, a minister of the South Carolina Methodist Conference, died here July 15 of a heart attack at the home of his son, Dr. C. C. Herbert, Jr.

Dr. Herbert was born in Spartanburg, S. C. He joined the South Carolina Methodist Conference in 1895. During his 62 years of active ministry he held pastorates at churches at Dillon, Florence, Johnson, Summerton, Camden, Spartanburg, Chester and Clio.

Surviving in addition to his son here are another son, Dr. T. Walter Herbert of the Florida University, and five grandchildren.

Funeral services were conducted at Duncan Memorial Methodist Church at Georgetown Tuesday at 2 p.m. Burial was in Magnolia Cemetery at Charleston, S. C.

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DR. A. HOLLIS EDENS, *President*
Duke University

Duke University, the Methodist-related University to the two North Carolina Annual Conferences, ministers to Methodism in a very fine way. Dr. Hollis Edens, President, is a consecrated Methodist layman who is active in the affairs of the Church. Each year the University makes available its facilities for Methodist Church meetings. Among those which have been held or will be held on the Duke University Campus are these: The North Carolina Pastors' School, sponsored jointly by the North Carolina and Western North Carolina Annual Conferences; the school for Approved Supply Pastors, July 16-August 9, which serves the entire Southeastern Jurisdiction; the North Carolina Conference of the Methodist Youth Fellowship, August 5-9; the North Carolina Conference School of Missions of the Woman's Society of Christian Service, August 12-16; the Laymen's Assembly of the North Carolina Conference, August 17-18.

The Divinity School of Duke University is one of the graduate Theological Seminaries of the Methodist Church.



Methodism from Murphy to Hatteras

Mrs. A. J. Cox, Trinity Church, Asheville, has returned to her home following surgery at Mission Memorial Hospital, Asheville. She is doing nicely.

The Rev. and Mrs. R. L. Oakley announce the birth of a son, Robert Lee, Jr., at Rowan Memorial Hospital, Salisbury, Sunday, July 21, 1957.

The fourth annual conference on Church Management for the Southeastern Jurisdiction will be held at Lake Junaluska August 19-22.

The Rev. E. M. Hoyle, who has returned to the pastorate after six years in the chaplaincy, was given a generous pounding by the members of Montmorenci church, his new charge.

WNAO-TV, Channel 28, Raleigh, will begin THE WAY, Methodism's new half-hour dramatic television series, July 30, and will run it on alternate Tuesdays at 8:30 p.m., during a six months period.

The Rev. Frank B. Cook, pastor at Robbinsville, and Miss Sara Reed of Charlotte were recently united in marriage in Dilworth Church, Charlotte. After a wedding trip to Nassau, they will reside at Robbinsville.

Two Bennett College representatives—Dr. Hobart S. Jarrett, chairman of the division of humanities, and W. I. Gibson, director of public relations—are in Nashville, Tenn., where they are attending the 13th Institute of Higher Education, July 29-31.

Rev. B. A. York, senior member of the Western N. C. Conference, will celebrate his birthday the 10th of August at his home in Fort Lauderdale, Fla. He will be 99 years old. His address is Box 999, Fort Lauderdale, Fla. (How about a shower of cards for him.—Ed.)

Hamlet Methodism was well represented at the National Conference of Methodist Men, which was held at Purdue University, Lafayette, Indiana, July 19-21. Those attending from First Church were Mr. Fred Avett, Mr. Harold Hendley, Mr. T. C. Whitlock. Mr. Joe Stowe represented Fellowship Church.

Mrs. Agnes Ellinwood Kirk, 63, wife of the late Rev. John F. Kirk, died at Wesley Long Hospital, Greensboro, July 24, after having been hospitalized for about a week. She was financial secretary of West Market St. Church for the past 12 years. Funeral services were held July 26 in the Fellowship Hall of the church.

About 225 leaders of the National Conference of Methodist Youth are expected to attend the seventeenth annual sessions of the organization August 17-23 at the University of Denver, Denver, Colo. The National Conference of Methodist Youth links more than 1,500,000 high school and college age members of Methodist youth and student groups.

The Methodist ministers of the Gastonia District met on July 11 at First Church, Gastonia, and elected the following new officers for 1957-58: The Rev. J. B. McLarty, Kings Mountain, president; the Rev. J. R. Bogle, First Church, Belmont, vice-president; and the Rev. F. W. Dowd Bangle, the Methodist Church, Lowell, secretary-treasurer.

The Pollocksville Methodist Men's Club held their July meeting at the church on the evening of the 16th. This was a family night meeting with an attendance of 55. Mr. Karl K. Kendrick, president of New Bern District Methodist Men, delivered a fitting message to the group, after which new officers were installed by the pastor, the Rev. P. C. Yelverton.



Miss Marjorie F. Yarborough, rural route No. 8, Sanford, N. C., is one of 35 young men and women who will go overseas next fall as special term missionaries of the Methodist Church. They will serve three years each. Miss Yarborough will go to Korea to do educational work. A native of Lee County, N. C., Miss Yarborough spent her early life there and attended the Greenwood High School, Lemon Springs, N. C. She studied four years at East Carolina College at Greenville and was graduated in 1956 with a bachelor of science degree in elementary education.

West Market Church, Greensboro, has reorganized its administrative program with the appointment of Joe O. Hardin of Shelby as business manager of the church. Mr. Hardin and his wife have been active leaders in the Central Church, Shelby.

Dr. Charles L. Allen, pastor of Grace Methodist Church, Atlanta, Ga., and Dr. Pierce Harris, pastor of First Methodist Church, Atlanta, Ga., were guest preachers in a series of evangelistic services the week of July 1-5 at The Methodist Church in Highlands. These two men will be in Highlands next summer for a similar meeting. The Rev. Gene H. Little is minister in Highlands.

Dr. C. P. Bowles, minister of West Market Street Church, Greensboro, has been appointed International Chaplain of

Civitan International for the year 1957-58. He attended the recent Convention in Chicago. He will preach the Convention sermon at the annual meeting in June 1958. Dr. Bowles was guest preacher at Mount Vernon Methodist Church, Washington, D. C., on July 28.

The Kapit Branch of the Methodist Theological School for Sarawak, Borneo, has begun its classes. The report is that there is now a student body of seven Ibans, two of whom are former preacher-teachers of the Methodist Church. Teachers are the Rev. Lucius D. Mamora, Mr. M. Stanley Bain, Mr. Richard B. Blakney, and the Rev. Burr Baughman. Most work is done in the Iban language; but English is taught as a subject, and arithmetic, geography and hygiene are taught in English.

Mrs. Bessie Deering Hiatt Murphy, 70, wife of Robert L. Murphy and resident of Route 8, Thomasville, died after an illness of two weeks. She was a member of Pine Woods Methodist Church. Surviving are her husband; four sons; one sister, Mrs. Minnie Andrews of High Point; two brothers, J. Will Hiatt of Route 1, Thomasville and Dr. Joe S. Hiatt of Elkin; 12 grandchildren; and three great-grandchildren.

Work Started on Addition To Church

Work was begun early in July on construction of additional rooms at the White Oak Methodist Church, near Merry Hill.

Plans call for the expansion of one room and the addition of two classrooms, a small kitchen and two rest rooms. It is estimated that the project will cost \$3,000 when completed.

An Edenton contractor is in charge of construction from plans drawn by John Smith, a retired architect who is a member of the church.

Members of the church plan to complete the inside as soon as work has progressed to that stage. A stove for the kitchen has been donated by Mr. Pruden.

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Editorial Comments

BY THE REVEREND WILSON O. WELDON, *Minister*
First Methodist Church, Gastonia



Your Future Comes From Behind You

That inimitable Methodist preacher, Dr. William E. Sangster of England, has written these lines: "We always think of the future as though it is in front of us; new and pristine; an untrodden way. The future is not in front of you; it is coming up from behind you. Most of tomorrow is a consequence of today; most of next year is in the womb of this year. Whatever will be, is. I remember being amused years ago by hearing an anxious matron say about a girl who was getting into loose company: 'If I'm not mistaken, that girl's got a past in front of her.' A past in front of her! You've all got a past in front of you!"

This searching, disturbing idea should walk right into our front doors! What kind of preacher will you be ten years from now? For the most part, the kind you are this Sunday and the kind you were last Sunday.

What kind of church will your local church be at the end of next year's Conference? For the most part, the kind of Church emphases and the kind of heartbeat it has today and day after day.

What kind of Methodist College will it be ten years from today? The future of higher education comes up from behind. Our responses in North Carolina in these days immediately ahead will largely be the answer to this question.

Perhaps, individually and collectively, we can heed the old Westerner's words: "I'm not what I want to be, and I'm not what I ought to be, but thank God I'm not what I used to be."

"Too Evangelistic?"

By way of the grapevine (and that can be rather reliable most of the time) we have it that several years ago a large and prominent church in eastern North Carolina reported to the presiding bishop that a certain clergyman would not be acceptable to their church. When pushed to give the reason or reasons, one of the laymen said, "Bishop, that man is too evangelistic for us."

In more recent years it is reported that another church, this one in the western part of the same State of North Carolina, expressed this sentiment to the district superintendent: "That brother is a smart fellow, fully consecrated, and tireless in his labors. But, frankly, we don't want him because he will work us too much, and anyway, he believes in being evangelistic every time he preaches."

To what are we coming, if these attitudes have been correctly reported? Can such groups accurately call themselves a Church of Jesus Christ?

Surely some bishop or some district superintendent or some layman should rise up and read to such people the scathing indictment that was made of the church at Laodicea. You know where to find it? Yes, it's in the Book of Revelation, Chapter Three, verses 15 through 22.

"For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind and naked."

Listen to those adjectives—wretched, pitiable, poor, blind and naked!

August is a Fitting Time for Youth Activities

"I can't go to the Beach next week."

"Why?"

"Our church is having Youth Activities Week— and I just don't want to miss it."

Such a conversation between two Methodist youth is no idle dream, especially when the local church gives careful planning for a week of specific activities, including study, recreation, and inspiration. Many churches have done this, and others, too, are discovering that some time in the month of August is a very appropriate time for such a week.

Let's post a warning: it will be a waste of time and of money if definite planning is not done in advance. When the minister, director of education (if there is one on the staff), youth counselor, and officers of the Youth Fellowship join in making the plans, usually, good results will follow.

In this issue there is a story of how the Rev. Charles Shannon and the youth of Saint Paul's Church in Asheville have carried out their Youth Activities Weeks. What this alert minister and his church are doing others can do, too.

"Robbing God"

A Chinese preacher, speaking of robbing God, used this illustration: It came to pass that a man went to market with a string of seven coins. Seeing a beggar that asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?—*The Presbyterian*.

"It Works"

A mechanic was called in to repair the mechanism of a giant telescope. During the noon hour the chief astronomer came upon the man reading the Bible. "What good do you expect from that?" he asked. "The Bible is out of date. Why, you don't even know who wrote it."

The mechanic puzzled a moment. Then he looked up. "Don't you make considerable use of the multiplication table in your calculations?"

"Yes, of course," returned the other.

"Do you know who wrote it?"

"Why, no, I guess I don't."

"Then said the mechanic, 'how can you trust the multiplication table when you don't know who wrote it?'"

"We trust it because . . . well, because it works," the astronomer finished testily.

"Well, I trust the Bible for the same reason—it just works."

—*Selected*

For the Sick

A small booklet, designed to be of help to the sick, has come to our attention. *The Divine Physician* by William B. Ward (John Knox Press, Richmond, Va.) is written in simple but inspiring words, immediately conveying to the reader that the thoughts come from the mind and heart of one who is eagerly able to help. His help lies in the firm faith that the Great Physician is ever available.

More and more, laymen and clergymen are discovering how small booklets can be of vital assistance to the sick. Local churches will do well to make them available.

Brief Review of History of Salem Church

It is believed that a Methodist preacher, Isaac Rollins, preached and taught along the Yadkin Valley in 1770. In 1800 camp meetings became very popular in this section. People for miles around came together at a place suitable for the purpose. A large tent was used for the house of God. For several weeks these meetings continued where a wonderful fellowship was enjoyed by all as they sang, prayed and preached together. One of the first of such meetings in this section was held in Toast, just west of Mount Airy. It was held there for several years then moved to a location at Oak Grove, just southeast of Mount Airy. From there the location was moved to Salem area in 1850. Great success was enjoyed and much interest was shown in the meetings. The people became aware of the need of a permanent house of God in the community. Seeing this need and desiring to do his part in giving shape and form to dreams, John R. Patterson on May 6, 1857, deeded to the trustees, Murlin Sparger, Jess Roberts, Henry Sparger, Thomas Ivey and Rufus Roberts, property on which was to be erected a building for the advancement of God's cause in the Salem community. Soon lumber was sawed, shingles rived and work was begun. All the labor was donated by interested persons, and within two years Salem community's first church was erected—Salem Methodist Church, South.

In this new church, a wooden structure, preaching services were held and a church school was organized.

Salem Church has been served and guided by many fine and noble preachers.

In 1894 during the pastorate of the Rev. J. M. Rice the first Woman's Missionary Society was organized. Mrs. Frank Brown was elected president, Mrs. Sarah E. Gwyn, vice-president and Mrs. J. D. Satterfield, secretary and treasurer.

Salem has sent out several preachers. Two, the Rev. J. M. Ashby and the Rev.

Robert Satterfield, were members of the Methodist Conference.

Salem Church grew and due to crowded conditions and the depreciation of the old church, a new one was begun. In 1922 this present structure was completed. Again the people were inspired and led by a man dedicated to the service of God. He was the Rev. J. A. Cook. In memory of her father and mother who are buried in Salem cemetery, Mrs. R. J. Reynolds donated the church building to the members of Salem Church and community. The members of the church furnished the necessary interior furnishings. Under the direction of the Rev. R. C. Carter this church co-operated with other Methodist churches in the establishment of the Surry Project. This organization helped in such a way that ministers were more available in this area. As a result Salem became a member of a four-point circuit instead of the previous eight.

With the increased preaching services and pastoral calls interest grew and the Rev. W. B. A. Culp met with great success during his stay here.

In 1949 the Rev. W. W. Blanton came to a church that was seeking to become a station church. To do this a parsonage must be secured and other arrangements made. On Sunday morning, July 8, Mr. H. O. Woltz, Central Methodist, Mount Airy, offered the use of his cabin at a lake $\frac{1}{2}$ mile behind the present church. At that last moment the faithful secured a home for the pastor, and Salem officially became a station church at the beginning of the 1951-1952 conference year. In April 1952 the new parsonage was begun just to the rear and south of the church. It was finished in October in time for the next pastor, the Rev. E. Lester Ballard.

During that year of 1953, the members took a chance to catch their breath. They looked about with pride, they counted their forces, they paid their debts, and then they set their hands to the plow again. This time under the guiding hand of the capable and never tiring hand of the Rev. Edgar H. Nease.

A new furnace had been installed a few years previous and now the first major repair and redecorating of the church must be made. The floor was refinished, new carpets were installed, the interior and exterior were painted and venetian blinds were installed. New Methodist Hymnals were purchased. Then it was time to dedicate this material product of physical labor to God and a spiritual cause. This was accomplished the first Sunday in April 1954.

In October 1955 the Rev. A. W. Lynch was appointed the pastor of Salem Methodist Church. During these two years the parsonage has been enlarged; the road between the church and parsonage has been hard surfaced and modern restrooms built.

Young Church Shows Healthy Growth

The Cherry Point Methodist Church, the youngest church in the New Bern District, was organized November 6, 1955, in the Cherry Theater in Havelock. At the time of organization 30 members were received as charter members by the pastor, the Rev. R. L. Crossno.

The church, now meeting in the Cherry Point Community Chapel, has made splendid growth since its organization and has a membership of 89. The church school has an enrollment of 154 with an average attendance of 120. The record was reached Easter with 148 in attendance.

During the past year the Methodist Youth Fellowship was organized with an enrollment of 25. Johnny Crossno was recently elected president.

The Woman's Society of Christian Service has been organized and has an enrollment of 20. It is very active in the program of the church. Its most important objective is raising funds for the building program. Mrs. O. B. Waters is president.

A Methodist Men's Club was organized recently with a membership of 20. R. D. Shinkle is serving as president of this organization.

The church held its first vacation church school this summer with an enrollment of 57.

Sunday, June 16, 35 members who joined the church during the past conference year were honored. They were seated in a reserved section of the chapel and were recognized individually by the minister. He welcomed them into the church family and instructed them to go forth and win new members for the coming year. A goal has been set to win one new member per Sunday during the coming year.

The church has a four-acre lot located directly in front of the new Havelock High School. A building fund has been started and the fourth Sunday offering goes to this fund. A total of \$2,200.00 has been raised to date.

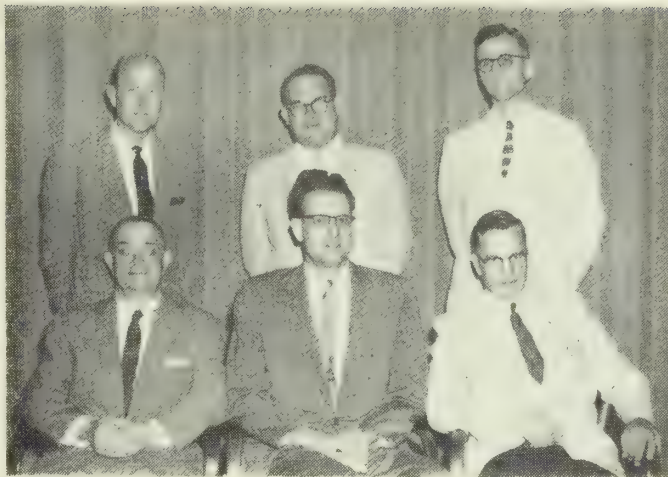
New Dorm Space for Men

To solve the housing problem for its ever-growing student body, High Point College has added modern dormitory facilities for men to renovated Harrison Hall. The new facilities will enable the college to meet the expected increase in applications.



Salem Church, Mt. Airy

New officers of the Methodist Ministers' Conference of the Southeastern Jurisdiction elected during the July 15-19 annual meeting at Lake Junaluska, N. C., are (seated, left to right): the Rev. Nat G. Long, Atlanta, Ga., president of the district superintendents' section; the Rev. G. Eliot Jones, Vicksburg, Miss., vice-president, and the Rev. Thomas F. Chilcote, Jr., Abingdon, Va., secretary-treasurer; standing, the Rev. Bevel Jones, Atlanta, president of the pastors' section; the Rev. Charles W. Greene, Zephyrhills, Fla., vice-president, and the Rev. E. H. Nease, Jr., Valdese, N. C., secretary-treasurer.



Famous '810' Address In Nashville Passes

That Nashville address known by Methodists around the world—810 Broadway—will be changed after 53 years. The Methodist Publishing House building at that address was sold July 9 to the University of Tennessee, and all the Methodist offices there will be moved to the new Methodist Publishing House building nearing completion at 201 Eighth Avenue, South. Most offices will be moved by Aug. 5 except the book store, which will not make the transition until Jan. 1.

Western North Carolina College Study

Any lay or clerical delegate to the recent Western North Carolina Conference who did not get a copy of the special report on the Methodist Colleges can get a copy by writing to the Chairman of the Commission on Higher Education, Dr. Wilson O. Weldon, First Methodist Church, Gastonia. Any other interested person who requests a copy may also receive one by writing.

Scholarships Awarded to Louisburg College Students

Three students at Louisburg have been awarded National Methodist Scholarships for the academic year 1957-58. They include Beatrice Canady of Clarendon, Rebecca Anne Garner of Burlington, and George Manning Rowe, Jr., of Aulander.

Miss Canady, who also received the same scholarship last year, is president of the campus YWCA. She plans to be a director of Christian education. Miss Garner, a 1957 graduate of the Walter M. Williams High School, Burlington, placed in the upper 2 per cent of the 162,000 seniors in North Carolina who took the National Merit Examination. She plans to follow teaching as a career. Mr. Rowe, who was valedictorian of the 1957 senior class of Aulander High School, plans to go into engineering missions. The amount of the scholarship is \$350.00 and is awarded each year to students attending Methodist Colleges throughout the nation.

Spring Hope Educational Building Dedicated

The formal opening and consecration of the new educational building of Gibson Memorial Methodist Church, Spring Hope, was held Sunday, June 30, immediately following the morning worship hour.

Afterwards, lunch was served picnic-style to approximately 200 members and friends of the church.

The Rev. R. S. Brodie, in his last Sunday at the local pastorate, spoke on "In Retrospect" during the worship hour, showing the struggle of the church in deciding to erect the building.

The \$40,000 building, of brick and block construction, was constructed at a cost of about \$25,000, many of the members doing the interior construction work. There are seven rooms in the two-story building and an assembly room (seating capacity of 100), two baths, kitchen and pastor's study.

Rooms in the building are being furnished by memorial gifts and with funds as they come in.

Notice

Material for this issue, except for the news stories and regular department pages, was selected and provided by Dr. Wilson O. Weldon, a member of the Board of Publication.

"Put Your Hand on His Shoulder"

By CLARA GRAMLING

It is difficult to be a parent and not be possessive. We are all so anxious about the welfare of our child and what the future holds in store for him.

We realize that somewhere out yonder is a world waiting for him which might not be as tolerant of his mistakes and short-comings as we parents are. So, we use up a great deal of time and energy telling our child what to do and what not to do. And in a great many instances doing things for him because we love him when he would reap more benefit from having done them himself.

Every child needs to think for himself and to develop independence but at the same time he wants to feel secure in the knowledge that we are standing near enough to direct him in case he misses the way. In other words, "put our hand on his shoulder."

A person who gives direction is one who knows the way himself. So, we must be careful lest we send our own children up some blind alley. Let us not take possession of our children, let us guide them.

The story is told of a young preacher who had a dramatic experience in a terminal when he noticed a boy getting off in front of him carrying a suitcase in one hand and a cane in the other. The young preacher noticed that the boy walked awkwardly and that he felt his way with his cane. He walked up to him and said, "May I help you carry your suitcase? There are no Red Caps around."

"No, thanks, I don't need any help with the suitcase, but if you wish, you may guide me just a little up these stairs so I won't run into somebody on the way. I am blind and I have a new set of artificial legs. I'll be all right with just a little help. I've got to learn to make my own way, you know."

The young minister wept silently as he watched the boy going up those steep stairs carrying his own suitcase; feeling his way with his cane, and doing it uncomplainingly and valiantly.

When they got to the top of the stairs the young preacher took the boy rather firmly by the arm to guide him through the crowd that usually throngs the terminal. The crippled, blind boy almost yelled at him; certainly he spoke sharply. "No, No! Not that! Don't take possession of me! Don't push me! Just guide me. Put your hand on my shoulder, that's all I need."

There are times when we, too, weep silently as we watch our children climb and stumble—make mistakes and fall in the process of growing up. May we always stand far enough away from them in order that they may develop their independence and always close enough that we may put our hands on their shoulders.—From *The Visitor*, Gramling Church.

Youth Program at St. Paul's Asheville

An oft repeated cliché concerning youth is "The Young People are going to the dogs." For many years at St. Paul's Methodist Church in Asheville that has been rephrased: "The Young People are going to take over our Church" and that is what they do quite often. Here is a Church where the emphasis is on Youth, and according to the pastor, the Rev. Charles Shannon, the program is one which works well and has the support of the entire membership.

St. Paul's could be termed a down-town church, for its location is only 6 blocks from the business district, and its 690 members come from all over the city. There are no paid assistants in the educational program of the church. The Youth Department has an enrollment of 90, and the evening MYF activities an average attendance of 41. But figures cannot tell the story.

The fall and winter activities are quite similar to those of almost any other Methodist Church: Church school and evening MYF programs, supplemented by a splendid program of recreation. Almost every Sunday evening one can find 20 to 25 young people gathering at the Youth Building from 4:30 to 5:00 p.m., to play ping pong, shuffleboard or take part in other activities. After snacks are served at 6:00 by various WSCS Circles, the youth engage in fellowship singing, business, and worship. Between Sundays there are occasional hayrides, progressive parties, fun-nights, and dances. All these activities are planned by the Council which meets each 3rd Sunday

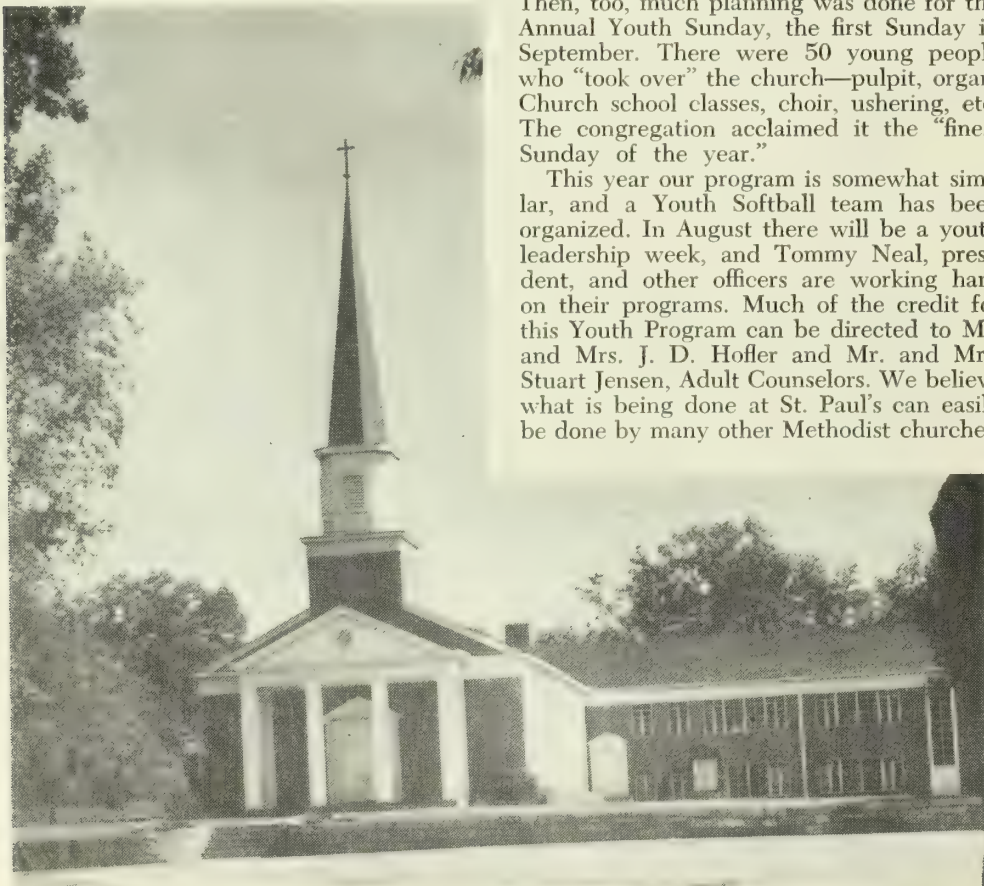
afternoon. Adult counselors and the pastor are always present to lend assistance.

Each year in May there is a Planning Conference, attended by the Council and other MYF members, which sets up the summer program. The conference is an overnight trip to some nearby mountain retreat such as Junaluska, Montreat or Mt. Mitchell Inn. Certain parts of last summer's program will show the accomplishments of such a meeting. The youth felt there should be one major activity each month, supplemented by the regular well-balanced program from week to week. In June, there was a Talent Show in which most of our members participated. Members of the church and community were admitted by tickets sold in advance.

For July, the main program was a Youth Revival Week for all Asheville young people. Well in advance of the week, the president, Durward Hoffer, had committees and members working on details: letters to presidents of youth groups of all denominations; radio spot announcements; obtaining choirs and soloists from different congregations; writing stories for newspapers; arranging for organists from St. Paul's as well as other youth groups. Dr. Wilson Weldon of Gastonia was selected as preacher and each evening challenged the group to lead a more dedicated life. Many young people were at the altar each night to deepen their loyalty to Christ and His Church. This program, the first of its type in Asheville was most successful, and at the end of the week, visitors had registered from 8 denominations, 37 churches, and 4 states.

In August, the activity centered around a carnival, proceeds from which helped to pay the various items in the MYF budget. Then, too, much planning was done for the Annual Youth Sunday, the first Sunday in September. There were 50 young people who "took over" the church—pulpit, organ, Church school classes, choir, ushering, etc. The congregation acclaimed it the "finest Sunday of the year."

This year our program is somewhat similar, and a Youth Softball team has been organized. In August there will be a youth leadership week, and Tommy Neal, president, and other officers are working hard on their programs. Much of the credit for this Youth Program can be directed to Mr. and Mrs. J. D. Hoffer and Mr. and Mrs. Stuart Jensen, Adult Counselors. We believe what is being done at St. Paul's can easily be done by many other Methodist churches.



St. Paul's Church, Asheville

Roster of Contact Persons for Methodist College Students

By MARY GARDEN

Among the chief purposes of student work in the Woman's Society of Christian Service is development of world-minded students and maintaining relationships between the local church and all young people away from home. The Methodist student directors or Methodist pastors near the college campus are co-operating with the secretaries of student work in the local societies to make more effective all services to the Methodist students away from home. A roster of these contact persons for Methodist students on the campuses of the colleges and universities of North Carolina include:

Atlantic Christian College, Rev. Robert Bradshaw, First Methodist Church, Wilson; Campbell College, Rev. Wayne Wegwart, Lillington; Chowan, Rev. Owen Fitzgerald, Murfreesboro; Duke University, Rev. Arthur Brandenburg, Box 4574, Duke Station, Durham; East Carolina College, Miss Mammie Chandler, 562 Cotanche St., Greenville; Flora MacDonald, Rev. Fred Still, Red Springs; Louisburg, Rev. Herman Winberry, Louisburg; N. C. State, Meredith St. Mary's, and Rex Hospital, Rev. Neal McGlammery, Box 5717, State College Station, Raleigh; Mount Olive, Rev. D. L. Fouts, Mount Olive; Peace, Rev. Richard Lewis, Edenton Street Methodist Church, Raleigh; Pembroke State, Miss Alta Nye, Pembroke; Pineland and EMI, Rev. Clyde White, Salemburg; Presbyterian Junior College, Rev. Keith Glover, Maxton; UNC, Rev. Robert L. Johnson, Box 676, Chapel Hill; Wilmington, Mrs. Frank Love, Trinity Methodist Church, Wilmington; Catawba, Rev. H. M. Robinson, First Methodist Church, Salisbury; Charlotte, Rev. Glenn Lanier, First Methodist Church, Charlotte; Davidson, Rev. Russell Montfort, Davidson; Elon, Rev. E. B. Fisher, Front Street Methodist Church, Burlington; Greensboro, Rev. Harold Hipps, West Market Street Methodist Church, Greensboro.

Also Guilford, Rev. William Wells, Jr., 107 Odell Place, Greensboro; High Point, Rev. Robert Tuttle, First Methodist Church and Rev. C. C. Herbert, Jr., Wesley Memorial Methodist Church, both of High Point; Mitchell, Rev. Julian Lindsey, Broad Street Methodist Church, Statesville; Oak Ridge, Rev. John Burton, Oak Ridge; Pfeiffer, Rev. Harlan Creech III, Misenheimer; Queens, Miss Sarah Puett, Myers Park Methodist Church, Charlotte; Salem, Rev. Robert Younts, Maple Springs Methodist Church, Winston-Salem; Wingate, Rev. O. L. Hancock, Jr., Wingate; Woman's College, Miss Mauriel Shipp, College Place Methodist Church, Greensboro; Appalachian, Rev. Bol Barefield, Methodist Church, Boone; Asheville-Biltmore, Rev. Dorris Smotherman, Central Methodist Church, Asheville; Brevard, Rev. W. D. Corriher, Brevard; Gardner-Webb, Rev. Harold Austin, Sharon Methodist Church, Boiling Springs; Lees, McRae, Rev. Bob Barefield, Boone; Lenoir, Rhyne, Miss Ramona Morton, First Methodist Church, Hickory; Mars Hill, Rev. Jim Hall, Bald Creek; Western Carolina, Rev. Milford Thumm, Cullowhee; Warren-Wilson, Rev. W. T. Ratchford, Swannanoa.

Dr. and Mrs. Blackard To Go On World Seminar

Central Methodist Church, Asheville, has granted its pastor, Dr. Embree H. Blackard, 10 weeks leave of absence beginning July 21, in order that he and Mrs. Blackard may be members of the *Christian Century* World Seminar. They will fly around the world and visit Alaska, Japan, Taiwan, Hong Kong, the Philippines, Burma, India, Iran, Iraq, Syria, Jordan, Turkey, Greece, Italy, France, Spain, and England. It has been arranged that the group will meet outstanding Christian and non-Christian leaders in most countries visited and will observe the missionary work of the church in each country. Dr. Blackard will preach on Sunday, September 29, for Dr. A. Stanley Leyland at Barnet, Herts, England. Dr. and Mrs. Blackard will return to Asheville on October 1.

During Dr. Blackard's absence the pulpit of Central Church will be filled by Dr. Walter West, Dr. Leon Adkins, Bishop John Branscomb, Bishop J. Waskom Pickett, Dr. E. K. McLarty, Jr., Dr. W. F. Blackard, Dr. W. A. Smart, Mr. Lee Roy Ussery, and the associate minister, the Rev. Dorris Smotherman, Jr.

Winston-Salem Layman Appointed to Board of National Council

Mr. Gordon Hanes of Winston-Salem was one of the thirty-eight members of the General Board of the National Council of Churches appointed by the Methodist Council of Bishops at a recent meeting.

The General Board, which meets three times a year, is the governing body of the National Council, and is composed of 210 members from thirty Protestant and Orthodox Churches with a total membership of 36 million.

NEW UNIVERSITY CHAPLAIN ARRIVES AT DUKE

The Rev. Howard C. Wilkinson, recently named as chaplain to Duke University, arrived on the local campus July 16 — and is shown above (right) as Acting Chaplain W. Harvey Floyd, Jr., introduces him to the pulpit of Duke Chapel. Wilkinson, who comes to Duke from Shelby, succeeds the Rev. Barney L. Jones who was named an assistant dean of Trinity College last August. (Duke Photo by T. Sparks)



New Faculty and Staff at Louisburg College Announced

New faculty and staff members at Louisburg College for the academic year 1957-58 have been announced by President Cecil W. Robbins.

The faculty members include Dr. Felton R. Nease of Durham and Mr. and Mrs. S. Allen de Hart of Charlottesville, Virginia. Dr. Nease, who has his B.S. and M.S. degrees from the University of Oklahoma, received his Ph.D. degree at Duke University. He will teach the biological sciences. Mr. de Hart has the A.B. degree from High Point College and the M.A. degree from the University of Virginia and has completed his class work on his doctorate. He will teach history. Mrs. de Hart who holds an A.B. degree from Longwood College in Virginia has completed the work for the Master's degree at the University of Virginia and this summer has studied at the University of London, England. She will teach English and Spanish.

Thomas A. Patterson of Erwin has been named Director of Public Relations. He received his Associate of Arts degree at Louisburg College, his A.B. degree from the University of North Carolina, and is working on his Master's degree at the latter institution. For the past four years he has been a member of the faculty and senior class counselor at the Erwin High School. Miss Zelda Coor, who has served as alumni secretary during the past year, has been named secretary to the president.

Louisburg College will open its 171st session September 10, 1957.

Dr. Mason Crum Retires

Dr. Mason Crum, for 27 years on the faculty of Duke University, retired recently. Before going to Duke he taught ten years at the University of South Carolina. Dr. Crum, who has always been interested in race relations, is the author of a widely read and written-about article, "A Southerner Looks at Segregation." He also is the author of a number of books.



Left to right—Mrs. J. G. Phillips of Durham and her daughter and son are shown receiving a Certificate of Appreciation from Bishop Paul N. Garber. The late Rev. J. G. Phillips as executive secretary of the Board of Education pioneered in the development of Camp Don-Lee. The swimming pool is named in his honor; Mrs. T. McM. Grant of Rocky Mount and her two daughters receiving a Certificate of Appreciation from Bishop Paul N. Garber. The late Dr. T. McM. Grant as the first president of Don-Lee's board of trustees helped start the ball rolling at the Camp. The dining hall is named for him; Mr. and Mrs. Don Elbert Lee of Arapahoe and their daughter are shown receiving a Certificate of Appreciation from Bishop Paul N. Garber. The Lees gave the 50-acre Neuse River site on which Camp Don-Lee is located. (Photographs are by Dr. Land and S. Bennett, Head of the Department of Visual Aids at N. C. State College.)

Weekly Devotion by Eula M. Lippard

LIFE IS PRECIOUS

Is life just a span, or are we doing the best we can with ours? Perhaps our lives here on earth would not mean anything to us but a weird dream or a mystery unsolved. However, when our lives are centered around the great supreme being, of some higher power, to build our hopes upon, and eternal life to look forward to, our philosophy changes our attitudes, and causes us to feel that life is worth living after all. Otherwise the future would seem utterly dark. The light of life, with a strong faith in our hearts, keeps us looking up from our confused selves.

Ethel Barrymore, the actress, at the age of 76, contends that life is like a play. She is convinced that without faith, life is not worth living. She also states that spiritual maturing saves wear and tear on the nervous system.

By maintaining our faith in God, we have more determination to live, and move on towards our goal; our hereafter reward. Our lives are what we make them; they can be beautiful, interesting, and pure; or immoral. Of course the sensible way should be to do all in our power to make life grand and worth living, stretching our minds to stay out of the rut.

Life is wholesome, pleasant, and profitable, also the greatest, the sweetest, when we help to make it so. The words of that old quotation, "You can't keep a good man down," apply here. One surely would never accomplish anything, without making an honest effort by starting all over again. We never know what we can do until we try, or what life holds for us. God breathed precious life into our body; He is interested in us. God helps one, when one tries helping himself.

Life is full of surprises. Some success, some golden opportunity, is awaiting at the top of every ladder. Many are too lazy to climb. Courage is lacking. We are struggling on, filled with resentment, blaming others for our own mistakes.

Our lives are in God's hands. We cannot depend entirely upon our own strength; we need wisdom beyond our own to succeed. The wise man brings God into partnership. *God being my helper, I will* is a good motto to remember. Life is rewarding when we start believing, and putting our faith into action. Right keys to living are found by keeping in touch with the ultimate, also in harmony with the world.

Useful happy persons are those of unselfishness. The secret of life lies within ourselves. We may search, plan, and dream, but without some higher power to direct our minds, our way, and built-up plans are liable to become shattered. We finally awaken, realizing our brightest hopes are faded away.

At times we all feel there is no future of tomorrow, and probably have reached the end of the rope. Where we feel that

life holds nothing in store for us, by holding on a little longer, a pair of unseen hands becomes a little stronger, to carry us over the rocky pathway.

Life is not an article, to be broken and thrown away; rather, life is precious. With enough fortitude, a strong faith, and hope, the results are amazing. God intended for us to enjoy life here on his picturesque earth. When His love lives in our hearts, we find courage to face our difficulties.

I pray that the star of my faith will ever beckon, so others may see some glow in the life I live.

Life filled with cross-ways, muddled and forlorn, will keep us at a standstill, if we don't push, and hold on.



Steeple Echoes

By T. R. JENKINS

Pastor Yune, of Korea, so we have heard, speaking on mutual helpfulness, used this illustration:

"Two beggars came through our village: one was a deaf and dumb woman, and she was leading a blind man. Both had happy, contented faces, and seemed to get along together well enough.

"Now, if the man had kept abusing the woman because she did not tell him what she saw, and she had abused him for not telling her what he had heard, they might have lived very unhappily together and have sought a divorce. As I observed them I thought, 'That is the way forbearance with each other's weakness makes a happy couple.'"

That is not only true in the matter of each other's weakness, but, likewise, in the matter of each other's strong points.

So, here we have an example of members of a church living and working together! I have often said that the church can be defined "as a group of people who have bound themselves together to help one another be better people, and to extend the message of the good news of the Christian faith to the uttermost parts of the world."

The matter of "giving" is no less a part of this wonderful enterprise than any other. In fact, it is one of the chiefest parts. And, one reason many people get so little satisfaction from the practice of their Christian faith, and their relationship to their church, is because they have failed so miserably at this point. Systematic, business-like, joyful giving is as much a part of the practice of our Christian faith as prayer and praise. In this, too, we are "helping one another be better people, and extending the good news to the uttermost parts of the earth."

WHY THEY DON'T GO TO CHURCH

*Some stay at home because it's cold
And some, because it's hot;
And some because they're getting old,
And some because they're not.*

*Some stay at home to entertain
And some to cook the dinners;
And some, because they're good enough
And some because they're sinners.*

*Some stay away because their hat
The milliner's not finished;
And some because their liking
For the minister has diminished.*

*Some stay at home because their clothes
Are looking old and shabby;
And some because their special type
Of piety is "flabby."*

*Some stay at home because they have
A farm and lots of stock;
And therefore cannot spare the time
To gather with God's flock.*

*Some stay away because their beaux
Care nothing for the church
And some, because a "special friend"
Has left them in a lurch."*

*And some declare they don't enjoy
The singing of the choir;
And others 'cause their fellow saint
Aroused their wrathful ire.*

*Some stay at home, because they say
The weather's cold and rough;
And some to vent a little spleen,
Because they've got a "huff."*

*Some stay away because they've long
In singe harness tarried;
And some because as they protest,
They're settled down and married.*

Central Christian Church,
Youngstown, Ohio.

THE BAIRNS

Henry was quite decided about it, much to the distress of his mother. He did not want to go to heaven, as he was certain it could not be a nice place to live in. "Why," he said contemptuously, "it has holes in the door and lets the water through!" For the same reason Clifford grieved his mother. The thought of going to heaven repelled him because, he said, "I don't like cows they run after you. And I hate bees, because they sting you." "But, darling," said his mother, "there won't be any cows and bees in heaven!" "Of course there will," he said with all the assurance of one who knows "or where'll they get the milk and honey from!"

Contrariwise, Claud also grieved his mother because he wanted very much to go to heaven, the sooner the better, and at once if possible. He longed to be there rather than at home, because there was plenty of jam there. He knew there was on the authority of the catechism he had been learning at school which said, if you ignored commas as Claud did, that we should love God "because He makes preserves and keeps us!"—*Methodist Recorder*.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

Program of N. C. Conference School of Missions and Christian Service, Spiritual Life Retreat

Duke University, August 10-16

Spiritual Retreat

MISS MARY F. FLOYD, Leader

Saturday, August 10

- 10:00-12:30—Registration
- 12:30- 1:30—Lunch
- 3:00- 5:00—Retreat Session
- 5:30- 6:30—Dinner
- 7:30- 9:00—Retreat Session

Sunday, August 11

- 7:00- 8:00—Communion, Duke Chapel
- 8:00- 9:00—Breakfast
- 9:30-10:30—Retreat Session
- 11:00 —Worship Service,
Duke Chapel
- 12:30- 1:30—Lunch
- 3:00- 4:00—Carillon Recital
- 5:30- 6:30—Dinner
- 7:30- 8:30—Closing Retreat Session

School of Missions

Monday, August 12

- 9:00-12:30—Registration
- 12:30- 1:30—Lunch
- 2:15 —Orientation Period
- 3:30- 5:20—Class Sessions
- 5:30- 6:30—Dinner
- 7:30 —Evening Assembly

Tuesday Through Friday

- 7:00- 8:00—Breakfast
- 8:30-10:20—Classes
- 10:30-11:30—Workshops
- 11:45-12:30—Assembly
- 12:30- 1:30—Lunch
- 1:45- 3:00—Clinics for Officer Training
(Tuesday and Wednesday only)
- 3:00- 5:30—Rest and Study
- 5:30- 6:30—Dinner
- 7:30 —Evening Assembly

Note: Those attending should bring bed and bath linens and a pillow.

Retreat Plans Announced

Miss Mary F. Floyd, Director of Religious Life, Pfeiffer College, will be the leader for the week-end Spiritual Retreat, August 10-11, immediately preceding the Annual School of Missions and Christian Service at Duke University.

A native of La Grange, Ga., Miss Floyd holds an A.B. from La Grange College, and an A.M. from Scarritt College. Her advanced studies have been at Columbia University, Union Theological Seminary, Garrett Biblical Institute, and Northwestern University.

Miss Floyd was commissioned deaconess in 1931. Prior to her appointment at Pfeiffer College in 1946, Miss Floyd served as

teacher of Bible, Brevard Institute, and principal of Vashti School for Girls, Thomasville, Ga. She has also had wide experi-



MISS FLOYD

ence as instructor in schools of missions and schools for accepted supply pastors, and as a contributor to *The Methodist Woman* and *World Outlook*.

The Retreat's theme will be "Discipline and the Good Life." Among the topics for the meditations will be "Discipline, What Is It Religiously Speaking?"; "Dangers and Values of Establishing Certain Disciplines;" "The Disciplined Mind;" "The Disciplined Spirit;" "The Disciplined Life."

Miss Floyd is requesting that each woman attending the Retreat shall bring her Bible and notebook to the sessions.

The Retreat is under the general direction of Mrs. J. C. Burwell, conference secretary of spiritual life.

Mrs. Dunn Announces Speakers

The programs for the noon and evening assemblies during the School of Missions and Christian Service at Duke University will feature addresses on topics relevant to the work of the Woman's Society of Christian Service by members of the school's faculty, according to an announcement by Mrs. S. A. Dunn, conference secretary of missionary education and service, and general chairman for the school.

Topics and speakers for the noon assemblies will be Tuesday, Conference on Missions at Buck Hill Falls, Miss Marion Derby; Thursday, Japan, Miss Mary Finch. On Wednesday a skit concerning general information on the Woman's Society of Christian Service will be presented under the

direction of Mrs. Henry Maddrey, conference secretary of promotion.

Speakers for the evening assemblies and their topics will include: Monday, Miss Marion Derby, Latin America; Tuesday, Mrs. Ralph Wilson, Social Witness of the Ecumenical Movement; Wednesday, Dr. Raymond Smith, Christ, The Church, and Race; Thursday, Miss Mary Finch, Japan.

Women Make Record Pledges

Methodist women representing the 17 conferences comprising the Southeastern Jurisdiction Woman's Society of Christian Service, meeting at Lake Junaluska last month for their Annual School of Missions and Christian Service, pledged \$1,914,850 for the conference year 1957-58. This record amount for the missions in the United States and 29 other countries is an increase of \$86,500 over the 1956-57 total.

The pledges were made by the conference treasurers in a March of Missions Dollars Pledge Service during the closing session of the school. The service was under the direction of Mrs. H. A. Davis, the Jurisdiction Treasurer. Mrs. La Fon Vereen is the treasurer for the N. C. Conference Woman's Society.

Other features of the eight day meeting included classes on the current mission study courses, workshops, clinics, and platform hours.

Officers of the N. C. Conference WSCS attending were Mrs. Pierce Johnson, Mrs. H. C. Turlington, Mrs. L. C. Vereen, Mrs. Henry Maddrey, Mrs. S. A. Dunn, Mrs. S. W. Anderson, Mrs. J. C. Burwell, Mrs. T. M. Maxwell, Mrs. C. H. Boyd. Also attending were Mrs. C. M. Pate, secretary of promotion of the Goldsboro District, and Mrs. James Harper, vice-president of the Wilmington District.

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JUSTIFYING HIS TRUST

An illustration of the fact that if you show men that you trust them they will usually rise to the height of your expectation, is in Dean Hole's well-known reminiscences. He was once, he told, booked to preach in one of the wild and lawless regions of America. The church was packed to hear the famous Englishman, and the clergyman expected a fine collection; but greatly to his horror he saw three notorious brigands at the back of the building. Believing that they had come to steal the collection, he was greatly perturbed.

"You leave them to me," said the Dean, who at once went down the aisle to the bad men, and said: "We understand that there is danger of a disturbance here today, and we should be very glad if you gentlemen would take up the collection for us. We want somebody to do that for us whom we can trust." Then the men who had really come to purloin the collection, did as he had asked, and handed it whole and entire to the anxious vicar!—*Methodist Recorder*.

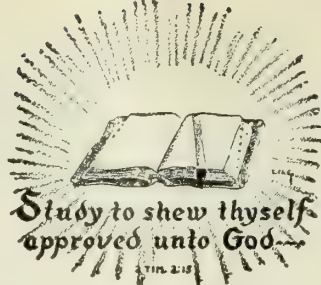
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"The wicked flee when no man pursueth," but they make better time when someone is after them.

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Children's Work Report for 1956-57

Children's Work suffered a severe blow when Miss Elizabeth Johnson, who had directed a very effective program resigned her position as Conference Director of Children's Work at the end of the last Conference year. It has not been possible to replace her, so we have had to get along this year without a Conference Director. The Executive Secretary, with the very fine assistance of the District Directors of Children's Work, has promoted a limited program in this area.

Much emphasis was placed on the Vacation Church School the past year, and our conference goal continues to be a school in every local church. According to the statistical report we had a significant gain in the enrollment of these schools in the Conference Year, 1955-1956. These schools were attended by 35,566 boys and girls, an increase of 5,227 over the previous year. Very successful District Vacation Church Schools were held in each of the nine districts in March. Fifteen hundred persons were reached in these one-day sessions which were led by the district directors of children's work, assisted by a team of outstanding leaders in the field of children's work.

Nine District Junior Camps were held with more than six hundred boys and girls in attendance. These camps were directed by district camp directors and counsellors recruited in each district. Several churches reported successful day camps conducted during the summer.

A Conference Laboratory School, directed by Miss Johnson, was held at First Church, Wilson, July 16-20, with 58 in attendance.

One of the most effective methods of training workers with children is through the Subdistrict Christian Workers' Schools. During the past year 60 courses for workers with children were taught in 48 schools. These classes reached 1,406 workers with 791 receiving course cards of recognition. The Durham Area School and the Alamance County School held Observation-Laboratory classes for workers with children.

We are glad to note that while the general church had a decrease in the Nursery Home Department in the year 1955-56, our conference had a substantial increase. We also had a gain of 844 in the children's department as a whole, for a total enrollment of 38,250. It is our hope that we will have a good increase in the Children's Department this year.

Nursery home workers have been urged to co-operate with the pastors in urging the parents of young children to have their babies baptized. We feel that this is most important and that all Methodist parents should be encouraged to follow this historic practice faithfully.

We have encouraged the Missionary Education of Children in every way possible. We have worked with the Woman's Society of Christian Service in encouraging local churches to use the special missions units in extended and additional sessions of their local church schools. We have also helped them to promote the children's Service Fund which is the offering for missions taken in these extra sessions.

We are looking forward to an active program in the area of children's work during the next conference year. We are making recommendations for the new year, realizing that some of them cannot be met unless we secure a Conference Director of Children's Work—and we do hope to have a Director in the field very soon to lead us in this program. We will continue to rely heavily on the district directors who have been so helpful in the past. Pastors are urged to make children their business and to include them in their personal affections and pastoral ministry. The church that neglects her children will soon have no church at all.

Recommendations for Children's Work

1. That there be a Vacation Church School held in every church in the Conference. That the dates of March 4-14, 1958, be reserved for District Vacation Church School Institutes.
2. That Junior Camps be supported on a district basis and that more extensive promotion be made of the program of Day Camping. We recommend that there be a training session in early spring for those interested in Day Camping.
3. That fall subdistrict institutes be held in each district to introduce new materials and to introduce the year's program in children's work. We call special attention to the new closely graded kindergarten materials, which will be ready for use.
4. That a Conference Laboratory School be planned for the summer of 1958 and that we continue the practice of a conference-wide Laboratory School until that time when all districts can have these on district or subdistrict level.
5. That we strengthen the work of the Nursery Home Department by urging regular contact with parents of children too young to attend Nursery Class, regular distribution of *The Christian Home* magazine, and that we develop a program of training for parents prior to their entering a child in nursery class.
6. We recommend a Membership Training Class for all persons joining the church.

7. That District Directors work closely with the Secretary of Children's Work in the Woman's Society of Christian Service in promoting work with children in additional sessions and in clarifying proper channeling of the Children's Service Fund.
8. That churches planning to build or remodel their education facilities consult with the Conference Board of Education as to suitability of plans.
9. That the local church Commission on Education set-up standards for all teachers in the church school, using as their guide the recommendations of the General Board of Education.
10. That a survey be made of the number of church-sponsored Week-day Nursery Schools and Kindergartens and that we study the advisability of a training program for leaders of these week-day projects. Also recommend that churches sponsoring a week-day program of religious education encourage their leaders to take advantage of training opportunities and that they affiliate themselves with a recognized Association of Childhood Education.
11. Realizing the importance of encouraging church attendance among our school-age children, we would like to ask our ministers to include in their morning worship service some planned moments with the children.
12. That children's workers co-operate in every way possible with the total church program of Christian Education, especially leading out in observance of Children's Day, Church School Rally Day, Promotion Sunday, and National Family Week.
13. We would like to ask for a Conference for Children's Workers in the early fall of 1958, with resource people to give help in the field of local teaching situations and teacher problems, and also an inspirational speaker. It is also suggested that at this conference, a section be included for ministers and their relationship to children in the church.

We would like to express our appreciation to our Executive Secretary, Dr. C. P. Morris, for the very fine way in which he has helped to keep the Children's Section of the Board of Education active during this year. We have looked to him for leadership and he has never failed us.

L. A. TILLEY, *Chairman*

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"There is little use talking about your child to anyone; other people either have one or they haven't."—Don Herold.

Please Help Us!

Please let us know promptly of any change in your address. You can do it on a 2-cent postal card or on a card furnished you by the post office which requires only a 2-cent stamp. On the other hand, if you leave it up to the postmaster to tell us, it costs us at least 5 cents and sometimes 10 cents.

plan now to attend . . .

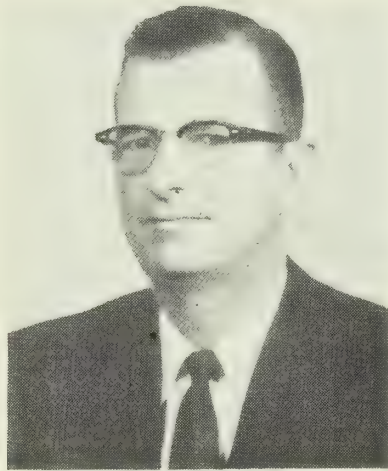
The Twelfth Annual Conference Youth Rally*

at Duke University

Friday, August 9, 10:30 a.m.-3:30 p.m.

For All Youth (Ages 15 and Up) and Adult Workers
With Youth — Teachers, Pastors, Counselors

INSPIRATIONAL SPEAKER



The Reverend Graham S. Eubank
Pastor, Hay Street Methodist Church,
Fayetteville, North Carolina

FEATURES . . .

- The Bishop's Players presenting their adaptation of Alan Paton's "Cry, The Beloved Country"
- "Highlights of ACS"
- Installation of Conference MYF Officers
- Worship in Beautiful Duke University Chapel
Message by the Reverend Mr. Eubank
- Offering for the Methodist Youth Fund
- Picnic Lunch for everyone. Please bring a picnic lunch to be spread for the noon meal

* A project of the N. C. Conference Methodist Youth Fellowship



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
ELIZABETH WHISNER, Editor

Welcome, Mr. Ofcharik!

The Home is delighted to welcome to its staff Mr. R. G. Ofcharik, who comes to us as Administrative Assistant.

Mr. Ofcharik is a native of Pennsylvania, but has been in North Carolina for the past ten years. He is a business administrator, and for seven years has been with the Wake



R. G. OFCHARIK

County Public School System as Office Manager, and in charge of maintenance personnel and purchasing. He is also a good Methodist.

We feel very fortunate to have Mr. Ofcharik on our staff, and with his vital interest in public relations, in addition to his administrative qualifications, we are confident that he will be able to accomplish a better blending of the Home with the community, and maintain it on a more effective business basis.

We welcome also Mrs. Ofcharik to our Home family.

Ministers Go Off the Deep End

Methodist ministers are usually too conservative to "go off the deep end" in important matters, but on Monday afternoon, July 15th, some of the ministers of the Raleigh District did just that in the swimming pool here at the Home.

It was a swimming party and picnic for the ministers and their families, and they proved they are as much at home in the water as are the Baptists. The parsonage children had a splashing good time in the shallow end of the pool. But when it came to eating, they were strictly in the Methodist camp, and the picnic table groaned under the weight of fried chicken and other delectable foods which disappeared amazingly fast.

This was an occasion of refreshing relaxation and good fellowship for the Rev. Grady Dawson, District Superintendent, and the parsonage folk of the Raleigh District.

Home Again!

The children are all home again, after two wonderful weeks of vacation with relatives and friends. Always there are boys and girls who say, "Gee, but I'm glad to be back again," for of course this is more of a home to them than anything else they know.

The swimming pool is operating on full schedule, and Mrs. Edith Huber, our new Director of Recreation, has plans for a well-rounded program of other summer activities. The time that is flying so fast is being filled with happy and wholesome living.

The Big Little Things

Someone has said, "If you can't do big things, then do little things in a big way." Many people are living this principle in their helpfulness toward our Home. They sometimes apologize for the smallness of their contributions or gifts, little realizing that the love and interest that prompted them actually magnified the gift many times. They give in a big way, with a heart that is big toward God and His dependent children here. And the accumulation of these contributions mounts up to sizeable figures.

We have particular reference to the Coupon Campaign. Right now we are sending off to be redeemed a carton containing around forty-nine thousand coupons, which should bring us close to two hundred dollars. These coupons come in from all over the Conference, in small, medium and large packages, and some in envelopes. This total was accumulated in just about three months. If everyone saves their coupons, turns them in to the Coupon Chairman of their Woman's Society of Christian Service or Guild, and they in turn send them to us, we have a surprising total to be redeemed, and receive very helpful checks. Your Coupon Chairman has a list of the coupons that are redeemable for cash.

Also, the \$2, \$3, \$4, \$5 and \$10 cash memorials sent to us instead of giving flowers at the passing of a loved one or friend, are mounting to a total that is enabling us to make real improvements in the children's Health Center. These are living memorials that are blessing the children now, and will contribute to their health and happiness through the years. We feel that such a memorial is a particularly fine tribute to the one who has passed on.

There are also a host of small miscellane-

ous cash gifts, undesignated, which are a very real help in meeting our expenses.

Of course we are deeply grateful for the larger gifts for the carrying on of our work, but we want to pay special tribute to the company of fine folk who give small gifts in a big way.

Home Unlimited

Gordon had been at the Home about a week, when he was asked by one of the other children how he liked it here.

With a big grin, he replied, "You know, I hope I can stay here till I'm 23. I like it lots. Some of the kids don't like it, but I believe I could stay here forever."

Which Mud Puddle?

One wet day, as the children from the Baby Cottage were walking to the dining hall for lunch, Terry lagged behind to try out a certain mud puddle. Miss Mary explained to her why she should not step in the puddle, and then said, "Now do you understand what I mean, Terry?" "Yes'm," she replied, and soon caught up with the other children.

Presently she got behind again, and when Miss Mary looked around, there she was standing in another puddle. "Terry, didn't I tell you not to step in a mud puddle?" "Yes'm," Terry replied frankly. "Well then, why did you do it again?" asked Miss Mary. Looking up innocently she said, "But Miss Mary, you didn't tell me not to step in *this* puddle."

Now what does one do in a case like that?????

Poet's Corner

We are happy to share with you the contributions of some of our young poets here at the Home.

WISHES

I wish I was a little bird
And be able to fly so high;
I'd fly up to the heavens,
Above the blue, blue sky.

I would like to be an angel,
And do what I should do;
I'd love to be with Jesus
In heaven—now wouldn't you?

—Nina Sue Moore
Age 12

THE SUN

The sun a lovely ball is he,
Bright and yellow as can be,
Filling the sky with his cheerful glow
And warming the wonderful world we know.

Although the sun doesn't shine at night,
The moon and stars give us our light;
The sun is good for each flower and tree,
And he's just as good for you and me.

—Lillian Pruitt
Age 11

◇ ◇ ◇

"He that brings sunshine into the lives of others cannot keep it from himself."

Hannah: Keeping Faith with God

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

SCRIPTURE: I Samuel 1:9-11;20-23

This lesson has to do with the keeping of vows. Not only in our Judeo-Christian tradition, but in others as well, the vow has been an important religious act. Assumed voluntarily by the worshiper it was binding. Keeping a vow brought great satisfaction. It still does.

In our lesson today we are thinking of Hannah, an outstanding woman of the Bible, the mother of Samuel who has been called "the maker and breaker of kings." In this story, as in many other places of the Bible, we see the great emphasis that was placed upon motherhood. For a woman not to have children, and thus not perpetuate the family name, was thought of among Hebrews as evidence of God's disfavor. Hannah, before the birth of Samuel, had not only to feel that she was the object of God's disapproval; she had also to endure the taunts of Penninah, another wife who had borne her husband several children. This background explains why Hannah prayed so earnestly for a child. Not only did she pray, but she made a vow that, in case her prayer was answered, she would dedicate the child to the service of God.

After the account of Samuel's birth and his dedication to service at Shiloh there follows in I Samuel 2:1-10 an inspiring prayer of exultation which resembles closely the Magnificat (or Song of Mary) recorded in Luke 1:46-55. A comparison of this passage with the Song of Hannah will reveal striking similarities. In each of them the power of the Spirit of God is contrasted with material power. In each of them, too, the power of God is seen to be on the side of the humble poor who believe, rather than with the proud of earth who rely solely on physical might. Listen to this: "The bows of the mighty are broken, but the feeble gird on strength . . . He will guard the feet of his faithful ones; but the wicked shall he cut off in darkness; for not by might shall man prevail" (I Sam. 2:4, 9). This verse recalls some lines from William Blake:

"The deep groan of the the martyr's woe
Is an arrow from the Almighty's bow."

Now we must ask what this story, interesting as it is, is saying to you and to me in the year of our Lord 1957. Much of it is as modern as this morning's newspaper. There is Eli, the pathetic old priest, who was powerless to transmit to his worthless sons any of the religious idealism which had guided his own life. A document on the subject of parental failure! Then there is the very human tendency of Hannah to bargain with God. But, at any rate, she kept the vow she had made in her hour of desperation. That is more than some of us can claim!

But there is something more here that is more important than anything that has yet been said. It is that parents need to encourage their children to enter fields of sacrificial service. Dr. Roy L. Smith, in the International Lesson Annual tells of taking a poll of several hundred young men en-

rolled in a theological seminary. He discovered that nearly half of them had made their decision to enter the ministry in direct opposition to one or the other of their parents! Nearly one fourth of them, he reports, had been compelled to face the opposition of both parents. That is something for us to think about. It is a serious thing for a parent to discourage youth from obeying what he believes to be the call of God.

Methodists to Develop Kerr Reservoir Site

Representatives of the Raleigh and Rocky Mount districts of the North Carolina Methodist Conference have inspected a recreational site on Kerr Reservoir with a view to developing it as a recreational and educational center. Among those in the group was Bill Price, of Burlington, chairman of the conference camp committee. Several ministers were also in the group.

The site that has been leased lies on an arm of the lake between Satterwhite Point and Meekins Landing, in the vicinity of the W. B. Daniel farm.

Plans contemplate a development suitable for a picnic and swimming area, and also probably camping facilities. The site is some six miles north of Henderson.

His Conscience Won

A recent Associated Press dispatch is the source of the following story:

A member who stole about \$20 from the Sunday school funds of the Montmorenci Methodist church near Asheville more than 20 years ago returned it in a letter recently.

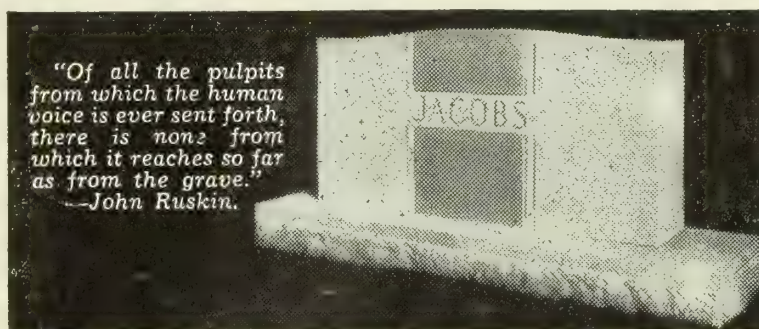
The letter was received by the Rev. E. M. Hoyle, Jr., who had just taken over as pastor of the church. Hoyle had the letter read to his congregation.

The unidentified writer said he took the money from his Sunday school class more than 20 years ago and had "been hounded ever since."

He said a television sermon on stealing influenced him to return the money.

"Thanks, a relieved friend," he ended the letter.

"I will sign an 'X,'" he said. "God knows my name."



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Story time for

Boys and Girls

ELIZABETH WHISNER, Editor

The Little Big Things

Bobby Davis swung into the newspaper office with a discontented expression on his usually sunny face. There were little wrinkles on his forehead as he climbed on the stool in front of the desk of Mr. Arthur, editor of the Parker County Post.

"Hello, Bobby," the editor looked up from his typewriter as his young friend seated himself. "Why, boy, what's wrong? You look like a thunder-cloud that's about to burst."

"I'll tell you," Bobby said earnestly. "I've been reading a book called 'Heroes of the World,' and Mr. Arthur, I found out that lots of boys not a bit older than I am have done big things—things that really counted."

"And you are unhappy because you can't do something like that," the editor said gently. "Is that it, Bobby?"

"Yes, sir, I guess that's about it. I never have a chance to do anything that really amounts to something. It's just the same old things day after day."

The editor leaned back in his chair and stared at the ceiling. "Well, Bobby," he said slowly, "your problem is not exactly new. I suspect boys—yes, and men, too—have been feeling about as you do for a longer time than anybody can remember."

"You know, Bobby, I've been knocking around the world for a good many years, and I've come to the conclusion that the biggest thing in life is doing all the hundreds of little things, and doing them conscientiously and well. Every day we have a chance to do dozens of little things that appear mighty small—but they mount up, Bobby, they mount up."

"You mean," Bobby asked, "that lots of little things count as much as one big thing?"

The editor nodded. "That's it exactly. Offering to do errands for your mother, giving a hearty respectful greeting to everyone you meet, going out of your way to do kind deeds, trying to cheer up your friends when they feel discouraged. Some folk would call these little things, but I don't, Bobby. If you consistently look after the little things, the big ones will take care of themselves."

"I sorta believe you're right," Bobby smiled, his discontented look disappearing as if by magic.

"I believe I am," Mr. Arthur replied. "I used to want to do big things, and here I am running a newspaper in a small town. But I'm happy, Bobby. I'm contented, and that's more than many of the important men can say."

Bobby slipped off the stool. "I just happened to remember," he remarked, "that I promised to wash the car for Dad."—*Sentinel*

THE BABY TREE

Today, in my garden, I planted a tree
That wasn't as tall as you are, or me.
Some day it will stand up straight to the sky

Like a soldier on sentry. And by and by,
In spring and in summer it will be filled
With small fluffy things that will sing and build.

How magic it seems such a thing can be,
When now it is smaller than you are, or me!
—Australian Baptist.

DON'T LEAVE OUT THE BOYS AND GIRLS

When church reporting time comes around, a great deal is said about the fine work that has been done by the ladies' organizations, the men's clubs, the building committee and various other committees, the official board, the choir, the minister, and other adults. And well they deserve this recognition when they have served faithfully and well.

But we hear little, if anything, in the reports about what the boys and girls did during the year, and we would like to pay tribute to our young workers in the church.

We are thinking of a Junior Department where a committee of youngsters plan and prepare the worship center for each Sunday. A committee of girls is responsible for the flowers in the room. A membership committee of girls and boys are on the lookout for new members, and make them welcome in their midst. Another group go out each Sunday afternoon to visit the sick members of their classes. In a small church that cannot afford a janitor, a group of Intermediate boys sweep and dust the church, and arrange the classrooms in good order. When this church has a picnic on the grounds, it's these boys who put up the tables and then clean up afterward.

When it comes to making an offering for the Lord's work, there is often more real sacrificial giving by the youngsters than by the adults. When we consider the pennies, nickels and dimes, many of which are given with love and enthusiasm from their small allowances, there is no doubt that the boys and girls are having a real part in the work of the church.

On the Sunday morning following the disastrous fire at Edenton Street Methodist Church, in Raleigh, it was a little girl who made the first contribution to the rebuilding fund. When the need for Bibles in an isolated community was presented to a con-

gregation in another city, it was a small boy who stood up first and said, "I want to give the money in my piggy bank to help send a Bible."

You are important, boys and girls, in the work of God's kingdom, and He is proud of the fine things you are doing for Him.

We suggest the following as a good fun song for your summer camp, or for your picnics or other outings. The crowd will love it. And if anyone has had a chigger bite—well, he'll probably want to lead in the singing.

THE CHIGGER SONG

(Tune: "Polly-wolly-doodle")

O, there was a little chigger,
And he wasn't any bigger
Than the point of a very small pin;
But the lump that he raises
Just itches like the blazes,
And that's where the rub comes in.

Comes in, comes in,
O that's where the rub comes in.
The lump that he raises
Just itches like the blazes,
And that's where the rub comes in.

A LITTLE STORY

A mother was recently reading to her little boy the story of a young lad whose father was taken ill and died, after which the boy set himself to the task of supporting himself and his mother. When she had finished the story, she said, "Billy, if your papa were to die, would you work to support your mother?"

"No," said Billy unexpectedly.

"But why not?" asked his mother.

"Don't we have a good house to live in?" asked Billy; "and don't we have plenty of food in the pantry?"

"Yes, but these things won't last forever," replied mother.

Then Billy said, "Well, they'll last till you find us another papa."

BIBLE QUIZ

(About Temples of Bible Times)

1. Who did Jesus drive out of the temple one day?
2. On what occasion was the "veil of the temple rent in the midst?"
3. What little boy served in the temple with Eli the priest?
4. Who was found in the temple, when He was thought to have been lost?
5. What miracle happened at the "gate called Beautiful" of a temple?

Answers to Last Week's Quiz

1. The Lost Coin—Luke 15:8-10.
2. The wise and foolish virgins—Matthew 25:1-13.
3. The Sower—Mark 4:1-34.
4. The Lost Sheep—Matthew 18:12-14.
5. The Talents—Matthew 25:14-30.

Letters to the Editor

A BASIC SALARY FOR PREACHERS

To the Editor:

I am glad that our N. C. Legislature voted to give our teachers a 15% salary increase. I am sorry that it was not more. I am doubly glad that it was not given on any sort of merit system This brings me to the question:

How long is North Carolina Methodism going to make appointments on a merit system? . . . Many men moved, some with a definite cut in salary, some on the level, and some with from \$300 to \$1,500 promotion. All have done good jobs . . yet one, maybe two, out of every ten men went home from Conference . . . feeling that he merited his promotion . . . On the other hand, his eight or nine brethren and their families who received no promotion, either in salary or prestige, moved with a dejected and depressed feeling, because it seemed no one had recognized their jobs well done.

With the system we have this is the inevitable result—it being impossible to promote everybody financially. But it is the comparisons that hurt

At every Annual Conference preachers are told, with lay delegates there to hear, that they make their own appointments by the quality of their work. But . . . preachers, laymen and youth learn from experience that this is a fallacy.

We have a basic salary for district superintendents. Some people said it wouldn't work. But it has! And our bishops are all on the same salary.

I am in favor of a basic salary and an increase on the basis of years of service regardless of where a man serves.

It might be worth trying, and it might mean saving our preachers and their families, and our churches, from the sins of envy, jealousy, and, in some cases, even hatred.

(Name withheld by request)

Editor's Note: The writer of this letter, whose name is known to the editor, presents a question worth discussing. It is a difficult question and one which could not be quickly solved. Yet such a plan, with variations, has worked in England, where all pastors get a basic salary of \$1,500 per year, with allowances for children and extra expense. We print this letter because of its obvious sincerity and because it is written in the kindest spirit by one, not a minister, who knows the problem at first hand.

Editor, The Advocate:

I am a Methodist and would ask space in the Advocate to let the preachers know how all but a few of their congregations feel when they preach hate (and not love) in advocating mixing of the races.

In the June 20th Advocate editorially you say: "Violence has the upper hand in some sections of the nation. In New York an accused murderer goes free and is greeted with cheers by hero-worshipping school children. In Alabama the hooded hoodlums march—not, this time, against members of another race, but against white ministers who have dared to preach love instead of hate."

It might be appropriate to ask: "How dumb can these anti-white, and some believe anti-God preachers get?"

It would be strange indeed if there were not harsh feelings toward these indoctrinated disciples of the Southern Regional Council and the N.A.A.C.P., both of which organizations are dedicated to ramming the negro down the white man's throat regardless of the consequences, pretending that

they are doing the Lord's work. A recent example in the Methodist church was when Bishop Kennedy of California appointed a negro preacher to a white church and had the entire membership quit in a body. If this happens in a place like Los Angeles, where I was recently told by a Los Angeles resident, 90% of the population were born elsewhere, and at least 50% were not even born in this country, you can understand what happened in New England recently when a negro preacher was hired without first determining he was negro, and then had him fired immediately the true situation was discovered.

Esau sold his birthright for a bowl of mush. At the behest of the religious leaders of that day, Judas sold his Christ and friend for a few pieces of silver. And to me (and I am convinced to most people, white and black) it would seem that many of these in our pulpits today are selling their flocks down the river just as surely as Judas sold his Christ, and without more in it for them than Judas wound up with—except possibly a subsidy from the Ford Foundation or the Fund for the Republic for their pet left wing N.A.A.C.P., American Friends or Southern Regional Council projects directed at compelling the black and white races to mix and amalgamate even at the point of a gun. While some claim they are doing the Lord's work, it is evident to most that they had no contact with the Supreme Architect on this race subject until after the Supreme Court began using for its law a textbook written by a Swedish socialist and some collaborating members of the N.A.A.C.P.

That might be funny if it wasn't so tragic.

The preachers are stirring up discord that is sure to backfire on them. And all of them can be charged with being thoroughly dishonest in their positions until they are willing to call the negro brother-in-law as well as brother. So far I haven't seen a single one who is willing to do that. And if one should be discovered, he should quit his pulpit to preach his doctrine rather than stirring up hatred within the ranks of the accredited churches.

Eugene A. Hood
505 N. Mendenhall Street
Greensboro, N. C.

◇ ◇ ◇

Bishop Nolan B. Harmon has authorized me to announce the appointment of the Rev. Charles William Buckey as associate minister of Wesley Memorial Methodist Church, High Point, effective September 15.

J. Clay Madison
Supt. Greensboro District

OPPORTUNITIES

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Nelson Directs Higher Education

Dr. Fletcher Nelson, who has been president of Lees-McRae College in Banner Elk, has been appointed Executive Director of the Commission on Higher Education of the Western North Carolina Conference, according to an announcement made by Bishop Nolan B. Harmon. Dr. Nelson will assume his duties within a few weeks, the exact date to be arranged by the Commission on Higher Education.

Dr. Nelson will give his full time in directing the emphasis on higher education, which was unanimously voted at the last session of the Western North Carolina Conference, following the action at the last General Conference. He will be in charge of the educational phases and also in projecting the campaign for three million dollars for the Methodist institutions supported by the Western North Carolina Conference, which are Duke Divinity School, Wesley Foundation Programs, High Point College, Greensboro College, and Brevard College.

The new Director joined the Western North Carolina Conference in 1930 after graduating from Duke Divinity School and from Hendrix College in Arkansas. He served as associate minister of West Market Street, Greensboro; and successively in Rutherfordton; Forest City; First Church, Morganton; and Dilworth, Charlotte. For the last eight years he has been the efficient president of Lees-McRae College, an independent institution supported by certain Presbyteries of the Presbyterian Church.

Dr. Wilson O. Weldon of Gastonia, chairman of the Conference Commission on Higher Education, gave the following statement:

"In selecting Dr. Fletcher Nelson to be the Executive Director of this great emphasis on Higher Education in our Annual



DR. FLETCHER NELSON

Conference, I believe that our Commission has acted with great wisdom. Dr. Nelson is an honored member of our Annual Conference, who has served with distinction in the local pastorate. He has shown distinguished leadership in recent years as president of Lees-McRae College. His comprehension of the importance of this vital emphasis and his special skills in eliciting favorable responses commend him to all of our Methodist constituency. We are highly pleased to present Dr. Fletcher Nelson as our able leader.

The Rev. J. O. Ervin

The Rev. James Osborne Ervin died in Charlotte on Monday, July 15, after a year's illness. He had been a member of the Western North Carolina Conference since 1908.

The Rev. Mr. Ervin was a greatly beloved preacher and a pastor who endeared himself to the people in every charge that he served. His gracious smile was a familiar greeting at sessions of the Annual Conference. He was born November 23, 1880, in Iredell County, son of the late William Jackson and Mary Jane Miller Ervin. He served the following charges: Dilworth, Charlotte; Spencer Memorial, Charlotte; Pleasant Grove, Charlotte; Thrift, Charlotte; Moores Chapel, Charlotte; Matthews; and churches in Mount Airy, Lenoir, Maiden, Wilkesboro, Statesville, Asheville, Burnsville, Rutherfordton, Bessemer City, Lexington, Harmony and Union County.

Survivors include his wife, Mrs. Stella Conger Ervin; two daughters, Mrs. Evelyn Cullum of Laurens, S. C., and Mrs. Jennie Faye Bolen of Greenwood, S. C.; five sons, Dr. G. Clifton Ervin of Kansas City, Mo., and E. L., Paul R., Henry W., and Charles C. Ervin, all of Charlotte; six sisters, Mrs.

Margaret Harwell of Charlotte, Mrs. C. L. Howard of Fayetteville, Mrs. Ernest Howard of Mooresville, Mrs. Lex Cole of Richmond, Va., Mrs. Dorsey H. Edwards of Red Oak, and Miss Ethel Ervin of Washington, D. C.; four brothers, W. M. Ervin and S. J. Ervin, both of Durham, and the Rev. M. G. Ervin of Bostic and John Wesley Ervin of Troutman; and 24 grandchildren.

Funeral services were conducted in the Pleasant Grove Methodist Church, Charlotte, by the pastor, the Rev. Harold R. Simpson, assisted by Dr. Kenneth Goodson and the Rev. Aubert Smith.

Fayetteville College Opening Set for Fall of 1959

Terry Sanford, chairman of the Board of Trustees of Fayetteville Methodist College, has announced that a target date for the opening of the new college has been set for the fall of 1959.

According to Mr. Sanford, it is expected that the first class will consist of about 200 students, and later classes will bring the enrollment up to the 800 capacity.

One million dollars of the two million

dollar pledge from the city of Fayetteville will have to be raised before the college can open, said Mr. Sanford.

The new president, Mr. Stacey Weaver, will assume his duties as soon as he can be relieved of his present responsibilities as head of the Durham city school system.

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Number 31

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LUTHER A. WEIGLE



Visitors to Lake Junaluska will recognize this beauty spot.

Methodism from Murphy to Hatteras

Frank S. Love, Jr., has recently been appointed minister of music at Hay Street Church, Fayetteville.

The WSCS of Pine Grove Church, Salisbury District, is sponsoring the buying of Methodist hymnals for the church.

Bishop Harmon has approved the appointment of the Rev. Ralph Surratt to be the associate pastor of the Watauga Charge, North Wilkesboro District, effective July 15, 1957. His address is Sherwood, N. C.

The Rev. and Mrs. D. A. Petty, newly appointed to the Rose Hill Methodist Church, were entertained at a reception in their honor by members of the W.S.C.S. at the home of Mr. and Mrs. Rhodes Young on Monday evening, July 22.

Senator Spessard L. Holland of Florida will be the principal speaker at a Southwide conference of 500 Methodist lay leaders August 16-18 at Lake Junaluska. He will address the group at 8 p.m. Saturday, August 17, at a public session in the assembly's main auditorium.

The Rev. C. G. Mitchum of Monroe, a Methodist local preacher, will preach homecoming sermon at 11 o'clock on August 11th, at the Pine Grove Methodist Church near Albemarle. Revival services will begin on that date, and will continue each night through the next week at 7:45 p.m.

A Fiftieth Anniversary Observance, of the building of Broad Street Church, Statesville, at the present site, will be held on Sunday, September 22, in the form of a homecoming. Bishop Harmon will be present to preach on that Sunday and invitations are being sent to all former ministers and their families to be here. The mid-day meal will be in the form of a picnic.

Sunday, August 11, Hickory Ridge Church, in the Winston-Salem District, will observe annual Homecoming Day. The pastor, the Rev. R. A. Hunter, will preach at 11 a.m. This will be followed by a picnic dinner in the basement of the church. In the afternoon Dr. Lee F. Tuttle, district

superintendent, will dedicate the new church and hold the first quarterly conference. All former pastors and friends are invited to attend.

Miss Ouida Dulin spent the month of June traveling in the Scandinavian countries, and is now studying at the German Language and Cultural Seminar, Salzburg-Walzerfeld, Austria. Miss Dulin, the daughter of the Rev. and Mrs. G. N. Dulin of Newton, has taught two years in Germany, and will teach this year at Mainz before returning to the States next summer.



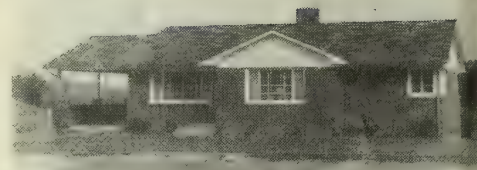
Miss Christine Barber of Statesville has assumed her duties as director of Christian Education at the First Methodist Church, Elkin.

Miss Barber is a 1957 graduate of High Point College. Last summer, Miss Barber worked in a program of children and youth activities under the direction of the Methodist Conference Town and Country Commission. She is the daughter of the Rev. and Mrs. Fred Barber. Her father is pastor of the Monticello-Rose Chapel churches in Statesville.

Sixty-nine seniors are candidates for baccalaureate degrees to be awarded in August at High Point College, Dr. Harold Conrad, Dean of the College, announced today. Of this number 44 are candidates for the A.B. and 25 for the B.S. degrees. Those completing the requirements will be awarded their degrees at Commencement exercises on August 24.

Clyde R. Hoey II received the God and Country Award at Central Church, Shelby, on July 28. This signal honor climaxed a long series of achievements for him in the Boy Scout program. He is the grandson of Clyde R. Hoey, former governor and senator, who was until his death a devoted member of Central Church. His parents, Mr. and Mrs. Charles Hoey, are active members of Central Church.

Dr. Barbara Moss, Saianac Lake, N. Y., a Methodist Missionary doctor to Korea, has received an official commendation for her medical service from the mayor of Incheon, one of Korea's largest cities. Since



Crabtree parsonage (above) in the Waynesville District was dedicated June 30, 1957, by Bishop Nolan B. Harmon, assisted by District Superintendent Frank C. Smathers and the pastor, R. J. Hahn. The building which cost about \$12,000 was erected in 1954.

1953 Dr. Moss has been a physician at the Incheon Methodist Hospital, which not only serves the city of 265,000 but a large rural area around it. Dr. Moss serves under the Woman's Division of Christian Service of the Methodist Board of Missions.

Rocky Mount church on the McKendree charge in the Statesville District will hold its annual homecoming service on Sunday August 18. The program will include a worship service at 11:00 o'clock, conducted by the Rev. Charles Jackson, a former pastor, lunch on the grounds, and a period of fellowship. The afternoon service will feature guest singers who will lead the service. The Rev. J. E. Green is pastor.

Center Methodist Church in Welcomes has become the home of a new industry. Recently some of the members of the members of the Young Married Ladies Class were dumbfounded when they started to seat themselves and discovered a thick sticky mass on the seats. Looking up, the ladies saw that great strings of honey had been dripping through the ceiling. It is suspected that both the walls and the ceiling contain a plentiful reserve of honey. The hot weather supposedly had caused the sweet mass to run and drip through the ceiling.

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Editorial Comments

By DR. CHARLES E. JORDAN
Duke University, Durham, N. C.

Where the Responsibility Lies

"A government big enough to give its people everything they want is big enough to take away from them everything they've got."

The quotation above appeared in a recent issue of one of our State's newspapers. In principle, this guest writer is inclined to agree. Taxation on the state and federal level is becoming a matter of increasing concern to all citizens. Whatever is of concern to the people seems worthy of consideration in the columns of either or both the secular and the religious press.

Much has been said and written about the problems and needs of our State's public school system and much more will be said. In our opinion the North Carolina Public School System is structurally among the very best in the nation. Our state supported plan of a minimum, uniform, twelve grade public school system whereby equality of instructional personnel and teaching materials are made available to all the children of the State is nationally acclaimed. This plan is good but admittedly is not sufficient. To make it so would cost the State a much larger percentage of its tax intake to the General Fund and even now the appropriations from this Fund are far in excess of appropriations to all other claims on the tax dollar. Governor Hodges has said repeatedly that the State does not have and will not have enough of tax revenue to adequately support the public school system without doing violence to other just claims on and obligations of the State. In this stand we believe he is right. We strongly believe that the present plan of minimum, uniform educational opportunity for all children is right and should be and will be continued. We believe that the people should want and demand better public schools for their children, but we believe that where such demands are beyond the ability of the State to meet them the obligation becomes local county by county. Presently it is true that there are counties, and quite a few of them, which for every dollar they pay in state taxes get back ten dollars from the State. On the other hand there are counties which for every ten dollars paid in state taxes get back perhaps one tenth. This, as we see it, is not wrong but carried too far could be wrong and not ultimately for the best interest of those weaker counties being unduly subsidized and thus deprived of the incentive to make themselves strong through their own efforts. We believe in the doctrine of the strong helping the weak to the end that the weak may become strong but not to the end that the weak become weaker by reason of their dependency on the strong.

We believe it to be good doctrine that we should want and demand more of the basically better things for ourselves and our children but that we should first of all locally enforce these demands on ourselves.

The Church and Industrial Problems

A few weeks ago 150 representatives of labor, management and the clergy attended a meeting at Lake Junaluska. This meeting was the first of its kind ever held in the South-

eastern Jurisdiction, and had for its theme, "The Responsibility of the Church in Industrial Life."

What did it accomplish? Well, it is hard to say, but it is certain that the mere fact that 150 people from these three important groups sat down and talked frankly about their problems is a step forward.

Of course, there was a findings committee, and that committee came up with some recommendations. Here they are:

1. The Church ought to help "by identifying, clarifying and making known the ethical and spiritual issues in industrial affairs." (In other words, the Church should speak out when it feels that issues can be definitely classified as Christian or unChristian.)

2. The Church should seek to arrive at conclusions and plans consistent with the principles of Christ. (Apply the teachings of Jesus to industrial practices.)

3. The Church should take a positive stand in support of these principles.

Despite the fact that all three recommendations boil down to one, they are eminently satisfactory in principle. But will labor and management listen when the Church speaks?—R.P.M.

Let the Church Speak Out

There is a growing feeling that the Church must have something to say in areas where it has not heretofore spoken. Most laymen expect their pastors to denounce the liquor traffic, but, unfortunately, the most effective witness against the growing menace of intemperance is not the Church, but secular organizations. We have just read the weekly bulletin of a Kiwanis club which carries this slogan for its pre-Fourth issue, "Have a safe Fourth and don't buy a fifth on the third."

Can the Church bear witness against the injustices of life? It can and does. But its voice goes unheard amidst the clamor of our mechanized civilization. It takes a tragedy such as that of a few weeks ago when a carload of migrant workers died a horrible death to bring home to the public what the Church as been saying all along. The North Carolina Council of Churches has a migrant program which seeks to ameliorate the lot of these poor people, but the average person is not concerned about it until the papers headline a tragedy.

We take the Church and its teachings too much for granted.—R.P.M.

Brewers Latch on to Mayflower Venture to Advertise Product

You can always depend on distillers and brewers to try to tie in their products with history. It wasn't surprising, then, that they latched on to the commercialized venture of the Mayflower II when it landed in New York recently.

Lifting a quotation from the original ship's journal of Dec. 19, 1620, the beer industry exploited it to the fullest extent. The journal supposedly read, "Our victuals being much spent, especially our beer . . ." and so on. This was enough evidence for the U. S. Brewers Foundation to take a large advertisement in *The New York Times* with the heading, "Beer comes over on the Mayflower again . . . First in 1620 and again in 1957."

A well-known beer used a full page to show its product being unloaded from the Mayflower II in New York.

We haven't been very excited about this whole publicity stunt from its beginning and we think even less of it now.

MARSE GRANT, Editor, *Charity and Children*

How to Promote the Family Life Program in the Local Church

By DR. DEWITT PRIVETTE, *Hickory*

(Introduction: This paper was delivered at the annual conference of the Statesville District held at Race Street Church, Statesville, April 11. It was in a series of talks on the general theme, "We Could Try That," and was the only such feature witnessed by me in the twelve district conferences I attended this year. The paper was prepared by Dr. Dewitt Privette, a Hickory pediatrician and leader in family activities at First Church in Hickory. Because of its excellent suggestions I thought this paper should be made available to all Methodists. This is a condensed version. Dr. Privette would be glad to aid anyone who might write or call him at 12 Second Avenue, North East, Hickory.—Dallas Mallison).

The primary purpose of a program of Christian Family Education in any church is to develop more really Christian families within the church. A second but equally important purpose of the program is to strengthen the church itself. It has been aptly stated that just as the family needs the support and help of the Christian church, the church urgently needs more Christian families.

What then is a "Christian Family?" In a resolution entitled, "The Christian Family," the General Conference of The Methodist Church in 1956 listed some characteristics of a Christian family.

These are paraphrased as follows: (1) The Christian family is one in which the parents so live the Christian life and practice the presence of God that children come to accept God as the greatest reality of life. (2) Each member is accepted and respected as a personality having equal and sacred worth. (3) An effort is made to bring every member into the Christian way of living through Christian instruction, daily worship, and prayer. (4) A Christian family is committed to behavior in keeping with Christian ideals for family relations, community life, and national and world citizenship.

What sort of a program, then, offers some opportunity of developing more of these Christian families? As I attempt to outline such a program I will draw heavily from our experience at the First Church in Hickory, but I will include also suggestions and ideas that we have not used.

Perhaps the greatest source of information and inspiration available to any local church is the family life conferences being sponsored throughout the country. The The Methodist Family Life Conference in Cleveland was in many ways the springboard from which our own Hickory program got under way. We were most fortunate in having eight of our members, including our pastor, attend this Conference and they brought to us much help and guidance.

In the new Discipline there are provisions for a "Committee on Family Life" in each church. This seems to be a necessary first step for an active and vigorous program. I would suggest that at least half of these members not be loaded with other responsibilities in the church.

One of the main focal points of our own Family Life Program has been a yearly conference within our own church. We have had two of these. In our first conference we had as our leader Bishop Hazen

G. Werner of Columbus, Ohio. It lasted two days and consisted of formal talks on subjects such as "The Changing Family in a Changing Society," "Growing Up Emotionally," and "The Mark of a Christian Home." Special discussions were held for young couples with children and also for our unmarried high school and college students.

Our second yearly conference was led by the Rev. Leon Smith of Roswell, Ga., who is Chairman of the Southeastern Jurisdictional Conference Family Life Committee. A similar format for the program was followed with several additions such as personal counseling, recognition of elderly people and their role in the family structure, plus a special program for parents of teen-agers.

Some of the meetings were of a formal type and held in the sanctuary while others were more informal discussions following a "covered dish" supper. Films and film strips were used in these meetings. Special emphasis should be placed on the excellent literature available in the area of Christian family life.

I would like to make several suggestions to anyone planning such a conference in their church. (1) Start early to get a speaker—and by early, I mean one or two years, not a few months. Good leaders in this field seem to be very busy and are often booked a year or so in advance. (2) Work up good publicity. The membership of your church may need to be educated to the real and practical values of Christian family living. (3) If at all possible try to begin on Sunday—preferably with the first appearance of the speaker being at the morning service. (4) Try to recognize some or all of the special age groups within the family.

So far I have mentioned the highlights of the church's program of Christian Family Education—events that will occur yearly or even less frequently. However, the real basis of such a program lies in the daily and weekly activities that go on throughout the year.

Even before our program was formally organized we were having a special "Family Night" every three or four months in our church. We now have one six times annually. These consist of covered dish suppers in the church or picnics outside with all members of the family attending.

Programs for these consist of various speakers, panel discussions, and films. There is much talent in the local community that should be used. Some of the many excellent films and film strips available from the Methodist Publishing House are "Family on Trial," "No Easy Answer," "Family Next Door," and "A Chance to Grow."

There are many other areas into which a church's program of Christian Family education must go if it is to be effective. Co-operation with various church school de-

partments and classes is necessary. For example, help with the Home Nursery Workers' program enables us to start a new family—or one with several children—thinking early of the close and invaluable relationships between the home and church in a child's life. Courses may be given over a period of several Sundays during the Sunday School hour on certain phases of the Christian Family. Or one lesson in a class may occasionally be devoted to this subject.

Encouraging meetings of parents with the church school teachers will help the parents understand the problems of the church school. It will also help the teacher know more of the family from which the child comes. One practical result of this type of meeting in our church was that several people volunteered to serve as teachers when the need was made obvious.

Whenever possible some form of pre- and post-marital counseling should be made available. The actual counseling may fall to the pastor, but education of the members concerning the great need for this should be a part of any active program on Christian Family Education.

Celebration of National Family Week with a family pew service, or recognition of a successful family, or a dedication of a home using the ritual in the Book of Worship may be of great value. Actually, any of these may be done throughout the year.

There is very much good literature available in this area on applied and practical Christianity for the family. "The Upper Room" in its proper use stimulates family prayer and worship—both of which must be at the foundation of any real and worthwhile Christian family life program. *The Christian Home* is a wonderful monthly magazine that will help any family in their search for ways and means of living in a more Christian way. *Mature Years* provides inspiration and guidance for the older members of the family. All of these are published by our own Methodist Church.

It is the responsibility of a Family Life Committee to get good magazines, books, booklets, and pamphlets covering every phase of Christian family living into the church library and before the members of their church and to try in all possible ways to stimulate their use.

Out of all this and at the same time along with it there must develop in any church that is to have a successful program of Christian family education some subtle but tremendously powerful ideas and concepts. The philosophy of weaving the life of our families into the total church program must be developed. A "family consciousness" must be instilled in teachers, department heads, and all church leaders. An awareness of the complementary nature of the church and family must be nurtured and encouraged to grow.

Many of us feel that if this can be done the strength and effectiveness of the church and the solidarity of the family will be greatly increased.

I have found to be widespread the problems of family life in their many aspects and phases. These problems require for their solution the principles of our Christian religion.

Hiroshima Girls' School--Profile of Triumph

By HILDA LEE DAIL

A Seventieth Anniversary! In Japan this is always a time of special celebration. So last October when Hiroshima Girls' School, marked its seventieth year since Miss Nannie Gaines opened a tiny upstairs room to a few students, there was reason for much rejoicing. For this institution of the Woman's Division of Christian Service exists today in spite of the stark tragedy of the atomic explosion that demolished it on August 6, 1945.

When the bomb fell, the school had developed into an institution with two departments—high school and college—with an enrollment of almost one thousand girls. Three hundred and fifty students were killed that day and many were severely scarred.

With indomitable courage the faculty reopened the school in four rented rooms three months later with fewer than one hundred students.

Today with an enrollment of over twelve hundred in the high school and almost four hundred in the college, Hiroshima Girls' School is well established on a campus of a dozen buildings. The newest addition is a large gymnasium said to be the best and most up-to-date structure of its kind in that section of Japan. The dedication of this building was a part of the Anniversary program.

It is a significant fact that the president of Hiroshima is a former graduate, Miss Hamako Hirose—the first Japanese woman to hold this position.

The quality of students being trained at Hiroshima is indicated by the fact that more than fifty per cent of the high school graduates go on to some kind of college for

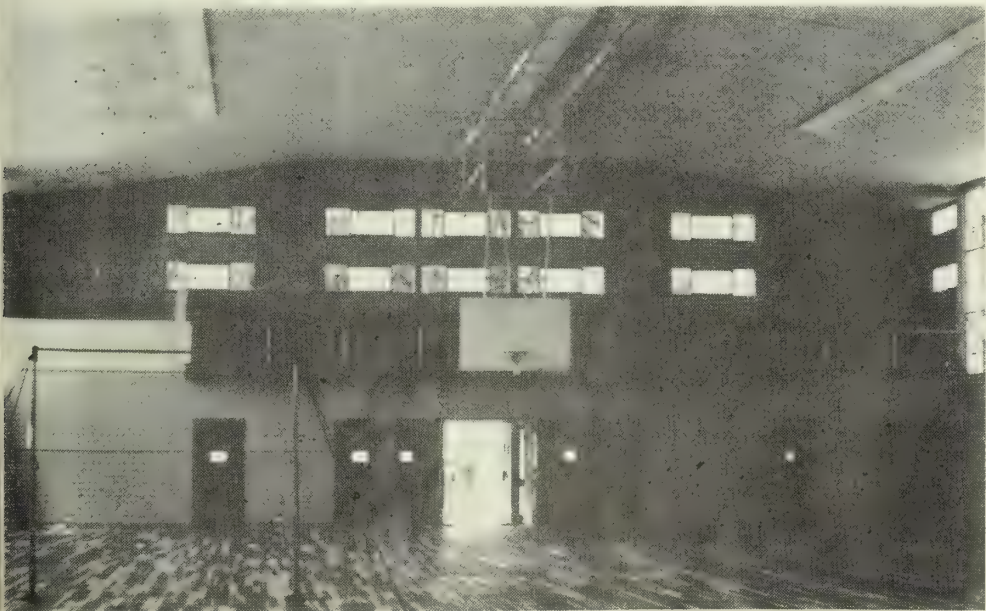


Dr. Hirose, (right) president of Hiroshima School, watches the laying of the cornerstone of the Gymnasium.

further training. Miss Hirose in her annual report said, "People often make comments on how our graduates excel in ability and refinement of character from graduates of non-Christian schools."

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Whenever you are too selfishly looking out for your own interest, you have only one person working for you—yourself. When you help a dozen other people with their problems, you have a dozen people working with you.—Wm. B. Given, Jr.



The interior of Gymnasium when it was finished

Brazil's Rapid Growth Described by Missionary

The Rev. Charles W. Clay, missionary of The Methodist Church for twenty-one years in Brazil, in speaking at Lowell Methodist Church, extended greetings from 50,000 Methodists of the 50,000,000 Brazilians, according to the Rev. F. W. Dowd Bangle, minister at Lowell Methodist Church.

Dr. Clay made this statement: "Some persons in the United States have come to think of the Latin American countries as being lands of revolution, dictatorships, and bloodshed. But, as a matter of fact, Brazil secured its independence from Portugal without shedding a drop of blood; whereas, we had our own Revolutionary War in the United States in securing our own independence. Brazil freed its slaves without bloodshed; whereas, we had our horrible Civil War. Brazil changed from an empire to a republican form of government, similar to that of the United States, without shedding a drop of blood. So when you think of some lands of South America as being lands of revolution, Brazilians are exceptions."

He commented: "Most of the Brazilians are fine people who look toward the United States with a great deal of admiration. Many of their most recent developments are in part at least due to the influence of the United States. Brazil in many ways is a new country, developing so rapidly. The City of Sao Paulo, the city in which I have my office, is now the second largest city in South America. It has a population of three million persons, a new office building going up every six minutes, and a plane arriving or leaving every five minutes. Some of the best highways in the world are in Brazil."

He related how he had preached in a small clearing and had returned to find a city of 30,000 a few years later in that same locality; how adventuring for Christ in missions did not stop with David Livingstone; how Methodists had gone into the market places, to the street corners, into the isolated and open country, into all walks of life, in order to make Christ known to the people.

Maryland Native to Serve High Point Church

The Rev. Charles William Buckey has been appointed associate minister of Wesley Memorial Church, High Point, effective September 15.

A native of Maryland, Mr. Buckey has lived in North Carolina in recent years. He graduated from Davidson College in 1952, and spent three years in the Marine Corps, serving most of this time in Korea. Work with the Korean orphans was his chief interest in his spare time.

He has completed two years in the Duke Divinity School, and will expect to complete his senior year next June. His work at Wesley Memorial will be on a part-time basis until he graduates. It is expected that he will spend from Friday afternoon until Monday afternoon each week in High Point, and the rest of the week at his studies in the Divinity School.

Carolina Circuit and Its Leaders*

By REV. C. T. THRIFT

Francis Poythress, the second man named to Carolina Circuit, in 1776, was converted under Devereux Jarratt and had already gone to work as a savor of souls when Methodism came into Virginia. He heartily fell into their methods of work, cordially embraced their doctrines, and soon became a man of might in their ranks. He was a native of Virginia. He traveled on circuits in North Carolina, Virginia, and Maryland until 1786, when he was appointed a presiding elder. As a presiding elder he was preeminently successful. "Our pioneer work called out no one probably more remarkable than Francis Poythress," says Prof. W. C. Doub, in Centennial of Methodism in North Carolina, p. 61. Continuing he says, "From the many prominent appointments he filled, he must have occupied a high position in the esteem and affections of the pioneer church." Asbury thought very highly of him and at one time "nominated" him for bishop but he was never elected.

He went to Kentucky where he presided over the Annual Conference, in the absence of the bishop, for a number of years. He traveled on large districts until 1797, when it became necessary, "from excessive labors, occasioned by the most fatiguing travel and hardships," for him to take a supernumerary relation. Some one has said of him: "Poythress is to the Southwest what Jesse Lee was to New England,—an apostle."

In 1800 he returned to North Carolina somewhat rested from his arduous labor. He was appointed to a district reaching from Swannanoa on the west to Mattamuskeet on the east, embracing fifteen circuits. This proved too much for his already enfeebled constitution. He suffered from depression of spirits, occasioned by a total prostration of his nervous system. He kept on laboring until he was reduced to a well-nigh total wreck of both body and mind. He returned to Kentucky and tried to serve for another year. But the fire of genius and intelligence that once shot from his eye was gone. He soon treated his best friends as strangers. He died near Lexington, Ky., in 1818. He was a hero who never faltered during twenty-four years of strenuous service.

The third man sent to Carolina Circuit in 1776 was Isham Tatum. As it was the first charge of Francis Poythress, so it was also of Isham Tatum. He traveled for a few years only, then, like so many others of that time, he took unto himself a wife. That necessitated his location but he had traveled long enough to convince the Methodist Church that he had zeal and ability to do successful work as an itinerant preacher. His fields of labor were as follows: Carolina, 1776; Pittsylvania, 1777; Fluvanna, 1778; Amelia, 1779; Hanover, 1780. In 1781 he "desisted from traveling."

When he married he settled in the county of Madison, Va., where he continued as a local preacher for many years. He was rec-

ognized as a very good and sound divine. He was very eloquent and was known throughout the country as the "Silver Trumpet." He was a Methodist preacher for more than sixty years. At the time of his death he was the oldest Methodist preacher in the United States if not in the world, according to Dr. W. W. Bennett in Memorials of Methodism in Virginia, p. 102. He left a large number of descendants, most of whom were members of the Methodist church. Some of these were in Orange County, North Carolina. The time of Mr. Tatum's death is not known but Dr. Peter Doub says in his autobiography that when he was on the Culpepper Circuit in Virginia in 1819 he found Isham Tatum living in the bounds of his work, but he evidently lived many years after that.

Bishop Short Pleads for Neglected Areas

The church is in danger of forgetting the "lost sheep of our generation," Bishop Roy H. Short of Nashville, Tenn., told a south-wide conference of Methodist ministers at Lake Junaluska recently.

"They are to be found in the deteriorating sections of every large city, every large town and throughout the countryside," he said.

The lost sheep of today are the unwanted, the unlovely, the disinherited, the one-talent people."

Speaking to some 500 pastors and district superintendents from nine states, Bishop Short urged the ministers to give more attention to the neglected areas of their parishes and districts.

St. Luke's Youth

By JERRY GARDNER, Charlotte

The MYF of St. Luke Methodist Church, Charlotte, is progressing rapidly from a small organization of five members in 1955 to a group of fourteen members in 1957. With promotion day in October there will be more inducted into the MYF.

Our church is now in the process of building a new \$46,000 education building. When completed our MYF-ers will split into intermediate and senior groups.

Our MYF is one of the few MYF's which meet on Friday nights. With this in mind we can invite members of other Methodist youth groups and other denominations to visit and participate in our program. Like other MYF organizations we have a youth activities week every year. This year our meeting is scheduled for August 18-23, we are truly looking forward to a good time as usual.

Our MYF does outstanding work with projects. Right now some of our projects are: Baby sitting at the church during special church functions, selling cokes at church, and publishing a church paper called "Lookin' at Luke." With the money we make we are going to furnish two new classrooms in our new educational buildings for our intermediate and senior MYF-ers.

Saint Luke's MYF is also doing an outstanding job in the Mecklenburg County Subdistrict, we have two members of our MYF as officers in the subdistrict. They are Carolyn Williams, recording secretary, and Jerry Gardner, chairman of Christian citizenship.

Our MYF is on the road of progress from a small group to a larger one, and doing it in a Christian way, using Christian methods.

♦ ♦ ♦

"It's better not to know so much than to know so many things that ain't so."—Josh Billings.



SAILORS ASHORE. The chorus from the U.S.S. Forrestal, biggest ship in the world sings for a Sunday night church service for Casa Materna, largest Protestant home for children in Italy. Earlier in the day, the seamen played host to the Casa Materna Choir aboard the Forrestal, anchored in the Bay of Naples . . . a port of call for the Sixth Fleet. Last year, the Casa Materna Choir made a 15,000-mile concert tour of the United States. Methodist-sponsored Casa Materna, is the only official link between the Methodist Church in the United States and Italy.

*The story of Edward Dromgoole, first man to be assigned to the Carolina Circuit, was told in an article appearing in the issue of January 26, 1956.

The Methodist Church Faces 5 Big Jobs

CHICAGO—What are the five big jobs of The Methodist Church today?

That is the question a layman asked the *New Christian Advocate* a few months ago. That is the question which T. Otto Nall, editor, attempts to answer for all laymen in the August issue of *Together* magazine.

Problem number 1 is new building. "We need to build about one new church a day," says Dr. Nall. "And even that will not take care of the big population bulge due in the 1960's.

Methodists, points out Dr. Nall, in the last four years have established 900 new congregations. They have spent \$65 millions for sites and first-unit buildings. Upwards of 1,300 new congregations are worshipping in temporary quarters. "Yet at this rate," says Dr. Nall, "we are doing only half the job."

Coupled with the problem of the growth of population is the shifting of population. Of the nation's 170 million people, 42.5 million now live out where they attend a smaller church in the suburbs. Consequently, the downtown church in many large cities is folding up and the suburban church is booming.

The Board of Education estimates that in the 1960's the Church will need a building program that will dwarf anything the church has today: 37,500 new classrooms costing \$281.2 million, 75,000 teachers, and 250 directors of religious education.

Problem number 2 is strengthening the local church.

In many communities, Methodists now are members of a Council of Churches which endeavors to look at the whole population problem and divide responsibilities. Here with fellow Protestant bodies they build and recruit members where it is wisest and best for all of us.

It is true that the Southern Baptists are growing so fast they believe they will outstrip Methodists in numbers by 1965. But as one Methodist leader in the South said: "When we can't beat them, we can take our hats off to them—so many times we see them doing what we Methodists ought to be doing."

As for Roman Catholics, it is believed that Protestants have no reason to fear competition. A few years ago a Methodist survey showed that Catholics becoming Methodists outnumber the reverse four to one. There is no reason to think the ratio has changed.

Problem number 3 is new ministers. Methodism, believes Dr. Nall, will need 3,500 new ministers by 1965 if it gets its share of the population growth.

At the present time Methodism is called upon to fill the pulpits of 39,845 churches every Sunday. Unfortunately, some 8,255 of these are on a supply basis. What is it that is holding back young men from going into the ministry?

Some claim it is salary. The average salary of a Methodist minister now is \$3,250 a year compared with the national average of \$4,170 for workers in manufacturing. It

is far below professional salaries of those who devote from two to five years beyond college study.

The two theological seminaries now planned will help Methodism train the new recruits, points out Dr. Nall. But the real job is the back-home task of getting recruits.

The Church also must face up to greater financial responsibility for education. There are 116 church-related schools, the largest with an enrollment of 12,000. To increase their effectiveness, each Methodist is being asked to give \$1 a year. Another 30 cents a year is being asked for the support of 162 Methodist student centers in tax supported institutions that minister to some 130,000 Methodist students. Annual conferences are today alerting their members of their obligation in the "battle for men's minds."

Problem number 4 is the need to act on urgent social issues of the day.

Foremost on this front is the treatment of Negroes. The Methodist Church has 350,000 Negro members, more than all the other predominantly white Protestant churches combined. General Conference proposed a thorough study of relationships and decided that "we join other people of good will around the world in moving toward the day when all races share richly and without discrimination or segregation in the good things of life."

Most Methodists seem convinced that sudden integration would have done more harm than good. And so congregations want-

ing a change of status are working for it with their neighbors on an individual basis.

Problem number 5 is the need to continue carrying the Gospel to all the world.

Sixty-one cents of the World Service dollar go for missions, 34 for foreign and the balance for home, points out Dr. Nall. In addition, Methodist women annually raise about \$10 million extra for missions. With these funds, Methodists support the work of 1,463 missionaries and help maintain 16,000 national workers in 40 countries speaking 125 languages.

During the next year Methodist missions will concentrate on four main "Lands of Decision." These are the Congo, in seething Africa; Sarawak, in Southeast Asia, teetering on the brink of Communism; Korea, which may be the first Protestant country in Asia; and Bolivia, in Catholic-ridden Latin America.

But the real problem here is to get people—trained, resourceful, devoted people—to help win them.

Courtney Ross in Revival at Bethel Methodist Church

The Rev. Courtney Ross of Coburn Methodist Church, Salisbury, will be special speaker for a week of revival services beginning Sunday, August 11, at Bethel Church, New London.

The Rev. James E. McNeeley, pastor of Bethel Church, will deliver the message on Sunday morning followed by dinner on the grounds. Mr. Ross will be in charge of the services starting Sunday evening at 7:30 o'clock.

Articles of Religion

XI. OF WORKS OF SUPEREROGATION

Voluntary works—besides, over and above God's commandments—which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly: When ye have done all that is commanded of you, say, We are unprofitable servants.

Scriptural Basis: "Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?" (Job 22:3) "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 17:10)

The Roman Catholic Church has a teaching against which Article 11 is directed. It holds that there is an immense "treasury of merit," composed of the pious deeds of Christ and of the saints, and that this treasury can be made applicable to the benefit of others. In other words a modern Christian can draw upon the bank account of goodness stored up by others.

The Bible knows nothing of this. The "circle of duty takes in the entire ability of man, and therefore leaves no room for the works of supererogation." We can never do enough good anyhow, and each man must stand on his own record and not on that of another.

Incidentally it may be said that out of this Romish doctrine of supererogation came the evil system of selling indulgences—a procedure which so shocked Martin Luther that he began the Reformation in protest against this and other abuses of the Roman Church.

Weekly Devotion by S. L. Morgan, Sr.

CLEANSING THE SOUL BY CONFESSION

I count the past year the best year of my life because I cleansed my soul of some of the rubbish that had haunted me and weakened me for many years. Some of it dated back 50 and 60 years. There was the act of petty dishonesty not seen clearly by the boy I was. There was this or that blunder that shamed me more and more for years, as my moral judgment grew clearer and my conscience more exacting. There was the sermon I preached knowing well it was not a sermon, and that hungry sheep were looking up to me to be fed, and I knew in shame I was not feeding them. There was the time ten years ago when, under high tension near to the breaking point, I lost my head before a large class of men, and said random, foolish things, causing me chagrin so deep that it haunted me for years.

Suffering and shame at last drove me to clean house inside. It was one of the highest holiest resolves of a lifetime. I went before that men's class and confessed it—the folly and shame of that morning ten years before. Also I wrote in a popular journal, read by most persons that knew me, an article giving details of the episodes that had shamed me and haunted me through the years. I expressed regret that, after the long lapse of time, restitution in some cases was impossible, else I'd gladly make it. I had come to see clearly that to make matters right with God only was not enough where people were involved. For full release one must do what is possible to set oneself right in the eyes of men also. The result for me was a delightful sense of release and of a new self-respect.

I testify because I'm sure many people feel frustrated and weak because they are haunted by memories of wrongs they have never righted, and I'm sure my joyful experience of release will come to them as to me, if only they will open the dark vaults, face the wrongs and make them right.

And is not this indeed what we believe is the heart of our religion, namely, that in order to have peace and power we must cleanse the soul by sincere, open confession and by restitution as far as possible. Just that I did more thoroughly than ever before; result, a joyful release.

Why Tell My Experience?

I thus open my heart in a great experience because I want to help others away from frustration and unhappiness into the joy I have found. I think, indeed, there are few but need to clean house inside as I have done. I know both from psychology and experience that for one to bottle up ugly, haunting things in the dark vaults of the soul brings one a sense of frustration, inferiority, weakness, and defeat; or in the phrase of William James, it is to be "consciously wrong, inferior, and unhappy."

But to open up the dark vault, to look the ugly thing in the face, to confess it openly, to disown it, to make it right—that is to remove a poison from the springs of the soul, and to build joy, peace, and power. Just that course is what the gospel demands, and what psychology declares every soul must have in order to be healthy, happy, and effective. The necessity for it is interwoven into the texture of our being. And so the gospel demands it because our nature demands it.

I write this hoping others will believe my experience rings true, and will follow the course I have taken. In my case I had no black sins to confess. Many with gross sins to confess could indeed know a very heaven of release and joy through open confession and making wrongs right.

Even better, they could know what really is the best thing that has come to me, namely, a high resolve, born out of suffering and the joy of release through confession, never again to take a course that is mean, low, or even shady. I've found it too costly. Also a resolve firmer than ever before that the moment I see a word or act of mine is wrong, to confess it, to apologize, and to make whatever restitution is possible.

And it also brings me a new confidence that "the best is yet to be," in this life as well as in the other. I count this an asset of incalculable value, whether for youth or age.



Steeple Echoes

By
T. R. JENKINS

This is a wonderful life we have been given. But if it is to receive its greatest satisfaction, it must be lived as it is supposed to be lived. Many are systematically wrapping spiritual "nooses" around their necks because they won't believe that it is supposed to be lived honestly, righteously and with godly abandonment.

Ollie M. James, in the *Cincinnati Enquirer*, tells of the butcher who had sold all of his poultry except one hen. In walked a woman who said she was entertaining at dinner and wanted a nice-sized hen. The butcher reached into the ice barrel and brought forth his hen, flipped it on the scales and said, "This one will be \$1.35."

"Well," she said, "I really wanted a larger one."

The butcher, thinking fast, returned the hen to the ice barrel and stirred it around for a while, then brought it forth again and flopped it onto the scales. "This one," he said, "is \$1.95."

The woman considered briefly, and then said, "I know what. I'll take both of them."

Someone has said: "The secret of success is to do the right thing at the right time and do it right." Another has declared: "When you have a fight with your conscience and get licked, you win."

We need not fail in the life we were intended to live. The God who made us will also sustain us—that is, He will, and we will let Him. While walking along a mountain path with his little daughter, a man came to a stream bridged by a fallen log. The little girl hesitated. Then father told her to take firm hold of his hand for safety. The little girl hesitated. Then she said, "If I take hold of yours I might fall; but if you take hold of mine, no matter what happens, you will never let go of me."

THAT'S RIGHT, TOO. And, that's God's way.

A PRAYER

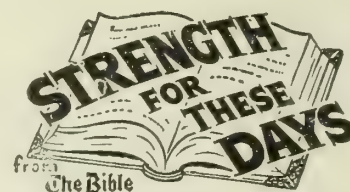
Lord Jesus, forbid that I, to whom Thou have come once more the tidings of Thy resurrection, should live as though Thou wert still in the grave. Forbid that I, who speak to others of Thee as conqueror of sin and death, should myself be still sin's helpless captive and death's frightened prey. Come to me, O risen Lord. Raise me from my death of sin and selfishness and defeat into newness of life and love and victory. Make me, not in outward profession alone, but in my daily living, a witness of Thy resurrection, a proof of Thy risen power, to the glory of Thy holy Name. Amen.—METH. RECORDER

THE CROSS

The cross stands high
Against a burnished sky of pink and gold
Symbol of hope,
Of life, of death, of love
And glory, and our immortality.
Essence of truth;
And marker of our Christ.

Across that sky
An evening swallow flits.

—Frances Patterson Smith



But if any man love God,
the same is known of him.—
(I Corinthians 8,3.)

The man who loves God—and lives that way—doesn't need to go about professing it. His goodness shows in his face, in his every word and deed, for he reflects the love of God upon his fellowmen, by expressing true brotherhood.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

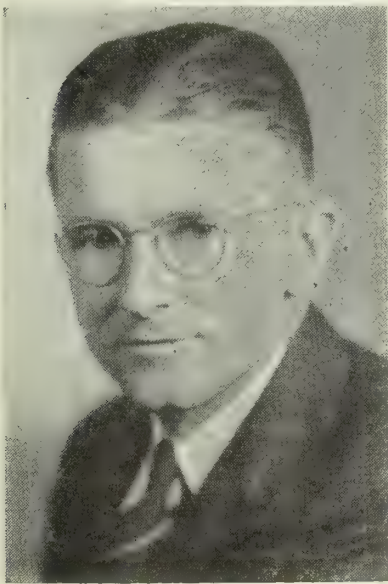
Mrs. JOHN C. WRIGHT, Editor
Weaverville, N. C.

School of Missions

"Bring a spirit of friendliness and a desire to be a better trained, consecrated Christian to Pfeiffer College to the annual School of Missions and Christian Service to be held August 18 to 23," said Mrs. Curtis Koontz of Lexington.

"Better still, bring your Bible and come a couple of days earlier to the Spiritual Life Retreat from Friday, August 16, to Sunday noon," she added. "Miss Mary Floyd will be the leader for the Retreat. One of her themes will be, 'Self Discipline in Christian Every Day Living'."

Special stress this year will be placed on the workshops and clinics at the School of Missions. "A workshop is a group working together with a trained leader," said Miss Lillian Johnson. The three workshops will be, "Parliamentary Procedure and Leadership Responsibilities in the Woman's Society of Christian Service," led by Mrs. Clarence C. Cranford and Mrs. John Hoyle, Jr.; "Techniques for Group Discussion and Action on Current Issues," led by Mrs. Rupert Crowell and Mrs. Leslie Barnhardt; and "Drama and Audio-Visuals in the Church," led by Mrs. Russell Young, Jr. All who are



DR. LEM STOKES

enrolled in the accredited studies attend workshops for one hour following the class period.

A clinic is . . . a clinic! A conference officer meets with those in her department of work to discuss problems and opportunities of the work. This year the clinic on Monday afternoon is planned for district officers and on Tuesday and Wednesday, the clinics are planned for local officers.

This year the emphasis is on ten lines of work in the Woman's Society, missionary education and service, Christian social re-

lations, spiritual life, president, vice-president, treasurer, promotion, children's work, supply work and Wesleyan Service Guild.

The four accredited courses to be offered at the school are: "The Gospel According to Mark," taught by Dr. Lem Stokes and Dr. Nelson Moore of Pfeiffer College; "Christ, the Church and Race," taught by Miss Mary Floyd, deaconess at Pfeiffer College; "Japan," taught by Miss Marion L. Derby of New York, secretary of the Department of Work in Fields in Latin America; and, "The Social Witness of the Local Church in the Ecumenical Movement," taught by Dr. Kenneth Goodson.

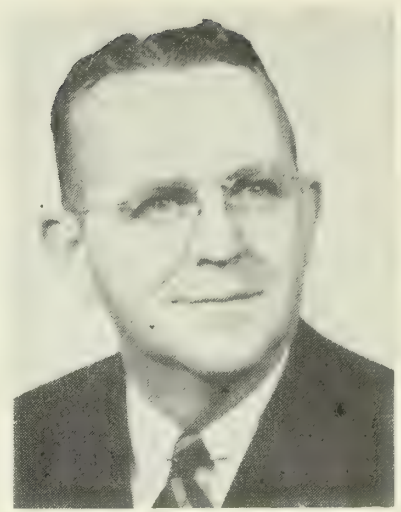
Texts for each of these four courses are listed on the back of *The Methodist Woman* magazine.

Registration for the School of Missions will be Sunday, August 18, from 2 to 6 p.m. Registration for the Retreat will be Friday, August 16, from 3 to 5 p.m. It is MOST important that all who plan to attend the school register as early as possible.

The cost of the Retreat is \$1.50 for registration and insurance and \$5.50 for room and board, making a total of \$7.00. For the School of Missions, the cost is \$2.50 for registration and \$12.50 for board and room, totalling \$15.00. For the Retreat and the School, the total cost is \$21.00.

Registration may be made by writing Mrs. D. Z. Newton, Box 106, Shelby, N. C. Fill out the form given below.

Mrs. Curtis L. Koontz of Lexington is the Conference Secretary of Missionary Education and Service and is chairman of the School of Missions committee. Mrs. H. F. Anderson of Charlotte is Conference Secretary of Spiritual Life and is in charge of the Retreat.



DR. KENNETH GOODSON

Spruce Pine In-Service Training Day

The Spruce Pine Woman's Society of Christian Service had a Training School for officers now in service at the home of Mrs. Fred E. Smith late in June.

Mrs. J. Harvey Greenlee, president of the Marion District, led the meeting, discussing the duties and responsibilities of each officer in the Woman's Society. She stressed the importance of accurate and complete reports to the district officers.

Those assisting with the discussion included six district officers, Mrs. J. C. Rabb, vice-president, Mrs. George Clark, promotion, Mrs. Harold LeFevre of Valdese, spiritual life, Mrs. M. G. Erwin of Glen Alpine, retiring sub-district leader, Mrs. W. S. Harrell of Rutherfordton, Christian social relations, and Miss Una Edwards, treasurer of the W.N.C. Conference.

A special citation was given to the Spruce Pine society for being at the top of the list of societies in the Marion district in their per capita giving the past year. Mrs. Zeb V. Hall is president of the group.

REGISTRATION BLANK

Spiritual Life Retreat and School of Missions of the W.S.C.S.
of the W.N.C. Conference

Pfeiffer College, Misenheimer, N. C., August 18-23, 1957

☐ Day Student ☐ Retreat only ☐ School only

Name

Address

District Church

Choice of course

Paid: Registration fee Board and Room

Mail EARLY to Mrs. D. Z. Newton, Box 106, Shelby, N. C. Include registration fee.

Church School Work

in the WESTERN NORTH CAROLINA CONFERENCE

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



What is a Senior MYF Workshop?

By ROBERT P. BUNCH

They say that back of a successful man is a good woman. Well, back of a successful Senior Methodist Fellowship Workshop is a lot of good planning on the part of a good many people.

It all begins when the Conference Youth Council meets each year and makes the plans for the Conference Youth Work for the coming year. At that time the youth and adult representatives present decide on how many and what type of workshops they want for the summer. Then they select a Dean and Head Counselor for each workshop planned. At the Conference Council meeting in January the Deans along with the Conference Council list possible staff members and plan the workshop out in further detail. After the staff is secured the Deans and the Conference Director of Youth Work plan and carry through a one day Coaching Conference in May to orient the staff on what their responsibilities will be at the Workshop. The staff meets again for an "iron out the details" meeting on the Sunday night before the Workshop begins on Monday. The First Workshop that took place this summer at Lake Junaluska July 1-6 was in many respects typical of the kind of program the Conference Board of Education has been sponsoring for some years. This however is the second year that we have used the workshop approach. There has been much favorable response from both youth and adults to this type of summer institute. The Second Senior Workshop of the summer took place July 8-13 under the leadership of Paul Duckwall as Dean. Both of these Workshops carried out the same general type of program and experience. A run-down of the daily schedule will give you some idea of what takes place at a Senior MYF Workshop.

A DAY AT THE WORKSHOP

Generally, most of the 330 young people and 30 staff members and 7 youth Council members rise between 7 and 8 for breakfast in the Assembly Cafeteria between 7:30-8:30. This gives them enough time to make up that bed, straighten up the room and get their notebooks and Bibles before the Morning Meditation begins at 8:45. They gather on the grass by the lakeside as a hymn calls them to 15 minutes of silent worship at 8:45. To guide their thinking most of them use the devotional guidance material included in their program booklets given to them in the registration line. Another hymn signals the end of the morning meditation and in a trail of silence the group moves into the auditorium of Shackford Hall for the morning inspirational message. At this point three of the youth will lead in the opening part of the worship as Ann Goodson, Wally Riddle, and Nancy

Myers did one morning. Then the inspirational speaker, who for this week was the Rev. Charles Bowles of West Market St. Methodist Church in Greensboro, has about 25 minutes to share his thinking and stimulate our minds and hearts. This week we heard helpful messages based on "The Sayings of Jesus." Then the group divides into smaller working units of about 25 each and spends the next hour and a half acting as a local MYF activity. This is their basic working group and "class" time. The young people meet with the same "Local MYF" each day, meet three different times and carry on about 3 hours worth of activity each day. When this first workshop period ends at 11:10 we have a welcomed 15 minute break before starting our 50 minute assembly period.

ASSEMBLY PERIOD

The Assembly period usually consists of such things as: reports by young people on the program areas, introduction of guests . . . with a few words from them, election of conference officers, fellowship singing, a report of world news, a report of sports news and the funnies, and announcements by the presiding vice-president and the Dean. Bill Spake of Asheville, being our Conference vice-president this year, presided at the Assembly periods and the Council meetings. After the Assembly period adjourned most young people head for lunch while the youth presidents from each workshop and their workshop leader meet as the "Sub-district Council" for a few minutes. Their main purpose is to be a connecting link between the administrative staff and the youth themselves. Here the youth can share what they are doing in workshops, offer suggestions on changes in schedule and content as well as take back to their groups ideas on what other "Local MYF Workshops" are doing and a feeling of togetherness with them.

INTEREST GROUPS

When the afternoon rest period ends at 2:30 the youth come back for another hour in their workshop groups. Then from 3:30-6:00 we have what is perhaps the most popular period of the day: free time. Offered during this time were "Interest Groups" which the young people could participate in if they liked. Such Interest Groups were: Softball, Hiking, Handcrafts, Choir, Guided Tour of the Historical Museum on Wesley and Methodism, Guided Tour of the Memorial Chapel, and an informal session with the Nationals who were with us. There they could exchange ideas with them and hear about their countries. Many of the youth also availed themselves of such free time activity as swimming, walking around the

lake, ping pong, canoeing, refreshments in the soda shop, reading, writing letters . . . and, oh yes . . . committee meetings, and for the adults: staff meetings from 5:30-6:30.

VESPERS AND EVENING ACTIVITIES

After supper the youth gather by the lakeside for 30 minutes of fellowship singing and vespers. This is usually one of the more inspiring moments of the day where the youth have an opportunity to share their witness through vespers which are planned and carried out by youth. Then from 7:30-8:30 the group divides into their smaller MYF groups for the final workshop session of the day. Then from 8:30-9:45 the group divides into 4 groups of about 83 each and participate in 4 different recreation programs: Folk Games, A Hike to the Cross, A Boat Ride, and Party Games. Each group does one activity a night and by the time the week is over they have participated in all 4 of the activities. After the 4-Way Recreation program concludes the youth have free time until they are to be in their dormitories at 10:15. This gives them 25 minutes to prepare for bed and be ready for the dormitory "Sharing Group" from 10:40 till 11:00. This is a small dormitory group of about 10 young people who take this time to share the highlight experiences of the day and end the day with prayers or some other form of devotional note. The Lord's Prayer played over the loud speaker system signals the 11:00 lights out.

INTERESTING SIDELIGHTS

One of the more interesting sidelights for our week was the participation of 6 nationals in our life together. We were privileged to have 4 of our Scandinavian Caravanners with us: Ake Larsson of Sweden, Anna Kristine Karlsen of Norway, Tove Arnesen of Norway, and Kaarina Mattila of Finland. Also with us for the week were: Reinhard Brose of Germany and Heli Ploberger of Austria who are presently students at Duke and Greensboro College.

For the staff it is a week of hard work but a deeply satisfying and inspiring experience. The entire staff gives this week of time and energy to our Conference Youth Program with the paying of their expenses being their only material reward. But the rewards of fellowship with fellow staff members and youth, the rewards of seeing youth grow, decisions made, new friends found, knowledge obtained, the wonderful blossoming of first boy-girl friendships, the high inspiration of the closing communion service, the privilege of counseling . . . these are our rewards and they are priceless. These are the reasons why both young people and adults come back as many years as they can. These are the reasons why we would urge local churches to send their youth to one of the Senior Workshops where they can receive in one week experiences, knowledge and inspiration which we often spend months in trying to give them in the local church . . . if sometimes we are trying at all. These are the reasons that staff members too go home inspired by the experience and with new determination to be better witnesses for our Lord.

The Advocate Forum

TWO VERY CHALLENGING STATEMENTS

By Ebenezer Myers

In reports of doings at our last Annual Conference in the *Advocate* on the subject of Evangelism, we have two statements that challenge the thinking of preachers and laymen. One is by Dr. J. Clay Madison and is as follows: He credited the consecrated laymen with whatever success the church is having in evangelism today.

Now is this true? Is this a safe statement? Dr. Madison is a sensible man and has no doubt been carefully observing in this field. I believe he is correct: If so, things are terribly out of joint.

Have the preachers of the Methodist Church abandoned to the laymen the DRUDGERY of saving souls and gathering members into the church, while they devote their time to whatever they may think is of more importance?

Jesus sent out the apostles to evangelize lost humanity. John Wesley said to his preachers, "You have one work to do, save souls!"

This statement of Dr. Madison's should stir every preacher in this Conference to an examination of himself and his mission.

If preachers are not reaching and saving souls there is something wrong somewhere, either in the men or the church's plans. Maybe the preachers are not all to blame: It may be a shift by leaders of the church from Methodism's real evangelism to something they have planned themselves. If so, is it not about time to shift back to THE PLAN that works.

And this is suggested by the second of these challenging statements, and that was by Mr. Walter Anderson, chairman of the North Carolina Conference Board of Evangelism, who called for use of the old-time circuit riders methods in the work of reaching people.

The first, of these challenging statements states a condition of facts: The second, calls for a change back to the plan that worked to the saving of thousands of souls and upbuilding of the church.

God bless our sensible laymen who have their eyes open, and many of them are speaking out, and some are getting organized for the saving of Methodism.

I know the whole situation of the years gone by and the present. I held my first revival 68 years ago. Then each church was expected to have a revival every year; not a week's preaching or five nights as most of them now have, but at least ten days or two weeks with a refreshing revival in the church and conversion of sinners.

When I held my first revival I had just been licensed to preach, had two little sermons about fifteen minutes long. The church where I was teaching school had not had a revival that year, the pastor had left a month before Conference to visit his people. They asked me to hold a revival for them. I went ahead, the first two services my stock of sermons was exhausted: But my school children were coming to the altar. I saw the opportunity and responsibility and I kept at it. I preached four weeks the whole community was stirred, my school children nearly all saved and many others, some hard cases. I walked one and a half miles after school was out 4 p.m. and had to get my sermon for 7:30. I went into the woods near my boarding place and there on my knees (with a little Bible with no helps or con-

cordance) before the throne God never failed me. I would preach about fifteen minutes, call penitents, and they came.

God taught me there how to hold a revival and he has continued to help me through these years and thousands have been converted. On the Mooresville Circuit in four years we had 1,200 conversions and I took 600 people into the church, doubling the membership, the same doubling occurred on many of the charges I served.

I am giving a brief of my experience for the benefit of our young preachers. And also I will say that was the order with all of our circuit riders, and then most of the preachers were circuit riders.

These revivals also brought out those who were called to preach and we had no shortage of preachers. Bishop Harmon would not be worried about a shortage of preachers if we had not abandoned revivals, which is a part of the policy of the church which we have all pledged our faith and loyalty to—along with the balance of our ministerial

vows. Four young men responded to the call to preach in one of my Mooresville revivals. I got two out of a schoolhouse revival.

Will we go on as we are going; or will we see our mistake and return to real Methodism, to the plan that works?

I think what they call evangelism now means only getting new members, that is not the meaning of evangelism at all: It means to get people saved as well as housed in the church. In the early years of my ministry we made oral reports to conference as well as written reports and the first item reported was the number of conversions; next, members received. I thought it a lean year if I did not have a hundred new members to report and about double that number of conversions, for many conversions were church members, which was badly needed then as well as today.

A real revival (see Acts 3:19) would be a great blessing to any church in Methodism even if there was not a single member received.

Ministers to Hold School of Evangelism

A School of Evangelism and Week of Preaching will be conducted at Louisburg College, Sept. 2-5. This event is open to all the ministers of the N. C. Conference, regardless of the type of appointment in which they are serving.

Reservations should be addressed to the Rev. C. Wade Goldston, Louisburg College, by August 15.

Dr. Harry Denman, Executive Secretary of the General Board of Evangelism of The Methodist Church, will do the preaching.

Dr. Dow Kirkpatrick, Minister of the St. Mark Methodist Church, Atlanta, Georgia, will conduct the sessions on "Skills for Evangelism."

Discussion and prayer groups will be led by ministers of the Conference.

DAILY SCHEDULE

MONDAY

5:30 p.m. Supper
7:00 Song Service
7:30 Preaching—Dr. Denman

TUESDAY

7:00 A.M. Personal Devotions
7:30 Breakfast
8:30 Devotional
9:00 First Session on "Skills for Evangelism"—Dr. Kirkpatrick
9:50 Intermission
10:00 Second Session on "Skills for Evangelism"—Dr. Kirkpatrick
10:50 Intermission
11:00 Preaching—Dr. Denman
12:30 P.M. Lunch
3:00 Discussion Groups
4:00 Prayer Groups
4:30 Free Time
5:30 Supper
7:00 Song Service
7:30 Preaching—Dr. Denman

WEDNESDAY

The same as Tuesday.

THURSDAY

The same as Tuesday morning, closing with lunch.



REV. DOW KIRKPATRICK, *Chm.*
North Georgia Conference
Board of Missions

The cost for the three nights and nine meals will be \$9.00. Single meals and lodging will be as follows: Breakfast, \$.75; Lunch, \$1.00; Supper, \$1.00; Room, \$1.00 per night.

Each roomer will bring sheets, pillow slip, towels, soap, and personal toilet articles.

Superintendent's Paper Read at Junalsuka Stresses Importance of Work Program

Work Program

We at The Children's Home feel that a work program for our children is essential to a well-rounded program for our young people. I have been asked to prepare a paper for the annual Institute for House Parents and Administrators at Lake Junaluska July 29-August 2 on the subject, "Making Work Programs and Allowances Constructive in the Training of a Child." We have space only for the first phase in this issue and will complete the paper in a later issue:

Bond Fleming in his material for the Sunday school lesson for June 30 wrote, "The test of a person's greatness was not how many servants he had, but how many people he served." This seems to me to be good sentiment for the young as well as the mature. We have lived in an age which has seemed to indicate that the importance of a man could best be measured by his freedom from work rather than his participation in work.

This process we call work is closely akin to religion. Henry Van Dyke, the poet, wrote:

"This is the gospel of labor
Ring it, ye bells of the Kirk:
For the Lord of Love came down from above,
To dwell with the men who work."

The strength of any democratic society is to a great degree found in the men who do its work. They in a large measure determine our destiny. Two factors enter into all creative work. It is a partnership between man and God. It is a combination of the knowledge and skill that man laboriously acquires and the divine inspiration that God gives. 'Tis God gives skill. But not without man's hands. He could not make Antonio Stradivarius' violin without Antonio."

A person's work ought to give him an opportunity for self-expression. There is in the product of every artist, author, composer, architect, and worker, a distinctive quality so marked as to identify the individual wherever his work appears.

Surely we must expect from our workmen that which they are capable of doing and not more. And we know that society has at times made the mistake, particularly in our period of mass production, of valuing the product above the person who made it. Edwin Markham again summarizes this idea in a little verse.

"We are blind until we see, in the human plan,
Nothing is worth the making if it does not make the man
Why build those cities glorious, if man un-built goes?
In vain we build the world, unless the builder also grows."

Jesus taught that to whom much is given of him much shall be required. Responsibilities differ according to ability. Man's work and his very life have worth and meaning only in relation to God. Man belongs to God.

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

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M. T. LAMBETH, Editor
BEULAH TAYLOR, Assistant Editor



FRANCES WADDELL

Everything we have is entrusted to us by God. We did not create it; neither do we keep it very long. (A certain rich man died. Someone asked, "How much did he leave?" An acquaintance answered, "He left all he had.") Owning property gives a sense of well-being and achievement, and of security, but it is dangerous to get self-centered about it and forget our holdings are a trust from God and are temporary. However, adding to these material resources is a Christian duty. It is a means of meeting human need.

Albert Schweitzer we know had studied organ, enjoyed a reputation as an interpreter of Bach. He also studied philosophy, had achieved renown in the field of metaphysics. He suddenly startled friends with the announcement that he was entering medical school in order that he might go to Africa as a doctor. These are his words, "I must not accept this happiness as a matter of course, but must give something in return for it."

I am sure that I have said enough to establish the importance of work in the scheme of life. It would be interesting if I had time to go back and apply each of my points to their place in the life of our developing young people. Surely they should come to see that so much is done for them that they should be moved to want to do some of the serving rather than to be served all the time.

They can easily recognize that things have been accomplished through the labor

of man. They easily recognize that they bring dignity and worth to themselves (their own person) as they contribute to life about them through their efforts. Their relationship to Jesus and to God himself becomes more vital as they acquire the sense of partnership with them in using and developing the resources given to them and placed in the world about them.

All people have an innate desire to create something, to discover something that comes from them and that they can feel is their own. Surely work offers many opportunities for this. It might be as simple a thing as driving a truck or milking a cow. But a person can be led to bring to the task an individual touch that develops pride and brings joy to life.

(I saw a little fellow last year, who just never seemed to do anything right or win any recognition, made happy by his accomplishment in our arts and crafts program. On the day of the opening of the building for an exhibit he was proudly showing his sister a product of his mind and hand.)

Through our work and our initiative we can give expression to that which is within us. It gives us a chance to develop our personalities and speak our thoughts to the world.

We would always want to fit the work to the ability, in terms of skill and maturity of our young people. They must be given assignments that they can do and do well. And it is their growth and well-being that is always paramount in our thinking and planning. They must be directed by those who recognize these limitations and principles and care first for them.

Finally no person should ever be deprived of the opportunity to contribute to the common good. All should have a chance to experience the glow of satisfaction that comes from a sense of accomplishment. These opportunities may of necessity be so very simple but we have our obligation to provide such an opportunity.

We would never be happy having about us parasites that were willing to accept and not be concerned to give and to contribute. Roy Smith once said, "The true measure of any man is not his accumulations but his concerns." This gives us all a chance at some degree of greatness.

I would want to develop in my children such a spirit as would cause them to want to join with Dr. Schweitzer in saying, "I must not accept this happiness as a matter of course, but must give something in return for it."

The Picture

Frances Waddell is the girl whose picture is presented this week. She and her two young brothers came to The Children's Home from Greensboro nearly four years ago. She will be sixteen years old on August 13 and will be in the eleventh grade in school this fall. She takes piano lessons, is a member of the glee club, and enjoys a number of other extra-curricular activities. Frances is sponsored by the Mr. and Mrs. Class of First Church, Salisbury. Mrs. J. L. Patterson and Mrs. D. S. Tilley have served as correspondents for this class.

Jonathan: Nobility in Friendship

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: I Samuel 18:3-4; 19:1-7

"All the characteristics of true friendship are seen in Jonathan in their full beauty—love (I Sam. 18:1), faithfulness (20:2f), disinterestedness (20:42) and self-sacrifice (20:24-34)." Thus does Hastings' Dictionary of the Bible describe the subject of our study in this lesson. It will pay the reader to follow up the Scripture references indicated, seeing how they illustrate the traits mentioned. So popular was Jonathan with people that, on one occasion, they presented Saul, the king from carrying out a great against his life (see the very interesting account of this in I Samuel 14:24-46). The quality of Jonathan's friendship was such that he braved the wrath of his father Saul in order to be a friend of David. It will be recalled that Saul, first king of Israel, as a man who, while strong and brave in battle, was subject to terrible fits of anger and jealousy. In spite of the fact that David first found great favor with Saul, there came a time when it wasn't safe for him to remain in the royal court. It became necessary for Jonathan to decide whether or not he could remain David's friend in opposition to his father's wishes. He decided that David's friendship meant more to him than even the good will of his own father, whom he recognized as being wrong in his attitude toward David.

In this, one of the great friendships of history, it did not matter that Jonathan was the crown prince and David was a humble shepherd. We might well ask ourselves whether we choose our friends only from among those whom we consider our equals or superiors, or do we choose them because of their real worth as human beings? The desire and the ability to have good friends among a wide range of kinds of people is one which we might well strive to possess. Some of the greatest men have numbered among their friends many who are very different from them in social and financial status. Perhaps this is one of the qualities of a real leader—the ability to recognize and admit worth of character wherever and wherever it is found.

Unfortunately, this great friendship between the prince and the shepherd was brought to a sudden end by the tragic death of Jonathan in battle. David's grief at this event is expressed in one of the most exquisitely beautiful poems in all literature. Part of it reads as follows:

How are the mighty fallen in the midst of battle!
Jonathan lies slain upon thy high places.
I am distressed for you, my brother Jonathan,
very pleasant you have been to me;
our love was wonderful,
missing the love of women." (II Sam. 1:19-27).

The frank and open recognition of the debt we owe to others is a mark of mature character, the "self-made" man is a myth. Kingsley was nearer the truth when he said in response to a question from Mrs. Brown—as to the secret of his great life: "I had

a friend." Said he: "A blessed thing it is for any man or woman to have a friend; one human soul whom we can trust utterly; who knows the best and worst of us, and who loves us in spite of all our faults—who will give us counsel and reproof in the days of prosperity and self-conceit; but who, again, will comfort and encourage us in the day of difficulty and sorrow, when the world leaves us alone to fight our own battle as we can."

The Living Word

By **LUTHER A. WEIGLE**

"Teach," "teacher," and "teaching"

The verb *didasko* appears ninety-seven times in the Greek New Testament, and is always translated "teach." It is used more often than any other verb to describe what Jesus did throughout his ministry—more often than even the word for "heal."

As Jesus lived and worked among men, he chose the role of teacher (*didaskalos*). The four gospels agree in so portraying him. People spoke of him as such, and they addressed him as "Teacher." Unfortunately, the King James Version tends to hide this fact from the English reader. It represents the gospels as applying the word "teacher" to Jesus only once. But that is only because it used the English word "master" as a translation for the Greek word for "teacher" in forty-one other cases where this word is applied to Jesus. This overwhelming preference of the King James Version for the word "master" simply reflects the usage in British schools, where they call teachers masters.

The word "doctor" originally meant teacher, and it is so used three times in the King James Version (Luke 2:46; 5:17; Acts 5:34). In I Timothy 1:7 KJ uses "teacher of the law" for the same Greek term which it renders "doctor of the law" in Luke and Acts.

In 1611 the word "doctrine" denoted the act of teaching as well as the content of teaching. "He said unto them in his doctrine" means "he said to them in his teach-

ing" (Mark 4.2; 12.38). This sense of the word is now obsolete, and the revised versions use "teaching" more often than "doctrine." Where the King James Version translated *didache* and *didaskalia* as "learning" once, "teaching" once, and "doctrine" forty-eight times, the Revised Standard Version has "teaching" thirty-three times, "doctrine" fourteen times, "instruction" twice, and "lesson" once.

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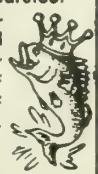
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Story time for Boys and Girls

ELIZABETH WHISNER, Editor

THE "K" THAT GOT AWAY

(An Adventure of Mr. Mischief)

By LOUISE GOOSMAN

CHAPTER I

When Mr. Mischief's last adventure was over, he flew away from Goldenrod Meadow, his little wings winnowing the air, and his Elf heart full of joy. He flew and flew, and he was so happy that he kept on going higher and higher. Suddenly he realized that he was in the bright sunlight, no shadows about him, and no trees overhead.

He looked frantically about, and seeing how high he was, far above the tree tops, he became so frightened that his wings fell limp on his back, and he was for a brief second suspended in space.

"Help! Help!" he cried, but of course, there was no one to hear his call. Before the words were hardly out of his mouth he began to fall. Down, down, down he went, and as he looked below him he saw a vast expanse of water. Mr. Mischief was indeed one terrified little Elf, for he could not swim.

In fact, no Elf could swim, because water always made their wings shrink for three days. Remember? Now it looked as though he would never do anything again. The water was so close now, that one split second more and it would be too late. With one hand clasped tightly over his eyes, and the other holding his nose, Mr. Mischief fell the last few feet.

But what was this? He was not in the water at all, nor was he still falling. It seemed that he was on a soft feather mattress, gently rocking to and fro. He rubbed his eyes to be sure that he was awake, and pinching himself to be sure he was not drowned, he began to look around. His astonished eyes fell on a complete wall of feathers—yes, feathers, but not a mattress. It was very soft and comfortable, and far, far above he could see the blue sky and the trees.

"Well," he said to himself, "I had better find out where I am and who owns these feathers."

He tried to struggle to his feet, and as he did so he heard a peculiar noise just over his head.

"Quack! Quack!" the voice said. "I do not mind your riding on my back, but please sit still. You tickle."

Mr. Mischief saw above him a great yellow

bill and two kind eyes peering into his own.

"Oh, pardon me, please," said Mr. Mischief, "but I did not know that I was riding on anyone's back. Who are you? Where did you come from?"

"I," answered the voice, "am Mrs. Daphne Duck, and I did not come from anywhere. I live here."

"Where, please, is here, Mrs. Daphne Duck?" he asked timidly.

"First let me tell you that my friends just call me Daffy Duck, and you may, too. You are so polite that you must be a friendly little fellow. This lake where I live is called 'Singing Winds,' and you are very welcome. But tell me, who are you and where is your home?"

"My name is Mr. Mischief," answered the Elf, "and my home is in the Great Green Wood, but I have been on an adventure in Goldenrod Meadow."

"How did you ever find your way here?" asked Daffy Duck.

"Oh, I just flew and flew, and I became very frightened when I got above the tree tops. That's why I fell."

"I saw you falling, and swam right under you so you would not drown."

"Thank you very much, Daffy Duck," said Mr. Mischief, "and will you tell me where we are going now?"

All the time this conversation was taking place, Daffy Duck had been quietly swimming up the lake.

"I don't know where you want to go," she said, "but I must go up to the head of the lake to see about my four baby ducklings. There is a bridge ahead, and you can get off there, if you wish. Don't be afraid, for the folk at 'Singing Winds' are all very kind and friendly."

"That will be fine," said Mr. Mischief, and I thank you for saving my life and bringing me safely to the bridge."

"Here we are," said Daffy Duck. "Off you go now, and have a pleasant visit at the lake."

"Good-bye! Good-bye!" called Mr. Mischief as he sprang lightly to the bridge.

Daffy Duck swam away, quacking happily, and Mr. Mischief perched on the bridge railing to look about and take stock of his surroundings.

What he saw was beautiful almost beyond description. The lake was quite long, fed by mountain streams, spanned by a rustic bridge in the center, and ending far

below in a rushing, tumbling waterfall. The shores around were forested with trees of many kinds, standing tall and straight, and with the wind singing through their upper branches. The earth, except for small clumps of underbrush, was covered with a soft mat of sweet brown pine needles. Here and there wild flowers blossomed and overhead birds sang and squirrels chattered in the trees.

Oh, such a lovely place! Mr. Mischief sighed happily, and was trying to decide which way to fly, up the lake or down the lake, when a most unexpected thing happened.

(To be continued)

WHERE DO THE STARS GO?

*I wonder what becomes of stars
When morning rays appear.
Do they visit China Seas
When other skies are clear?
I hope that they return again
When nightfall clouds the sky,
For I would miss those twinkling lamps
Which fairies hang so high!*

—EVERETT W. HILL

TODAY'S CHUCKLE

Bobby's Uncle Fred had come for a visit and just as he was leaving he gave the kid a shiny new quarter.

"Be careful with that money," Uncle admonished. "Remember the old saying, 'A fool and his money are soon parted!'"

"Yes, Uncle," replied Bobby, "but just the same I want to thank you for parting with it."—*The Watchman Examiner*

KINDNESS

*Think not that kind words ever find
Fulfillment in themselves, for though
It seems a little thing a word
Has God-like power to grow
And multiply a thousand-fold;
As wavelets widening circles make
When one small stone is lightly tossed
Into a quiet lake.*

—SOPHIE ROWE

BIBLE QUIZ

Give the name of the person or event associated with these stories.

1. A coat dipped in blood.
2. Praying at an open window.
3. Blood sprinkled on the doorposts.
4. A little boy's lunch.
5. The fiery furnace.

Answers to Last Week's Quiz

1. The Money Changers, Matthew 21:12-13.
2. The Crucifixion, Luke 23:45.
3. Samuel, I Samuel 3:1-10.
4. Jesus, Luke 2:41-47.
5. The Lame Man Healed by Peter, Acts 3:1-9.

*Editor's note: This adventure of Mr. Mischief took place on Singing Winds Lake, near the mountain-side cabin of some Human Beings in Rome, Georgia.

BOOK REVIEWS

Let Not Your Heart Be Troubled—J. Robert Watt—Abingdon Press—\$2.00

In this volume J. Robert Watt gives us a splendid book of devotional messages for the bereaved. These twenty-eight meditations are built around our faith in the life eternal, approach the problem with simplicity and clarity, and are illuminated by a variety of stimulating illustrations and bits of poetry. To read the book is to have one's faith in the life everlasting strengthened.

Here is a sample quotation from a poem by Mary Cromwell Low:

O hear the call, O see the light—
A sure clear gleam upon the way;
And up the steep, across the night,
I go to meet the certain Day.

This last verse of a Studdert-Kennedy poem is a good illustration:

But such is not Thy way, O God,
Not such is Thy decree,
But deeded by deed, and tear by tear
Our souls must climb to Thee.

I like the story Dr. Watt tells of a devout old man, very ill, who was asked by one of his friends: "Do you expect to go to Heaven?" After thinking a bit the sick man's face lighted up as he said, "Man! I live there!"

The book is full of such interesting observations as the fact that English scientists have disclosed that, all over England, deep in the soil, there are literally hundreds of thousands of tropical plant seeds all lying dormant, awaiting a possible change of climate that will bring them to life and growth again.

This incident comes out of Dr. Watt's early ministry. While visiting an old man and his wife, he observed a picture of four children on the piano. Asking where they were, he received the shocking reply: "A year ago before you came, three of them lost their lives one night in an accident." The author reveals that his face must have shown his utter confusion and despair, for the mother looked up and said softly, "Don't look so sad. There is hope in a future life, isn't there? Haven't we the faith and the hope to believe they are in the love and care of God?"

Dr. Watt refers to Byron's poem, "The Prisoner of Chillon." He tells of the prisoner shut up in a dungeon by Lake Geneva. High on the wall of the cell was one tiny window. The prisoner, with great difficulty, cut footholds into the wall, and each day he would climb to that window; there, for a moment, his soul would find freedom as he looked out across the lake to the snow-covered peaks of the Alps—Perhaps this is the picture of what happens when we pray.

Let Not Your Heart Be Troubled will prove to be a helpful book for the sorrowing, and any who are interested in strengthening their faith in the hereafter. I recommend it.

—Robert G. Tuttle

Let's Think About Money—By Ellis Cowling. Abingdon Press, paper, 75 cents

If you are looking for a clear and concise treatment of the Christian's money problems, this book will afford satisfactory answers to many of your questions. If the suggestions given are carefully followed it will assuredly lead to a deepening of the spiritual life, and greatly enhance the

reader's usefulness. Part One deals with "Money and Our Well-Being" under four chapter headings. Part Two deals with "How Christians Give" in two chapters. Part Three has six meaty chapters on "Money in the Struggle for Righteousness."

This book will enable you to re-think money matters constructively. An excellent book for pastors and other leaders to give in study classes. The well-reasoned truths contained in this compact little volume should be a blessing to many.—Van T. Crawford.

Letter to the Editor

Dear Editor:

An answer to a piece I saw in last week's *Christian Advocate*.

While I believe somewhat in consolidation of churches, I firmly believe that the Methodist people should remain Methodists, and I certainly believe that the Methodist Church should be a Methodist Church, the Presbyterians remain a Presbyterian Church and the Episcopal Church, an Episcopal Church. The four strongest Protestant churches should remain what they are. I hope our Methodist Church will always remain a Methodist Church and no other.

A THIRTY-YEAR SUBSCRIBER

◆ ◆ ◆

A PEACH

To make a peach you need a winter, a spring, a summer, an autumn, and a bee; so many nights and days, and sun and rain; petals rosy with pollen—all this that your mouth may know a few minutes of pleasure.—*Minou Drouet*

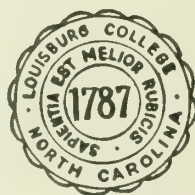
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IN PASSING

At Sea, July 24. Almost a week ago we sailed from New York aboard the Holland-American Line ship, *Rhyndam*. Since then the days have passed more swiftly than I could have imagined. We dock in Southampton, England, early Friday morning.

It has been a pleasant journey. For the first two days, the sea was calm and the sunshine brilliant. Then came three days of rain and choppy weather, but this little ship rides over the waves with a minimum of rolling and pitching, due to the stabilizer which keeps us from noticing the roughness of the water. Today the sun is shining again and, as we approach England, the weather is much warmer. For several days it has been very cold and few hardy souls have braved the wind to sit on the deck.

Out of the nearly 800 persons aboard, there are several from North Carolina. Mr. and Mrs. James Poole and their daughter from Smithfield, are making a tour of Europe and visiting in Germany. They are members of Lester Tilley's church, and subscribers to the *ADVOCATE*. Another couple lived in Winston-Salem during the war, and an elderly man and wife spent many years in Raleigh.

Church services last Sunday were conducted by ministers from England, Ceylon, the U. S. and Holland. Each night an informal Protestant prayer service is held. I was in charge last night. To my surprise, I found that there are at least a dozen missionaries on board, most of them of Dutch extraction. Conducting a service for people of many denominations was somewhat difficult. I called on a Dutch minister to pray and he continued for ten minutes, giving the Lord a briefing on just about everything. No one seemed to mind, except a couple of Methodists, who were not used to long prayers. I think I ran into some criticism from the Dutch because I did not talk long enough—not many of them understood what I was saying, but they didn't want to be shortchanged!

When I concluded the service after 45 minutes, an old Hollander arose and said very disapprovingly, "It iss not time to stop. Ve vill sing some Dutch songs now." As I could not join in, I left it to him, and so did most of the Americans.

A few nights ago we had a conflict between a bingo game and the prayer meeting. Somebody forgot to turn off the loudspeakers, and, just as the Ceylonese pastor was beginning his sermon a startling thing happened. He had just said, "Let us hear the voice of the Lord," when out from the speaker came a heavy Dutch accent, "Now it iss time to play bingo!"

My dignity barely survived that shock, but no one let on that they heard, and the service continued as a duet between the preacher and the bingo announcer, until at last some enterprising soul had sense enough to find the switch and cut off the speakers.

Shipboard romances flourish on a long trip such as this, and I have been watching the course of several of them. Unfortunately for the girls, the number of men is small, and the competition is fierce. We have five nice young ladies at our table and only one young man. He is only 22 and very shy. After having dated practically all of the girls, he settled down to a little Kentucky miss who is just as quiet as he is and last night he informed me seriously that he wondered about whether or not he would see her again. Apparently he hopes that he will, and with my aid, he is planning for a reunion in London before she goes back home. After a year in Canada he is headed home to London, while the young lady must go back to the States in September.

I am glad that I sailed on a smaller ship. Almost all the passengers are solid, respectable people, mostly Dutch or English, going back home for a visit. One elderly lady who has traveled all over the world and whom I suspect is independently wealthy, insists that she would never go on a large liner but always pick a small ship and travel tourist Class. "You meet more and better people that way," she says.

It is an education in itself for an American to travel with people from other lands. The experience does not add much to his sense of superiority. Quite the contrary. He finds that we are regarded with less than enthusiasm by most other nations.

Did you know that the United States is trying to take over the world? I didn't, but that is the firm conviction of the Hollanders with whom I have talked. They blame us for all their troubles in the former Dutch East Indies. We are encouraging the colonies to revolt against the colonial powers, they say, and they don't particularly like us. As individuals, yes, but not as a nation.

Yet one or two were honest enough to admit that there was an element of envy in their attitude. "We used to dislike the English when they were the most powerful nation, now it is the U. S.," they say. I was surprised to find that there is no appreciation for our relief program or for our attempts to help the European nations.

"Didn't we help Holland a few years ago, when you had the terrible floods? We sent millions of dollars of food and clothing," I reminded one Dutchman. "Yes, but we didn't want it and didn't use it. We gave it away to the Hungarians. You think you can buy power; the Russians come in and take it. But the European and Asian nations prefer to accept help from Russia because they are honest enough to admit that they are trying to swallow us up. You are doing the same thing, but you wouldn't admit it."

Naturally, I cannot accept such a criticism of our nation, but I say nothing to add to the confusion. It is seemingly impossible for Europeans to believe that anyone would do anything simply out of friendliness and

charity. There must be a hidden motive behind our good deeds, they think.

Perhaps we are naive and boastful, but they are cynical, it seems to me. Yet, they are grand people when you get to know them, and they have suffered as we have not. Holland has lost almost all of her once far-flung empire, and it is natural that they should feel poor and mistreated. Our officials have not used good judgment in their handling of some situations, and we are to blame for much of our unpopularity.

It is hard to see yourself as others see you, for always the mirror reflects only what we want to see. As a help to international relations, it would be well if all would-be diplomats and senators should be required to make several trips over the world in tourist class. There they would hear the truth about themselves and meet the people who can give them a true picture of what the world thinks of America. We need not delude ourselves; we are not Santa Claus to the world; we are Uncle Shylock, demanding his pound of flesh in return for every favor.

That is a false picture, I know. But it is the one which is in the minds of the average man or woman in Europe, and it is a picture which should bring us to our senses—and to our knees.

Sorry to be so serious. I'm really having a wonderful time, and I'll see you next week—in passing.

An ounce of attention from the audience is worth a pound of effort in the pulpit.—
Col. Isaac Meekins.

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NORTH CAROLINA Christian Advocate

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H. Armstrong Roberts Photo

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By the Editor

Here's one way to get a job done, and
right now is a good time of year to do
it. Of course there'll be a picnic supper.



Methodism from Murphy to Hatteras

Evangelistic services at First Church, Lexington, will be held September 8-13.

Broad Street Church, Statesville, is holding an adult camp at Butler, near Roaring Gap, the weekend of August 16-18.

The Rev. and Mrs. Ernest H. Smotherman announce the birth of a daughter, Susan Carnette, at Wayne Memorial Hospital, Goldsboro, Tuesday, August 6.

Brevard churches are holding union services on Sunday nights during the summer. The services on August 18 and 25 and September 1 will be in the Baptist church.

Mr. and Mrs. Bill Bailey of Central Church, Mount Airy, have gone to Evanston, Ill., where Mr. Bailey will enter Garrett Theological Seminary in September.

The heading on the Deeper Life Conference report in the issue of July 25, should have read "Fairmont Layman" instead of "Fairmont Pastor." Mr. Young informs us that his title is farmer, not pastor.

Hoffman Methodist Church will observe annual homecoming on August 18. The Rev. M. W. Warren of Gibson will deliver the 11 o'clock sermon. A picnic lunch will be served. Revival meeting will begin Monday night, August 19.

The Rev. G. C. Greene, whose retirement became effective at the last session of Conference, is now living at Route 2, Box 379, Marion, N. C. New parsonages were built on each of the three last charges served by Mr. Greene—Avery at Ingalls, Hayesville, and Mill Spring.

Boger City Methodist Church has had Miss Peggy Davis, High Point College student, working during the summer as educational assistant. Miss Davis, a member of the Boger City church, is preparing for full time Christian service at High Point. She is a Firestone Scholarship student.

A new cafeteria, expected to cost about \$125,000 and accommodate 500 diners, has been authorized by trustees of the Lake Junaluska Methodist Assembly. Construction of the new cafeteria will start this fall and it is due to be ready for the 1958 season, it was announced at the annual meeting of the trustees July 27.

Dr. Hiram K. King, NC Conference Director of Evangelism, has just received notice of his appointment to the general committee of 72 persons which will arrange for the National Convocation on Evangelism to be held in Washington, D. C., July 3-6, 1958. The committee will hold its first meeting in Chicago, Ill., October 15.

Fifty-five intermediates and their leaders from the North Wilkesboro District were at Camp Albert Butler July 28-August 3 for the second annual Intermediate Camp. The Rev. Larry E. Barden, pastor at Hiddenite and District director of Youth Work, was the director of the camp. He was assisted by an able corps of counselors: the

Rev. and Mrs. W. E. Fitzgerald, the Rev. and Mrs. H. I. Ridenhour, the Rev. Don Davis, the Rev. John Christy, Mrs. Ray E. Chapman, and Miss Ramona Morton of Hickory. The Intermediate Camp is a regular part of the work of the district. It is expected that an earlier date for the camp will be used in 1958.



Groundbreaking services for Grace Methodist Church, Burlington, were held Sunday morning July 7, 1957. Those taking part in the services were Dr. Allen P. Brantley, district superintendent, the Rev. Harmon L. Smith, the pastor, Dr. Wilbur McFarland, Jr., chairman of the official board, and James Dixon, former chairman of the board. The first unit to be built will cost approximately \$55,000. After the groundbreaking services the group moved to the picnic area on the 8½-acre lot owned by the church for dinner. The first unit is expected to be finished by the middle of November. The Church is presently worshipping in the National Guard Armory, which is only a few blocks away from the present site of the new church.

Guest minister at Love's Church, Walkertown, on Sunday, August 4, was Bishop Edmund Schwarze, pastor emeritus of Calvary Moravian Church, Winston-Salem. Elected bishop last year by the Southern Province of the Moravian Church, he is the 255th Bishop of the Moravian Church since its founding with an independent ministry in 1457.

Cold Springs Church will observe homecoming on Sunday, August 18. The Rev. H. L. Creech III, son of the Rev. H. L. Creech, Jr., a former pastor, will preach the morning sermon. Dinner will be served on the grounds. In the afternoon there will be special singing and friendly visiting. The pastor, the Rev. Jack C. Smith, invites all friends and former pastors to attend.

Homecoming will be observed at South Lenoir Methodist Church Sunday, August 18. There will be preaching service at 11:00. Then dinner will be served at the church. Come and bring a well filled basket. A warm welcome is extended to all former pastors, members and friends of South Lenoir Methodist Church. After dinner there will be an old fashioned singing.

Historic Snow Creek Methodist Church near Statesville will hold homecoming services Sunday, August 18. Dr. J. S. Hiatt of Elkin will be the guest speaker at the 11 o'clock service. A picnic dinner will be served on the old rock wall. In the afternoon there will be a program of sacred music under the direction of Miss Nellie Holland. All friends and former pastors are urged to attend.

Many Christian education leaders are attending the annual Leadership School at Lake Junaluska, North Carolina, August 5-16. Running concurrently with the Leadership School are a Laboratory School, a seminar for nationals and missionaries; and a seminar of audio-visual resources. The Leadership School at Lake Junaluska is one of many enterprises that are held in the Southeastern Jurisdiction for area, conference, district and local church leaders.

Dr. Willa B. Player, president of Bennett College, will attend sessions of the National Council on Religion in Higher Education to be held August 20-26 at Dickinson College, Carlisle, Pa. Dr. Player, who is a Kent Fellow of the council, is also a member of the North Carolina State Advisory Council on Higher Education and member-at-large of the executive committee of the North Carolina Council of Churches.

June 30 was a great day for the Boone congregation. For several years they have looked forward to and planned for the time when they could erect an educational building. Following the morning service that day the congregation gathered on the site of the new building and participated in a ground-breaking service. The pastor, the Rev. E. H. Lowman, and the chairman of the official board, H. Grady Farthing, turned the first spades of earth. When completed the building will have three very well arranged floors and will represent an outlay of about eighty thousand dollars.

♦ ♦ ♦

To live is not all there is in life, and to die is not all there is in death.

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EDITORIALS

Looking Toward a United North Carolina

By CHARLES E. JORDAN

Some years ago the North Carolina and the Western North Carolina Conferences of the Methodist Church comprised an episcopal area and this seemed logical. Then, and doubtless for a good and sufficient reason, there was a realignment with the result that the North Carolina and the Virginia Conferences were joined in an episcopal area and the Western North Carolina and a South Carolina Conference were joined in another. This statement is not intended to imply that our Virginia and South Carolina friends have been associated with the Methodists of North Carolina in other than a happy and profitable relationship. As a matter of fact, this relationship has been cordial and good. "Methodists," as Bishop Garber has said in a well-received volume, "are one people." They were, it seems to this writer, "one people" before the realignment, and it would not appear that they would be other than "one people" if at the end of the current quadrennium the two Methodist Conferences of North Carolina were again joined as an episcopal area. In fact, there seem to be logical reasons for so doing and an attempt is made herein to offer a few, though not all, reasons why this should be done.

First, North Carolinians are "one people." They are under the same state government. While they are not and would not be provincial, they have common ties, loyalties and interests. Those of the Methodist persuasion have many problems, aims, ambitions, objectives and holdings in common.

THE NORTH CAROLINA CHRISTIAN ADVOCATE, a powerful "organ" of information and promotion of Methodist interests in the State, is jointly owned by the two North Carolina Conferences. Each of the two neighboring states has its own conference periodical. Ours and theirs are friendly, but each has a different promotional function.

Some of our North Carolina Methodist colleges are jointly owned and jointly supported. Beginnings have been made to build others. Joint co-operation between our Conferences is much needed. It could be that if these Conferences in North Carolina do not "pull together"

they could fail separately to achieve some of their major undertakings. The same Bishop presiding over both Conferences could have a welding influence. That influence just now seems to be vitally needed. Such an arrangement would promote understanding between the Conferences and unintentional misunderstandings could be avoided.

An existing Intra-Conference Commission on Student Work in our North Carolina colleges is demonstrating that joint co-operation between the Conferences is not only feasible but is working with measurable success. An intra-conference commission on Christian higher education, this writer believes, would be productive of equally favorable results.

Both North Carolina Methodist Conferences are now separately considering the establishment of central conference headquarters. Is it foolish to concieve

that under a North Carolina Episcopal area a joint headquarters building could be centrally located in the State with both resultant economy and increased understanding and harmony?

Without prejudice towards our Methodist neighbors in adjoining states but with a view to the strengthening of North Carolina Methodism we respectfully suggest and strongly urge the creation at the beginning of the next quadrennium of an episcopal area comprising the Western North Carolina and the North Carolina Conferences of the Methodist Church.

◇ ◇ ◇

"The worth of each individual who enters into the stream of history is not to be measured simply by his contribution to 'a better world.' People matter for what they ultimately will be."

—Greenslade

Articles of Religion

XII. OF SIN AFTER JUSTIFICATION

Not every sin willingly committed after justification is the sin against the Holy Spirit, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Spirit, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

Scriptural Basis: "Return, ye backsliding children, and I will heal your backslidings." (Jer. 3:22.) "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I John 2:1.) "If we confess our sins, he is faithful and just to forgive our sins." (I John 1:9.) "Remember therefore from whence thou art fallen, and repent, and do the first works." (Rev. 2:5.)

Certain ancient church fathers held that when a person was forgiven and made a child of God, he was saved forever; but that if he should sin grievously again, he would by that act forfeit every chance to be saved. Article 12 says this is not so. It brushes aside the unreal belief that when a person is once saved, he cannot sin again. Unfortunately he can—as the lives of many have abundantly shown. Our Church, building solidly on experience, holds that just as we may "depart from grace given, and fall into sin," so we may by the same grace "rise again and amend our lives."

This is the well-known falling-from-grace doctrine of Methodism. It admits that even though once completely forgiven, a person can sin again; but asserts that such sin is not unpardonable. Just as one can fall, so one can rise. Isaac Watts wrote:

And while the lamp holds out to burn,
The vilest sinner may return.

Nowhere in the Bible can one find any warrant for denying the place of forgiveness to such as truly repent.

Article 12 also opens up the old question of the unpardonable sin. What is it? Many persons have worried greatly for fear they have sinned against the Holy Ghost. Our Methodist fathers, following sound doctrine, have always held that the unpardonable sin is not so much a certain act of willful transgression as it is a long, deliberate, defiance of the Spirit of grace. "The unpardonable state is in the man, not in the unwillingness of God to forgive."

Those who worry as to whether they have sinned unpardonably need worry no more. For those who have really sinned unforgivably will never worry about it. They are already dead spiritually, and after a time even the very grace of God itself does not reach them. Therefore one who is deeply concerned as to whether or not he has committed the unpardonable sin may be sure that he has not committed it.

Celebrating 100 Years As Active Church

The Stonewall Methodist Church (sometimes called the Mt. Vernon Methodist Church), Pamlico County's oldest active Methodist church, will observe its 100th birthday on Sunday, August 18, with special exercises. The message of the day will be brought by Bishop W. W. Peele of Laurinburg, with Dr. A. J. Hobbs, New Bern District Superintendent, being also another main speaker. Presiding will be the pastor, the Rev. David M. Lewis.

Several hundred members, former members, and visitors from several counties are expected to attend the Centennial ceremonies which begin with the 11 o'clock service. The musical part of the program will be directed by the Rev. Virgil N. Moore, minister of music. A picnic dinner is to be served on the grounds at one o'clock.

The Stonewall Church heads up the Stonewall Charge which includes also the churches at Bayboro, Vandemere, and Alliance. The Oriental Charge, containing churches at Oriental, Arapahoe, and Pamlico, is the only other circuit in Pamlico County.

Now with a modern and well-equipped plant worth over \$50,000, the Stonewall Church has made rapid strides since November of 1954 when Mr. Lewis came here from the Fremont Charge in Wayne County. A major renovation and improvement program costing around \$10,000 has been carried out.

During the three-year pastorate of the Rev. Mr. Lewis, the church has made steady progress along many non-material lines. Membership has shown a net gain of 30 (from 80 to 110). Church school enrollment has shown an increase of 40 (from 100 to 140). The WSCS has grown and increased its activities, and the MYF has had a very great increase. A minister of music has been added to the staff.

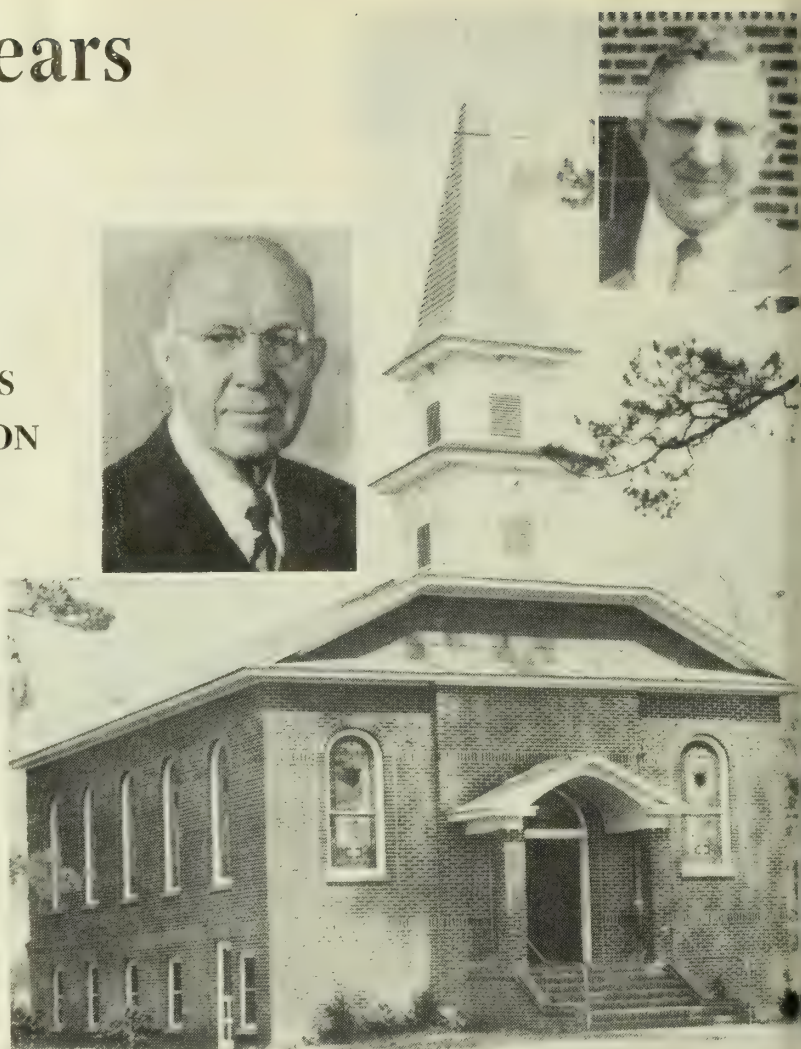
Gratifying gains have also been made on the entire charge. Organized and functioning women's societies and youth fellowships are now found at every church. A new Methodist Men's Club (with 30 members) is operating on a charge-wide basis. At every church considerable physical improvement has been made and much more is planned. Charge-wide membership and church school enrollment have shown gains.

The first circuit in this entire area was that of the "Pamlico Methodist Circuit," organized in 1789, and covering a very extensive territory extending from the Albemarle Sound to the Neuse and Pamlico rivers. James Parks, the first minister, certainly had a wide area to cover—and he rode his circuit not only on horseback but on boats as well.

The first complete account we have of the limits of the old Pamlico Circuit appeared in 1794 when Jeremiah Norman traveled it. Norman, a native of the area, had left it years before but he still had sev-

By
**DALLAS
MALLISON**

**STONEWALL
CHURCH**
Inset (upper
right), D. M.
Lewis ; (left),
W. W. Peele



eral brothers and sisters living within its bounds.

The Stonewall Church is now the oldest active Methodist church in Pamlico County. The oldest—Kershaw Methodist Church on the Oriental Charge—recently became inactive. In 1857, when the church was organized, Stonewall was a crossroads, pioneer center on Bay River (where the first county post office was located) and was called Jackson or Jackson's Crossroads. The citizens were not able to change the post office name to Jackson—so they compromised with "Stonewall"—from Stonewall Jackson, the general.

In 1857 Mr. Norman Jackson sold a tract of land to a board of trustees composed of five persons. The church has always stood on this piece of land. The price was \$1.00 and the trustees were Fred P. Lathan, Stephen Barrington, Samuel W. Whitehurst, Benjamin I. Perkins, and Nathan Hooker. Research done by Mr. Lewis indicates these men to have been prominent in county affairs, and many leading families and officials today in this area are descended from them.

A former citizen of Stonewall and Pamlico County's first fulltime school superintendent, the beloved Taylor B. Attmore, recalls that when he was a boy in the 1870's Stonewall Church was on a circuit of over a dozen churches, that the minister received a total salary of \$300, and that Stonewall's part was \$60 per year. And apparently the church had difficulty in raising this small

amount. His father, a physician, doctored the pastor's family without charge.

Mr. Attmore recalls someone—probably Mr. Jackson—commenting on the situation saying, "We have mighty poor preaching and that is because we pay our preachers such poor salaries. You get what you pay for in preachers as in everything else."

The church was located on Main Street and in the beginning faced Bay River. Two blocks away was the post office on the river shore. There is a legend, which Mr. Attmore supports, to the effect that the church was used as a hospital during the Civil War, and was later taken over for the same purpose by the Union forces.

With the advent of the automobile and the hard road, the center of town moved. In 1930 the church was jacked up and turned completely around, facing Highway 55. At the same time a basement was built, a cement floor added, and the outer wooden walls covered with brick veneer.

Present officers include John Casey, chairman of the official board; James Gatlin, chairman of the board of trustees; B. W. Lupton, church school superintendent; F. O. Gaskins, church treasurer; Ray Gatlin, church school treasurer; Mrs. H. B. Dunn, president of the Woman's Society; and Miss Ann Alexander, organist and Miss Ruth Gatlin, assistant organist.

♦ ♦ ♦

All men are by nature equal.—Plato.

Chapel Hill Aldersgate Church to Use New Building in October

By DALLAS MALLISON

It was at Aldersgate in London, England, over two centuries ago that the great devout John Wesley "felt my heart strangely warmed" and turned to found the great Methodist Church of today. It was two years ago in Chapel Hill, North Carolina, that a small group of spiritually inspired and enthusiastic men and women organized themselves into a brand new Methodist church, choosing the name "Aldersgate."

Choosing as its motto, "The Church with the Warm Heart," Aldersgate Methodist Church of Chapel Hill has grown rapidly in all major phases of activity and has outlined for itself a most ambitious program. Already with much solid achievement behind it, it is continuing to focus its attention on the future. It is a family church with emphasis upon family activities and fellowship.

Enthusiasm, spiritual growth, material progress, and the outreach of Aldersgate Church are its pervading characteristics. The entire congregation is young, active, spiritually growing, and progressive, led by a young, enthusiastic, and visionary minister who only a few years ago also "felt my heart strangely warmed" as he served as a serviceman in the West and accepted the call to Christian service.

Because Chapel Hill is a growing community, the need for a new Methodist Church there has been manifest to many persons for some time. In the early part of 1955, Bishop Paul N. Garber and former Durham District Superintendent, W. L. Clegg, (now pastor of the Hayes-Barton Church in Raleigh) personally surveyed the Chapel Hill area and determined that another Methodist church was needed immediately in that area.

These two leaders reported their findings to the N. C. annual Conference at its annual sessions in Fayetteville in June 1955, and the Conference voted to sponsor the new church. At the same time the Rev. A. Kimsey King, Jr., was appointed as pastor for the group in being—his very first pastoral assignment.

Under the guidance of the new minister, a small group of persons on August 21, 1955, met for their first worship service. One month later—on September 25, 1955—the church was formally organized with 71 charter members.

Almost immediately a church school was organized with 109 enrolled and an average attendance of 47. Then followed in quick succession, the formation of a Woman's Society of Christian Service, a Youth Fellowship, a Methodist Men's Club, and other regular church agencies. The church grew rapidly, there being 100 members by the end of the first year.

Membership of the church is made up almost entirely of persons who work at or attend the University of North Carolina or who work in the city. Many of the members, of course, live in the area adjacent to

where the new church is being built and all of them belong to Aldersgate because they want to belong to a small, warm, and friendly church. Many felt the need for a church which needs them.

The enthusiasm and faith of the members are seen in the fact that they were impatient to plan and build their own church from the very start. They continue to meet in the basement of the Glenwood Elementary School which is located on highway 54 not far from the site of the new church.

Groundbreaking exercises for the new building were held on Sunday, March 31, and it is expected that the building will be occupied on the first Sunday in October. The new unit has been planned for beauty, service, and future growth. It is a combination unit designed for worship and other services as well as for the church school. With a seating capacity of around 200, it includes a nursery and kindergarten, pastor's study, kitchen and recreational facilities, rest rooms, and a forced-air heating system.

The lot cost \$10,000 and the new structure when furnished will cost something over \$50,000. A two-weeks building fund drive was carried out in October 1956 when nearly \$30,000 was secured for the building program. Adequate financial support for the new building project is assured. The Church was included in the February 1957 call of the Ten Dollar Club which has given \$15,000 toward the costs involved.

The new church is being built on a lovely, adequate, and well-located three-and-a-third acre site in the Glen Lennox section in eastern and southeastern Chapel

Hill. The site is on the Chapel Hill bypass highway. The areas surrounding the new church are filled with teachers, students, merchants and businessmen, and members of the staff of the new Carolina Memorial Hospital.

The first unit is part of an over-all, permanent, and growing plant. It is planned to add two more rooms to the initial unit at an early date. The plans call for a new sanctuary with the first unit being expanded into a complete educational unit. A parsonage is envisaged as are also paved parking areas, gardens, and outdoor facilities for recreation and worship.

The young minister, the Rev. Arnold Kimsey King, Jr., has found himself in the Christian ministry. A native of Chapel Hill, he was born May 7, 1931, and is the son of the acting Dean of the UNC Graduate School. On June 22, 1952, he married the former Miss Jean Fisher of Morganton, W. Va. They have a little girl, Leslie Diane, who was born in January.

It was as a staff sergeant at the Air Force base at Scott's Field near Lebanon, Illinois, in 1953 that he became convinced that he was to become a minister. He preached his first sermon at a little Methodist church nearby at Christmas time.

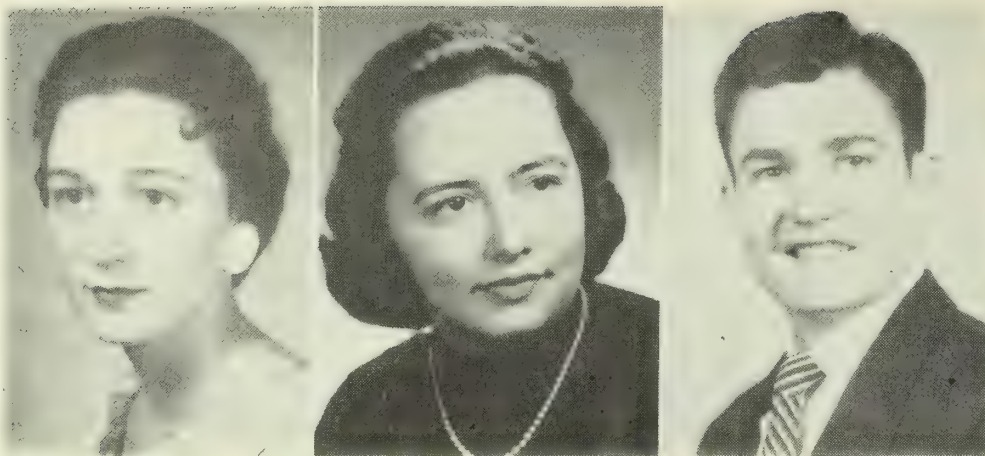
This was a deep emotional experience for the young man who obtained his local preacher's license in the East St. Louis district of the Southern Illinois Conference. His wife and the local Methodist minister urged and supported him in his first efforts and in reaching his final decision.

Aldersgate now has 134 members and 135 in its church school. It has a united and forward-looking, spiritually-growing congregation. It has a \$7,000 budget and is already self-supporting.

The young church is outstanding in its planning and organization. It prepares in advance a yearly calendar of events. It sets forth in detail its aims and objectives. It has virility, leadership, and vision.



ALDERSGATE STEERING GROUP STUDIES PLANS—Shown here are members of the steering or building committee of Aldersgate Church in Chapel Hill as they study plans for their new church building. They are, standing, Leonard Hampton; Dr. W. S. Joyner; Gran P. Childress; the Rev. A. Kimsey King, Jr., pastor; Marshall Penney; and Mrs. Frank West. At table: Prof. Olin T. Mouzon (son of the late Bishop Mouzon), Dr. C. D. Barclift (Durham district superintendent), and Harold Edwards.



Miss Welch

Miss Dawkins

Mr. Langley

TO STUDY FOR CHURCH WORK AND THE MINISTRY—At recent services in the West Rockingham and Pee Dee churches the pastor, the Rev. George W. Ports, had the joy of seeing three young people take their first definite steps on the way to becoming full-time church workers. Two young ladies will enter college this fall, Miss Martha Dawkins of West Rockingham going to Pfeiffer to study for minister of music, and Miss Eva Welch of Pee Dee Church going to Louisburg to prepare for deaconess. Mr. John Langley, also of Pee Dee Church, plans to enter the ministry and will enter Pfeiffer to work towards an A.B. degree.

Family Camping Idea Success at Don-Lee

By DALLAS MALLISON

The universal comment was, "Our family was brought so much closer together."

This general comment concerned the first Family Camp conducted last summer at Camp Don-Lee—the very first such camp to be staged anywhere at anytime within the bounds of the N. C. Conference (though not the very first get-together of families).

So great and affirmative has been the response to that first Family Camp that a second one has been set for this summer from August 21-24 at Camp Don-Lee, according to the Rev. Harold D. Minor, Dean of the Camp and Conference Director of Adult Work.

"We enjoyed your family camp last summer because it was the nicest event that we all enjoyed together. It was a wonderful break from a busy routine with a very congenial and wholesome group." (The L. Trowers of Cherry Point).

"I suppose the thing the boys and girls liked the best was simply being together as a family, having a good time in a Christian environment. We liked the idea of free time to do with as we like..." (Mrs. Gloria Scott of Jacksonville).

"We liked the fellowship with the other families and the training we received from the classes. Our family enjoyed the food, recreation, outdoor hikes, and picnics. Our daughter Glenda especially enjoyed the crafts shop. She won second prize at our fair with a leather change purse that she made at camp."

"The Camp brought us so much closer together to share so much fun and fellowship, and it brought us closer to Jesus to be out of doors and so close to nature." (Mr. and Mrs. Edward C. Lanier, Conway).

The purpose of the new Family Camp is two-fold, according to the Rev. Mr. Minor. The first aim is to help a limited number of families to enrich their own lives by

studying and living together. A second objective is to train future leaders for family camps on a smaller geographical basis such as that of the district or the local church.

A maximum of 25 family groups can be accommodated in one Camp. A cabin takes care of three families living in semi-privacy. Families who attended last summer's camp and who plan to attend the camp this summer come from widely separated points in the N. C. Conference area. A random sampling of such points includes Raleigh, Durham, Jackson Springs, Robersonville, Newport, Cherry Point, Conway, and Jacksonville.

The family groups are limited to children of at least two years of age through grade eight. One and a half hours each day are given over to age group activities. During the other times the families plan and play together.

Activities the families engage in include fishing, swimming, hiking, nature study, cookouts, campfires, singing, crafts, star-gazing, and worshipping together. Adult groups will study "Christian Attitudes for Family Living." Children are divided into pre-school, primary, junior, and intermediate groups.

The Family Camp is sponsored jointly by the Adult Division of the N. C. Conference Board of Education and the Conference Committee on Family Life.

Leaders for this summer's camp are:

Parents' groups—the Rev. and Mrs. Jesse Lanning, Plymouth; Intermediates—Maurice Smith of Plymouth; recreation—John Meares of Raleigh; primary—the Rev. and Mrs. Sidney Boone of Wendell; kindergarten—Mrs. James Auman of Hertford; worship—the Rev. Ralph Epps of Grifton; and resource leader for parents' group—Mrs. O. N. Rich, Raleigh (State Board of Health).

For information and reservations, write or call the Rev. Harold D. Minor, Registrar and Dean, Conference Board of Education, Box 6667, College Station, Durham.

Three New Faculty Member Added at High Point College

Dr. Dennis H. Cooke, president of High Point College, has announced the addition of three new members to the faculty of the college. Each of the new men has his earned doctorate in his respective field. Their appointments are effective beginning with the new school year.

Dr. C. Joseph Adkins, Jr., a native of Jacksonville, Florida, has been appointed an Associate Professor of Psychology. Dr. Adkins received his A.B. and M.A. degree from the University of Florida and his Ph.D. degree from Ohio State University.

Dr. W. D. Durland, from Pasadena, California, will head the college's Business Administration Department, succeeding Dr. George H. Hobart, retired. Dr. Durland received his B. S. degree from the University of Washington; Bachelor of Business Administration from Tulane University; Master of Finance from Yale University; and Ph.D. from the University of Texas.

To succeed Mr. Wayne Hoover, Instructor, who had been at the college for two years without tenure, Dr. Gilman Walton Hertz has been named Associate Professor of Physical Education. Dr. Hertz received his B.S. and M.S. degrees from the University of Wisconsin and the Doctor of Physical Education from Indiana University. He has taught and coached for nine years at Lake Forest College in Lake Forest, Illinois, and Northern Illinois State Teacher's College in De Kalb, Illinois.

Set-Up Meeting for NW District Held at Boone

More than two hundred people were present for the North Wilkesboro District Set-Up Meeting that was held at Boone Methodist Church the afternoon of July 14.

During the session Eugene Moose, Mission Society president, presided over a session of the Society that heard a report by the Rev. F. J. Rogers of his work in reopening Traphill and Antioch Methodist churches. Twenty-one members were added to the \$10 Club making more than sixty who are now ready to put \$10 each into a new Methodist church. Dr. Newton reported that work on clearing the lot for the construction of the district parsonage had begun.

District Treasurer Frank Crow reported that all district work apportionments for the past two years were now paid in full except \$5.00. He reported \$3,629.99 in the general fund and \$7,421.50 in the district parsonage building fund as of June 29, 1957.

The Rev. Rollin Gibbs was present and spoke briefly describing the new service of the Board of Missions through him in helping churches with fund-raising projects and underwriting church budgets.

District Goals for the year were adopted unanimously. The Rev. W. J. Huneycutt, pastor of Hawthorne Lane Church in Charlotte and former superintendent of the Waynesville District, brought a splendid keynote address that climaxed the evening. It was a most enthusiastic meeting.

Program of Town and Country Conference at Junaluska

The Southeastern Jurisdiction Town and Country Conference will be held at Lake Junaluska, August 20-23, 1957.

The theme will be "The Program of the Methodist Circuit."

The program highlights are as follows:

Tuesday, 7:30 p.m.—Address, "The Methodist Circuit, Past, Present, and Future," Dr. James W. Sells, Executive Secretary, Southeastern Jurisdictional Council.

Wednesday, 9:00 a.m.—Address, "What is the Job of the Methodist Minister on a Circuit?" Dr. C. E. Lundy, Chairman, Southeastern Jurisdictional Council, Town and



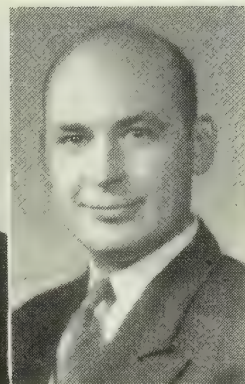
Mrs. Tillman



Dr. Lundy



Mr. Nunn



G. R. Freeman

Country Committee. Chattanooga, Tenn.; 11:00 a.m.—Hour of Evangelism, Stuart Auditorium; 2:30 p.m.—Address, "How to Organize a Circuit and Plan a Year's Program," Dr. Earl D. C. Brewer, Associate Professor of Sociology and Rural Church, Candler School of Theology, Emory University; 8:00 p.m.—Candler Camp Meeting, Auditorium.

Thursday, 9:00 a.m.—Address, "How to Carry Out the Program of a Circuit," Rev. G. Ross Freeman, Administrative Assistant and Director of Field Programs, Candler School of Theology, Emory University; 11:00 a.m.—Auditorium; 2:30 p.m.—Addresses, "What is the Job of Methodist Laymen on the Circuit?" Mr. Alexander Nunn, Executive Editor, The Progressive Farmer; Mrs. J. Fount Tillman, Lewisburg, Tenn., President, Woman's Division of Christian Service; 8:00 p.m.—Auditorium.

Friday, 9:00 a.m.—Address, "What Community Resources Are Available to Use on a Circuit?" Rev. C. Ralph Arthur, President, Ferrum Junior College, Ferrum, Va.

The "Circuit Rider" Off on 5-Week Mission to Britain

GOLDSBORO, July 31—The Circuit Rider is going to Europe. The Rev. J. Malloy Owen, known by eastern North Carolinians through his Sunday telecast "The Circuit Rider," sails August 14 for the British Isles. Final plans for the five-week "mission to Britain" were announced here last night by Wilson furniture dealer Garland S. Tucker, chairman of the Circuit Rider advisory board.

Minister of St. James Methodist Church in Greenville, Owen will be accompanied by the Rev. Robert Gibbons, musical director of the telecast, and the Rev. Merrill Dunlop of Chicago, noted organist and hymn writer. Gibbons will preside over services, leading congregational singing and choirs as well as singing solos. Dunlop will be team organist and pianist.

Paris, the only non-British stop, is first on the circuit rider schedule. Mr. Owen will preach at the European Bible Institute there. August 24 the group begins a week-long series of services in Glasgow, Scotland. Longest series of the tour will be in Ballymena, Northern Ireland, a city of some 20,000 souls. Beginning August 31, the series ends September 8 in the large Tower Theatre.

After a swing through Ireland and the English Midlands, the Tarheel circuit riders go to London for a Sunday morning church service on September 15. Closing series of the tour is in Edinburgh, Scotland, at old Carrubbers Close Mission, September 18 and 19. Flying back from Glasgow via New York, the group is scheduled to be in North Carolina again Sept. 22.

Publishing House Profits Aid Retired Ministers

At the recent sessions of the two North Carolina Conferences, Mr. A. R. White, manager of the Richmond branch of the Methodist Publishing House, presented checks totaling \$18,611.57 for the retirement funds for superannuated ministers and their widows. The WNC Conference received \$11,497.87 and the NC Conference \$7,113.70. The apportionment is determined by the membership of the Conferences.

Many Methodists are not aware that Publishing House profits are distributed to the various Conferences for use in the retirement funds. As the business has grown, during the years, more and more money has been returned to the Conferences, and the Methodist Church is proud of the fact that its publishing house is one of the greatest concerns of its kind in the nation.

May we suggest that our readers remember that their use of our own Methodist literature is not only good churchmanship, but good business, as well. (And we would suggest, also, that they patronize the Piedmont Press, which is the printing house maintained by our North Carolina Board of Publication.)



DR. CARL SANDERS

Lay Retreat Set for August 17 and 18 at Duke

The Lay Retreat of the North Carolina Conference Board of Lay Activities will be held at Duke University August 17 and 18.

Featured speaker, along with Bishop Garber, will be Dr. Carl Sanders, superintendent of the Richmond District, Virginia Conference. Dr. Sanders, besides having been a successful pastor, has traveled extensively in the Holy Land, the Mediterranean Countries, and Europe.

Also present will be Robert C. Williams, associate secretary of the Department of Methodist Men with the General Board of Lay Activities in Chicago. Mr. Williams will conduct a training session for officers of Methodist Men's Clubs.

There will be four other discussion groups built around the theme of the Retreat which is "Laymen Strengthen the Local Church." These discussion groups are: "Lay Speaking," Roy Turnage, Jr., New Bern District Lay Leader; "Stewardship and Finance," Jasper Smith, former Conference Lay Leader; "The Official Board," Dr. B. G. Childs, former District Lay Leader; and "Laymen Strengthen Their Church," A. C. Edwards, Goldsboro District Lay Leader. These leaders led discussion groups at the recent National Conference of Methodist Men at Purdue and are extremely well qualified to give our laymen practical and down-to-earth guidance in the work of their local churches. Each layman attending the Retreat will be given the choice of attending any two of the discussion groups.

The Oakley Quartet from the West Burlington Church will bring us special music. J. H. Rose of Greenville will again be our song leader for group singing.

The registration fee is \$5.00 which will cover lodging and three meals, Saturday dinner through Sunday lunch. Registration at Duke will begin at 2:30 Saturday afternoon, August 17. The program will begin with dinner at 5:30 and conclude with lunch Sunday. The new Methodist Student Center will be open for visits by our laymen following the adjournment of the Retreat.

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If we could see ourselves as others see us we wouldn't believe it.

Weekly Devotion by Rev. L. A. Scott

On Leaving the Crowd

Preachers and politicians, among others, find it very hard to leave a crowd. It is especially hard to withdraw when one finds himself the center of attention. Jesus knew the necessary art of leaving a crowd. Time and again he found it necessary to leave the multitude when some task or duty called.

At the age of twelve he had left the crowd, or let them leave him, while he eagerly listened to the elders and learned men in the Temple. When his parents found him, he said that he was "about his Father's business."

After his baptism by John he had retired from the crowd and had gone into the wilderness to pray and meditate. We are told that in the loneliness of the desert he was sorely tempted by Satan but came out completely victorious and stronger than ever.

Before he made his selection of his disciples, he spent a lonely night in prayer, "alone with God." Already the people had begun to press upon him, and he had to leave the crowd even if it meant praying all night long.

When he heard of John's murder by Herod, he withdrew to "a lonely place apart." He was shocked and grieved and not a little angry at the frivolous and reckless crime of "that fox."

Before the final trip to Jerusalem he left the crowd, even most of his disciples, and went into a mountain region where he was "transfigured." It was an occasion of vital necessity to the Master but one which could be shared only with the most intimate of the disciples. He had to get guidance and grace for the remainder of his earthly ministry.

And of course, during that last week in Jerusalem he had to make a final break with the crowd and with his own followers. He had to stand trial and go to Calvary by himself, alienated from those who just a few days before had cried, "Hosanna . . . blessed be he who comes in the name of the Lord!"

You might almost say that the key to his life was his ability to walk alone. Certainly leaving the crowd had a definite connection with all the important events of his career. He knew when he had to be alone; he found neither his most important guidance nor his deepest inspiration from the crowd. He had to get away from popular acclaim just as surely as he had to retire at times from hostility and opposition. Acceding to popularity would have ruined his mission just as surely as any opposition could.

But we must never overlook the fact that when he left the crowd, he went to God! This was the "bread of life" for him; this was "the meat to eat that ye know not of."

Can you leave the crowd even for a few moments? Even when you must be alone, is your heart still with the crowd and the crowd still on your mind? Leaving the crowd should be one of the first things we

learn as Christians. If the Master needed it, we need it all the more.

We are naturally tied up with the crowd, with other people. God has made us akin to all others. He has made the solitary to dwell in families; we owe all we have and a greater part of what we are to others. But we must learn to come away from the crowd. In order for the Christian to be his best, to be what God made him to be, he must respond when God calls him out.

We must leave the crowd in order to find ourselves. A person can be fairly well judged by what he does when he is alone. So long as the crowd is there, the true self can remain submerged by gaiety or convention or even pretense. Our salvation in Christ depends first of all on our seeing and accepting ourselves as we are. The salvation of the Prodigal Son began at the



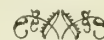
MY DESIRE

I'd rather have a tender heart
And treat my fellows kind,
Meanwhile my Christian love impart
To bless them, soul and mind,
Than have the rubies of the earth,
Her diamonds and her gems,
But know that I'm of little worth
In any of her realms.

I'd rather wear a beggar's shirt
And have a godly soul,
And never own a foot of dirt,
Nor reach a rich man's goal,
Than be applauded for my wealth,
Or reach some famous height,
But know I'm worthless to man's health,
And to his soul a blight.

I'd rather pray a humble prayer
That reaches God on high,
And have much Christian grace to share
With those who weep and sigh,
Than ride the highways of the land
In luxury and ease,
And live in pomp and splendor grand,
But my dear Lord displease.

Walter F. Isenhour,
Taylorsville, N. C.



moment when he was hungry and homesick and alone and "came to himself." It was as if he reached a bend in the road and suddenly met himself!

We must leave the crowd to find rest. We can have very little rest while the crowd still presses in and we are obliged to "take our part." Nervous energy can sustain us for a while, but finally we wear out. We must retire for repairs.

And we must leave the crowd to find God. God speaks to the deepest that is in man. He loves us as individuals. If we would really know Him and come to appreciate His love for us, we must give Him a chance to speak to us alone. "What wouldst thou have me to do?"

But we must also leave the crowd to do our duty. The final test of dutiful obedience

comes when the crowd has melted away or fled and everyone else has declined to act. Time and again the Christian has to act alone in a way that leads to final separation from his fellows. He must finally leave the crowd, as Jesus did, and take up the Cross and follow after Him.

The Cross is by its very nature a lonely way, but the Christian finally wins victory for himself and others by taking up his Cross and following the Master. He need not expect sympathy or help or understanding; if he got very much of either one, it would not be the Cross! How strange it sometimes seems that the very ones who will not help, and oftentimes persecute, are frequently the ones who reap the benefit from the cross of someone else. And yet God has made it so.

If you would be truly Christian, if you would walk as He walked and where He walked, you must remember the words of the spiritual . . .

"You gotta walk in lonesome valley
You gotta go there by yo'self;
Ain't nobody can go there with you,
You gotta go there by yo'self."



Steeple Echoes

By T. R. JENKINS

Katherine Bevis, in one issue of the Sunday Digest, tells of the occasion when a large gathering of distinguished scientists listened spellbound to the masterly expositions of Michael Faraday. For an hour he had held his scholarly audience enthralled as he demonstrated the nature of the magnet. He had brought his lecture to a close with an experiment so brilliant and so triumphant that for some time after he took his seat the house rocked with enthusiastic applause.

Then the Prince of Wales, afterwards King Edward VII, rose to propose a motion of congratulation, which was carried with renewed applause. Suddenly the uproar ceased, and a strange silence settled over the audience. The assembly was waiting for Faraday's reply, but he did not appear.

Only his most intimate friends knew what had become of him. He was an elder in a little church, a church that never boasted more than twenty members. The hour at which Faraday concluded his lecture was the hour of the midweek prayer meeting.

Among the great, as well as among the more ordinary run of people, there are those who know the value of regular and devoted church attendance. Every pastor has some of them in his congregation. We cannot help but believe their regularity in church attendance is prompted by something more than mere habit. It must be in most of them prompted by a heart-felt necessity. We need the fellowship of other people of like mind and spirit to help strengthen our own lives. We need the feeling of the evident presence of God in order to make our lives what they ought to be. We find both in the worship service of the church.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

Guild Officers Plan Work

Thirteen members of the N. C. Conference Wesleyan Service Guild and two visitors were guests of the Methodist Home for Children in Raleigh, July 27-28, for a weekend get acquainted planning meeting. The sessions were held in the beautiful, newly renovated Atwater building. Mrs. R. L. Nicks gave the opening devotional.

Among the emphases for discussion were plans for the fall meetings of the nine districts, recommendations of the Woman's Division of Christian for the Wesleyan Service Guild program for 1957-58, Christian social relations, supply work, and status of women.

The 2,283 members of the 63 local guilds in the N. C. Conference gave a total of \$12,124.16 on pledges during 1956-57. This sum is exclusive of the receipts for other causes of guild work, all of which totaled \$20,437.84. The group voted to direct the offerings for supply work for the fourth quarter of the current conference year to the Fukushima Social Center, Hiroshima, Japan. During World War II, following the evacuation of the property on which the social center at Fukushima was located, squatters built on the land. New property had been acquired, and plans are underway for another center. Miss Mary Jones has been working in this area with a Japanese man who serves as counselor and case worker. The center will fill a desperate need among the underprivileged and outcasts of the city. The Fukushima Social Center is a special interest of the Wesleyan Service Guild.

Adding to the fellowship of the two-day meeting were a watermelon cutting on Saturday evening, and the privilege of fellowship with the boys and girls and matrons of the home in the main dining room during the meal times. The guilders are particularly indebted to Superintendent and Mrs. R. L. Nicks; Miss Sophie Butler, matron at the Atwater building, and her girls who relinquished their rooms for the visiting delegation, and to Mrs. Margaret Bradham, who served as hostess at the Atwater building; also the girls who served in the dining room as well as other members of the home's staff.

Members of the executive committee attending the meeting included Mrs. Norman C. Wood, Burlington, conference secretary; Miss Louise Clements, Fayetteville, recording secretary; Mrs. George Bullock, New Bern, missionary education and service; Miss Estelle Jenkins, Pinetops, Christian social relations; Miss Lillie Smith, Burlington, status of women; Mrs. Harriett Fralix, Fayetteville, supply work; Mrs. Dorothy Johnson, Greenville, nominations; Miss Mary Gardner, Raleigh, publicity. District secretaries attending were Miss Mary O. Shuford, Durham; Mrs. Rosemary Lemmond, Laurinburg, Fayetteville; Mrs. D. C. Fussell,

Raleigh; Miss Mary Lane, Rocky Mount. Visitors were Mrs. R. L. Nicks and Miss Juanita Stott.

Northampton Subdistrict Meets

The program for the Northampton subdistrict Woman's Society of Christian Service, meeting at the Lebanon Methodist Church on July 25, featured the work of the Methodist Youth Fellowship, awarded a \$100 scholarship to Louisburg College to Miss Carol Moss, and presented five adult and five honorary baby life memberships, and had the Rev. J. M. Owen, pastor of the St. James Methodist Church, Greenville, as the leader for the devotional. Bethany society, with a 100 per cent attendance of its members plus three young people, was awarded the attendance prize.

Guild Members Study Southeast Asia

The one-year-old Wesleyan Service Guild of the Wesley Memorial Methodist Church, Wilmington, has recently completed a highly successful jurisdiction study course on Southeast Asia, according to the Guild's co-ordinator and the district chairman of public relations, Mrs. George Sloan. The sessions were held in the fellowship hall of the church.

The course was under the direction of Mrs. Frank Shepherd. Others participating included Mrs. Charles Simms, Mrs. Tom Walton, Mrs. R. L. Frost, Mrs. Tom Douthwaite, and Mrs. W. L. Ellis. Highlights of one session were personal experiences related by Mrs. Frost, of her work as a former teacher in the Philippines, and a group of Chinese lullabies sung by Mrs. J. C. Murdock. The final session featured a supper at which the menu consisted of foods grown in some of the countries of southeast Asia.

Educational Work in Korea

Educational work gives grace and strength to Christian building in Korea. A Korean proverb states: "If you would plan for a year, plant a crop; if for ten years, plant a tree; if for one hundred years, build a school." Wishing to build for time and eternity, Methodist women pioneered in establishing Christian schools in Korea. During war times, many schools took refuge in the south, and some are still far from their original sites.

More than 3,000 children are enrolled in 67 Methodist kindergartens, and the urgent need for teachers has led to the establishment of a kindergarten training school at Taejon.

Erecting new buildings and repairing damaged ones, building up Christian faculties and setting up educational and Christian standards for the schools—these are the tasks to which missionaries are applying themselves today. Look at Yang Chung

School in Inchon. Its building destroyed by fire, it began meeting under trees and in tents and borrowed rooms; now it has a new stone structure, financed by the Woman's Division and a United Nations military unit.

All the schools are building Christian character and training for service. Ewha University and Methodist Seminary students are active in many church programs and social service projects. During a summer vacation one hundred girls from one high school helped in vacation Bible schools.

'Cristo Me Ama'

"Crisco, Mama," sang little Jimmy to his parents' confusion. It sounded like a radio commercial, but he had learned it at the Valley Institute kindergarten. Even though he did not know the Spanish *Cristo me ama* (Jesus loves me), he was learning at the kindergarten that Jesus loves him as well as all the other English and Spanish-speaking children.

The kindergarten is just one part of the wide program of Valley Institute located in the center of the Rio Grande Valley at Pharr, Texas, eleven miles from the Mexican border. Supported by the Woman's Division of Christian Service, the children's, youth, and adult workers are making it indeed a *valley* institution through a three-fold program: community, valley, and leadership training.

In The Local Community

In a community of over 8,000 which is 69 per cent Latin American, an institution such as Valley Institute, the only social center in town, makes one of its most important contributions in teaching the English language and American ways to the new citizens from across the border. Beginning in the kindergarten where English and Spanish-speaking children play and work together, the Latin-American children are taught English and both groups are started on the way to understanding and appreciating each other.

Although the demand is greater, the kindergarten teacher and one assistant can take care of only thirty-five children. One-third of them are usually English-speaking and two-thirds Spanish. Every effort has been made to make the kindergarten self-supporting. The many gifts from the conference and the assistance of the local Woman's Society of Christian Service in getting juices for the children's lunches have helped greatly.

Valley Institute is a place for all age groups. There small children learn to be a part of a group, older children make friends and find recreation, young people learn skills, meet, discuss, and play with persons of their own age, adults learn to speak English—an important part of their adaptation to life in the United States. The Institute is more than two large buildings—it is to many persons a helping hand stretched out in welcome, welcome to the happy, to the lonely, to the rich, to the poor.

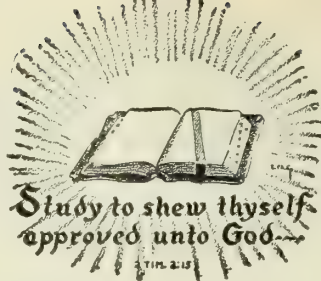
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"I have often repented of judging too severely, but very seldom of being too merciful."—Wesley.

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Youth Work Report - 1956-57

Under the marching order of its motto, "Christ Above All," the MYF has a wide range of responsibilities placed on it by the church. Some of the areas where we have been at work are:

1. Youth Summer Agencies
 - a. Eighty-two persons attended the Older Youth Assembly at Camp Don-Lee, July, 1956.
 - b. The Senior Assemblies at Louisburg College were accounted successful in quality and numbers. Four hundred and forty persons attended the first two weeks. One hundred and twenty-five persons attended the third week which was a new venture for the North Carolina Conference MYF. This week was an "Assembly Workshop." Its purpose was to train officers and program area chairmen in the MYF. All evaluations concluded that this week was one of the outstanding summer opportunities for MYF leaders.
 - c. The MYF Annual Conference is unique in Methodism in its five-day program on the campus of Duke University. Four hundred seventy delegates and leaders attended and were joined on Rally Day by an additional 2000 youth and adult leaders.
 - d. Twenty youth and three adults attended the SEJ MYF Workshop at Lake Junaluska. This gave the N. C. Conference one of the largest delegations present.

2. Special Service Projects
 - a. One hundred twenty-five youth and adults joined in a Recreation Laboratory at Jarvis Memorial Methodist Church in Greenville February 23-34, under the leadership of the Rev. Larry Eisenberg.
 - b. One hundred thirty youth and their leaders were present March 1-3 at Steele Street Church, Sanford, for a most inspiring church Vocations Conference.

3. Evangelism
 - a. MYF membership moved from 23,747 in 1954-55 to 24,707 in 1955-56. This doubles the gain any year in the past ten.
 - b. The Board of Evangelism and the MYF co-operated in a tri-district Christian Witness Mission held in Fayetteville, N. C. Twenty youth from the Durham and Burlington Districts joined with 20 youth from the Fayetteville District in making 86 visits. Results were good: twenty-four young men and women were won on profession of faith and two by transfer.

4. MYFund

Last year \$11,040.04 was contributed to this fund. This is the largest amount ever contributed by the youth of the N. C. Conference and represents the largest net gain of any conference in the SE. Jurisdiction.

5. Vacation Church School Institutes were conducted by the District Directors of Intermediate Work.

6. The first Conference-wide MYF Prayer

Day was observed in many of the churches the first day of Lent, March 6, 1957.

7. The Conference Director taught in five Christian Workers Schools.

8. Investment in Youth Leadership
 - a. The Conference MYF sent one delegate to the Southeastern Recreation Workshop at Leesburg, Florida.

- b. The Conference MYF sent two delegates to the UN-Washington Seminar.

- c. The Conference MYF sent its President, Jim Long, to the National Conference of Methodist Youth.

- d. Two youth delegates will be sent to the National Youth School of Alcohol Studies.

9. A Fellowship of Adult Workers was organized and held its first meeting in the Cumberland subdistrict.

10. A TV program was presented over the Educational Station at Chapel Hill, N. C., on the Conference Summer Program offered Methodist Youth.

11. A National Caravan composed of three young women, one young man, and an adult counselor visited six churches. A Duke Divinity School Caravan composed of two ministerial students worked in ten churches.

12. One new trend in subdistrict work is that of offering training for local church officers and MYF counselors. Many subdistricts throughout the conference carried out some type of leadership training.

COMMENDATION

We commend our Conference Director of Youth Work, the Rev. Herman S. Winberry, for injecting into the life of our youth a keen sensitivity for commitment to the Christian life, for helping develop in our Conference an intelligent approach to the problems of youth, and for the devotion of his own life as it has been reflected in the Conference program.

EMPHASES FOR 1957-58

Adult Workers With Youth

Training adult workers is increasingly recognized as one of the most fruitful uses of time and energy in raising the level of youth work in the annual conference. We believe time invested with adult workers will achieve more in strengthening the program of youth work than at any other point. To this purpose we recommend:

1. That the subdistrict MYF offer training for adults and youth as a part of its yearly program.

2. That Workers' Conferences be encouraged to consider as a part of their opportunities the training of adult workers.

3. That training for adult workers be

offered in some measure at Senior Youth Assemblies and MYF Annual Conference Session.

4. We recommend as one of the very finest training programs the Christian Workers' School.

5. That the 1957 District Christian Education Institutes feature the training of adult workers.

6. That a fellowship of adult workers with youth be formed by bringing together workers from a number of churches in a given area.

7. That an effort be made to secure more certified instructors for courses in the Youth Department for leadership in Christian Workers' Schools.

8. That all training experiences for adult workers with youth concern themselves with problems of the local church in so far as possible.

9. That study and evaluation be given to the question, "What kind of significant training for adult workers with youth is possible in one evening?" This study could serve as a key for the work of conference district, and subdistrict personnel. Also, it would provide a clue for local church workers' conferences.

10. We suggest that goals for any program with youth should include inspiring the faith of youth, considering a wide choice of vocation, and wise counsel in the matter of choosing a life partner. We suggest also that there be greater co-ordination between the various adult workers, where these workers in the morning and evening sessions are not the same persons.

11. We propose that some help be given in the matter of developing Subdistrict Councils of adult workers, in addition to the help given in developing curriculum materials. This former proposal has to do with assisting the adult workers to understand the psychology of youth.

12. We feel that there is a need for caution in planning and scheduling extra meetings, and that this should be considered in the Fellowship of Adult Workers. This Fellowship of Adult Workers should, we feel, meet on a subdistrict basis at least twice annually, to the end that this program is integrated into the local church's program, utilizing all teachers, counselors, program area advisors, club and scout workers, secretaries of youth work in the WSCS.

Christian Witness Missions

We recommend that Tri-District Christian Witness Missions be held in as many as two districts. This recommendation is made on the basis of the Tri-District Mission held this year in the Fayetteville District. We further recommend that this be a joint venture of the Board of Education and the Board of Evangelism. The youth wish to express their appreciation for the fine co-operation of Brother H. K. King and the Board of Evangelism this past year.

Prayer Day

We recommend that the first day of Lent, Wednesday, February 19, 1958, be designated "MYF Prayer Day: for the youth of the North Carolina Conference." We urge the MYF's of the North Carolina Conference to magnify the place of prayer in the

life of the individual, family, and church on this day.

Methodist Youth Fund

This is a fund through which members of the MYF help in a program of missions, Christian education, and youth work around the world. The MYFund is a vital part of the world mission of the Church. We recommend:

1. That a Conference goal of \$1.00 per year per member of the MYF be an aim for this fund. This would more than double the present giving to this fund.
2. That a conference-wide pledge week be set and each MYFer be asked to make a personal pledge to the MYFund.
3. That conference publicity and promotion stress the vital elements in this program, namely;
 - a. Stewardship of possession
 - b. Help in world mission of church
 - c. Act of dedication of this offering

Local Church Emphasis: Youth Decision

We commend to any MYF that wishes to seriously examine its purpose, organization, and program the special leaflet prepared for this quadrennium, "A Self Study Guide for Our MYF." This is an honest attempt to help your MYF take a look at itself. These can be ordered from the Conference Board of Education. (One copy free.)

Christian Vocations

1. We recommend that ministers, by districts, gather for one-day workshops, for the purpose of re-orientation and re-evaluation of our fundamental understanding of the "call to preach" as it is interpreted in our contemporary theological standpoint. We suggest that this enterprise be a joint effort with the Conference Board of Ministerial Training and Qualifications and Committee on Christian Vocations and that it be held preferably during the first two weeks of February, 1958.
2. We encourage the continuation of an annual conference-wide Christian Vocations Conference.
3. We urge that materials be made available in and through local churches concerning the "call to preach," vocations, and Methodist Service projects, and that these be placed in high school libraries.
4. We recommend the reactivation of the Christian Vocations Committee of the Quarterly Conference.

District Work

We would emphasize here the proper perspective for district and subdistrict MYF organizations. Let it be known that they have as their reason for existence the strengthening of the local MYF's. In planning programs these organizations should ask, How does this help the local young people and their MYF?

We recommend:

1. That each MYF subdistrict in the conference plan one meeting designed to train local MYF officers and adult leaders.
2. We recommend at least one district rally in every district to be held preferably in the spring.

3. We suggest that, where feasible, the usual Fall Rally be substituted with a District Planning Retreat, composed of subdistrict and district councils, for the purpose of co-ordinating the conference youth program with that of the subdistricts.

4. We recommend the following themes for district rallies:

- a. "Making Your Calling Sure" (Christian vocations)
- b. "My MYF: A Redemptive Fellowship" (local church emphasis)

We desire to express appreciation for the leadership that is being given to the youth program by the District Directors of Youth and Intermediate Work. District work in several of the districts has been very effective. For those who give extra time and labor to the cause of Christian youth, we express here our joy and thanks.

Church School Institutes

1. We recommend the continuation of the Church School Institute in the fall.
2. We urge that these Institutes be utilized to train local church workers with youth.

Materials for the Small MYF

- We heartily recommend these two tools:
1. "A Manual on the Methodist Youth Fellowship in the Small Church."
 2. A new filmstrip, "Not Bigger But Better," dealing with the MYF in the small church.

Summer Youth Caravans

We call attention to the fact that a National Youth Caravan, consisting of four young people and one adult counselor, and a Divinity School Caravan, consisting of two young men, will be working in our conference during the summer to improve and strengthen the youth program in the churches visited.

We recommend that similar caravans be secured to work in our conference during the summer of 1958.

Youth Summer Agencies

We recommend to youth and adult workers with youth these summer activities:

1. Christian Adventure Camps at Camp Don-Lee
2. Senior Assemblies at Louisburg College
3. Annual Conference Session of the MYF at Duke University
4. Older Youth Assembly at Camp Don-Lee
5. Local Church
 - a. Christian Adventure Camping
 - b. Christian Adventure Week
 - c. Youth Activities Week
 - d. Daily Vacation Church School
6. Jurisdictional Training
 - a. Recreation Workshop, Leesburg, Florida
 - b. SEJ Youth Leadership Workshop at Lake Junaluska
 3. SEJ Leadership Workshop (for adult workers on all levels) at Lake Junaluska

We encourage the continuation of our existing summer agencies and enterprises, feeling that through the program area emphases that our youth will indeed be led to the abundant life.

We feel that, from the standpoint of the youth themselves, the Annual Conference Session is helpful inasmuch as, ideally, each local Methodist Youth Fellowship has a voice in the Conference program of youth and the idea of a Conference of this nature for the youth seems good.

The purpose of ACS should be to carry out in the Methodist Youth Fellowship a program similar to that of the Annual Conference, except that it effects youth and their adult workers as it relates to delineating the five program areas as a recipe for living.

We feel that ACS offers the youth an opportunity to become familiar with the entire program of Methodist youth and can be a broadening experience for the young people who attend. This program which we refer to is not only that of the Youth Department, but as well the program of the entire church; to the end that these youth grow mentally, spiritually, and enjoy fellowship one with another. The experiment in group living enhances their appreciation and respect for the Christian community.

We note several difficulties. For example, there is insufficient representation from local MYF's. Of approximately 800 churches in the conference, a maximum of 400 youth are usually in attendance at the ACS.

We feel, further, that the program of ACS lacks basic Christian content in the program areas. Much of the time the work of the program areas is superficial and lacks the depth of understanding on the part of adults and youth alike which will strike imagination, interest, and devotion on the local church level.

We submit these recommendations; that there be a representative from the Bishop's Cabinet in attendance at all sessions of the ACS, that when area reports are submitted to the Conference for adoption that the Conference Director of Youth Work be present for clarification of goals and programs and as advisor to their acceptability; that we constantly re-examine our program in the light of changing times and needs and re-evaluate the effectiveness of the ACS in terms of local church benefit.

Generally speaking, the programs at Louisburg and Don-Lee are acceptable. But we encourage the same sort of continued re-evaluation and re-examination of these programs that is recommended for the ACS.

Methodist Youth Elect New Officers at Duke Meeting

Durham, Aug. 7—Phil Carlton of Pine-tops, a sophomore at State College, was elected president of the North Carolina Conference Methodist Youth Fellowship during today's business meeting at the week-long session being held on the Duke University campus. He succeeds James Long of Branch.

Elected to serve with Carlton were: vice-president, Kenneth Crutchfield of Fairmont; secretary, Carolee Wood of Siler City; treasurer, Al Thompson of Hamlet; and publicity superintendent, Jenny Butler of Goldsboro.

The son of Mr. and Mrs. J. C. Carlton, the new president is moving up from the post of vice-president and parliamentarian.



London, August 2—News from the States describes the heat wave as continuing, but there is certainly no indication of one in London, although I am told that the two weeks previous were very *warm*—around 80 degrees. The temperature here now is around 60 and rather normal for the season, I believe, but how I wish for that topcoat which I didn't bring! (Note: Two days later it is pleasantly warm.)

I arrived in Southampton in a rain, but the journey of about 80 miles to London on the boat train was delightful, as the sun came out and the lush greenery of the countryside was bathed in a warm light. Everywhere little plots of gardens grow alongside the railroad right-of-way. In the distance, hedgerows outlined the fields and provided nesting places for the birds. The high-pitched whistle of the train sounded frequently as we dashed at a good clip through villages without stopping.

And then we were in the outskirts of London, and the rolling hills gave place to row after row of old houses, joined together as in Baltimore and Philadelphia, each with its amazing number of chimney-pots standing up like inverted clay pipes upon the chimney-tops. The houses were old, but the air of cleanliness persisted far into the city, and from the train we could look down into back-yard gardens gay with flowers. Here and there the piles of rubble told of extensive bomb damage which has not been repaired, but, for the most part, one would have to look closely to see evidences of damage in this section.

First Impressions

Waterloo station, at last, and I bid farewell to my American companions from Los Angeles who once lived in Raleigh, make a last-minute check on our plans for a meeting on Monday with my young friends from Kentucky and Illinois and their shipboard acquaintance who lives in London, and alight from the train in a large depot, where I immediately spot my host, Mr. Thomas Hinch and the pastor, Dr. Alfred Lamb, although I had never seen either of them before.

We squeeze into a tiny automobile and begin what seems to me to be a hazardous journey through London traffic. Whizzing down the street on the left side of the road, I am amazed at the courtesy of London drivers, as well as their dexterity in avoiding collisions. To tell the truth, we are not traveling fast; it only seems that way because we are so close to the ground! (After a few days in London, the tiny cars seem entirely adequate and delightfully maneuverable. At first, I held my breath as we skirted a bus with a half-inch to spare. But please do not assume that my friend was taking any chances; he was doing a wonderful job.)

One by one, the landmarks of the city come into view. Trafalgar Square, Piccadilly Circus (which means "circle"), the Houses

of Parliament—all have that picture-postcard look in the momentary bright sunshine and all seem so familiar. It is quite a little journey out to Ealing, which is a separate borough, but still a part of metropolitan London. Then we arrive at a lovely house on a quiet street, where a high fence hides a tiny front garden filled with flowers. My host leads the way and we are at home in London.

My Hosts

Mr. and Mrs. Thomas Hinch are former missionaries to Malaya and we have many American friends in common. Their story, which they are reluctant to tell, is one of years of service as teachers in mission schools, of imprisonment in Japanese concentration camps. (They were separated at the time of the fall of Singapore and spent several years apart, until reunited after the war was over.)

No more thoughtful act could have been imagined than that of putting the American visitor in such a home for the first week, for Mrs. Hinch is a native of the U. S., although now naturalized in Britain. She has been giving me pointers on English customs, as seen through American eyes. (Always eat your toast; don't leave it or anything else on your plate—Be sure to carry a "face-cloth" of your own. An Englishman would as soon think of borrowing a tooth-brush as of expecting his host to furnish him with what we would call a wash-cloth—Don't ask why the English leave the tea-grounds in the pot; it's better that way . . . Do remember that tea in the afternoon is a regular thing, for which even a cricket match stops in mid-action. (But don't, I learned, eat too many scones and biscuits, which are, respectively, biscuits and cookies, at tea, or you will not be ready to do justice to a delightful dinner around 7:30 or 8:00.)

Changing the Guard

Visiting the city on Saturday by myself, I found that, due to the remarkable courtesy of everyone whom I met, I didn't get lost once. Indeed, I found London much easier to explore than New York.

Coming down St James St., I found myself face to face with one of the famous red-coated guards in the sentry-box outside St. James Palace, built in the time of Henry VIII. I chose a vantage point on the corner opposite and took his picture (almost a "must" for American tourists) and, while thus engaged, was almost bumped by an elderly man with a beard as luxurious as the bearskin cap adorning the sentry. Halting his precipitous progress, the old gentleman addressed me, "I say," he said, "they're changing the guard at Buckin'h'm palace. You can get some prime pictures, if you hurry." I thanked him and followed his advice and directions.

Going through the palace court, past doors which bore the names of illustrious noblemen, I followed the sound of a distant

drum and, after a brisk walk of half a mile I came to the great Buckingham Palace home of the Queen, where at least 2,000 tourists from all over the world gathered in front of the barred fence and gazed upon the ancient spectacle which takes place every day at 11 a.m. It was a colorful ceremony, and I took a number of pictures—only to find out that my film had broken.

"Taking the Services"

On Sunday morning, after much coaching from my host, who is a lay preacher, I walked into the vestry of Ealing Broadway Methodist Church, and met two of the stewards, one of whom led in a prayer for the visiting minister. Then to the choir room, and finally through the door and across the chancel and to my place at the lectern, or reading desk. For the first time I conducted a full service of Morning Prayer with all the elements which Wesley omitted in his briefer version sent to America in 1784. It is a beautiful liturgy, and despite my fear that I might forget something, was inspired by the reverence and beauty of the liturgy. A kneeling stool was there for my convenience and most of the service was read from a kneeling position. Lasting 45 minutes, the liturgy closes with a blessing, which we call a benediction. But all is not over, by any means. The notices are read by a steward and the minister goes to the altar where he waits for the offering to be taken. Receiving it, he offers a prayer and places the huge brass receiving basin on the altar. The sermon hymn follows and then the sermon—which my watch tells me must not exceed 20 minutes, if we are to be out on time. (I was told that American preachers seldom managed to make the deadline! But I did.)

This church is not completely representative of English Methodism, but is one of the forty "societies" which use Morning Prayer as in the Church of England. Other congregations may prefer a simpler service and many do. One thing struck me as interesting: While the minister wears vestments like those pictured in portraits of John Wesley, the choir is not vested. Another item of difference is the fact that Church School is attended only by children and usually meets in the afternoon. Ealing Church is trying an experiment of having worship services and Church School hour at the same time.

On Sunday night, at Acton Church, several miles away, I found another fine building. Here the service was simple—what one of my friends called "a five-decker sandwich" composed of hymn, prayer, hymn etc. This is common on Sunday night. (Incidentally, the service is at 6:30, which on account of the long daylight, seems in the middle of the afternoon.) It is not dark until 9:30 p.m.

Here I found friends of a friend, the Rev. John Bishop, who is a frequent writer for this paper, and who was pastor here until a few years ago, when he came to America. The present pastor was an exchange preacher in America last year, serving Allendale, St. Petersburg, Fla., where

(Continued on page 16)

Amos: Crusading For Righteousness

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Amos 1:1; 6:4-7; 7:10-15

Without doubt we have in Amos one of the most colorful and dynamic personalities of the Bible. He was neither priest nor professional prophet, but a layman who was catapulted into the role of prophet by his clear vision of the certain doom that awaited his country because of its moral and religious degeneracy. His message is one of impending judgment, certain and terrible. It was not a message that was well received. In fact, he was banished for uttering it.

What were the conditions that awakened in Amos the irresistible urge to deliver these pronouncements of doom against his own people? There were three main charges that he made against them. Most of their sins could be placed under one of these headings (see Abingdon Commentary, pages 775-776).

First, there was the luxury and extravagance of the wealthy minority in contrast to the degrading poverty of the majority. It was a soft life, in contrast to the strenuous but clean life of the desert from which the nation had come. Amos mentions houses of hewn stone, ivory-inlaid furniture, abundance of meat and wine, various types of entertainment and over-indulgence. Being a simple man from the country, he was revolted by this cult of softness.

A second charge was the corruption of justice. Widows and orphans especially were taken advantage of by the heartless overlords. Bribery of judges was a common practice. The poor, having no money with which to pay bribes, were the victims of this system. It was not unusual for a man to have to sell himself or his children into slavery to pay debts. Foreclosures were so common that the small farmer's plot was gradually being absorbed by the great estates.

The religious conditions were the third object of Amos' attack. Nature worship, referred to earlier in our lesson for July 28, was taking the place of the worship of Jehovah. Or, what was equally bad, elements of Canaanite religion were being mixed in with Hebrew religion. Even the revolting rites of sacred prostitution were being practiced by some (see Amos 2:7-8). These people had the notion that elaborate services of worship would please the Lord so much that he would overlook their sins. This idea that one can buy God's favor through flattery is a pagan idea—not in accord with the highest insights of Judaism or Christianity. Amos gives the Lord's true response to such efforts in an unforgettable passage, the equal of which is to be found nowhere else in religious literature (see 5:21-24): "I hate, I despise your feasts. I take no delight in your solemn assemblies (worship services). Even though you offer me your burnt offerings and cereal offerings I will not accept them, and the peace offerings of your fat beasts I will not look upon. Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and

righteousness like an ever-flowing stream."

We have all heard the expression from the Psalms "the destruction that wasteth at noon-day." This phrase aptly describes the prosperous but ethically indifferent age to which Amos preached. The cause of true religion is not always served by such periods of economic prosperity. Unless there goes along with lush material conditions a sense of divine stewardship it will turn to dust and ashes in our mouths. Are there parallels to the time of Amos in our country today? Are we so busy with a round of pleasures and so obsessed with pride in our shining gadgets that we "are no longer grieved for the affliction of Joseph?" This latter phrase means concern for our country—for all of it, and for all of its people, not just our own crowd. What about it, friends?

Prayer for the Week

LORD JESUS, I thank Thee for the knowledge that Thou dost understand this heart of mine, that I have not to explain to Thee its baffling contradictions, its faithless fears and hindering reluctancies. Yet I thank Thee even more that Thou canst breathe into it Thine own victorious spirit, canst live in it again Thy life of loving obedience to the Father's will. Even so, come, Lord Jesus; come and abide. Amen.—METHODIST RECORDER.

THE LIVING WORD

By **LUTHER A. WEIGLE**

"Purchase" and "wealth"

To purchase now means to buy. It involves the payment of a price, usually of money. But in 1611 it was still a general word that meant to acquire, obtain, or gain. In Shakespeare's *Tempest* (IV, 1, 14) Prospero agrees to the marriage of Ferdinand and Miranda, in these words: "Then, as my gift and thine own acquisition Worthily purchased, take my daughter."

The revised versions of the Bible retain the word "purchase" only where the context implies the payment of a price. Elsewhere it is replaced by "gotten" (Psalm 74.2); "won" (Psalm 78.54); "obtain" (Acts 8.20; 20.28). "Purchased possession" is a misleading expansion of the Greek word for "possession" (Ephesians 1.14).

"They that have used the office of a deacon well purchase to themselves a good degree" (1 Timothy 3.13) is a sentence that does not refer to men who use an office for their own profit or men who try to buy honorary degrees. Its meaning is: "Those who serve well as deacons gain a good standing for themselves."

The word "wealth" was used in 1611 in

the sense of weal or well-being. Unless we remember this, the King James rendering of 1 Corinthians 10:24 looks like encouragement to theft: "Let no man seek his own, but every man another's wealth." Tyndale's translation had been a little more guarded: "Let no man seke his awne proffett; but let every man seke anothers welthe." The Revised Standard Version translates the verse: "Let no one seek his own good, but the good of his neighbor."

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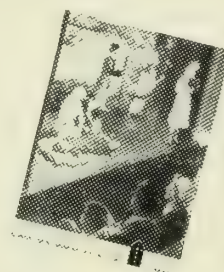
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THE "K" THAT GOT AWAY*

(An Adventure of Mr. Mischief)

By LOUISE GOOSMAN

Chapter II

Just as Mr. Mischief was trying to decide whether to fly up or down the lake, he heard a small, indistinct sound, almost like a weak "Croak!" He perked up his little pointed ears in surprise.

"What could that be?" he wondered.

Then it came again, not from very close by, but from the end of the bridge.

"Well," said the wee Elf to himself, "I shall see," and he flew toward the spot from which the sound seemed to come.

Then it came again, a bit louder now that he was closer, and sounding exactly like "Croak!" Just who was doing this Mr. Mischief did not know yet, but he meant to find out. It was directly below him now, and kneeling on the edge of the bridge, he peered down, squinting his little eyes in the bright sunlight.

At first all he could see was a group of lily pads. There was no one in sight, no one at all, yet the sound came again, stronger now—"Croak!"

"Ho!" cried Mr. Mischief, "Ho! Hello down there! Where are you?"

"Ho yourself!" came a weak, squeaky voice, "I am right in front of your eyes. Just keep looking and you will see me."

"I don't see a thing but some lily pads," answered Mr. Mischief.

"Well, you watch carefully a moment and I'll jump (I think I can jump), and then you can see me. I'm as green as the lily pad and hard to see. Watch now!"

"All right, I'm watching," and the Elf was surprised to see a wee green frog leap about two inches on the lily pad.

"Oh, now I see you," he said. "You are a baby bull-frog, but my goodness! You surely are little and you surely are green. And why in the world are you crying out like that in the middle of the day?"

"Of course I'm little," retorted the frog. "In fact, only yesterday I was a tadpole. And of course I'm green, for otherwise I would be easily seen, and some big bird or beast would probably eat me. I have been seen once, though. Just a few minutes ago two Human Being ladies crossed the bridge and saw me. They took a twig and prodded me to see if I could jump. Ugh! I shuddered in terror, but they went on away and did not hurt me. I am not just crying out, either. I am practicing my croak, as anyone should easily guess. Does that answer your questions?"

"Yes," said Mr. Mischief, "but I think

I'll come down where I can see you better."

"Come on down then, whoever you are. We might as well be friendly," answered the frog.

Mr. Mischief landed on the lily pad right beside the frog.

"Well," said the frog, "You aren't so very big yourself, and you are quite as green as I. Who are you?"

"I am an Elf, and my name is Mr. Mischief. I have lots of fun playing tricks, and I have come to seek an adventure at 'Singing Winds'. Do you have a name?"

"Yes, I am called 'Tad', since until yesterday I was a tadpole. Maybe when I learn to croak I will get a real bull-frog name."

"Is it very hard to learn to croak?"

"Oh no, not really. It just takes a little time and practice. Now if you will excuse me, I must get back to work, for I am trying very hard to become a proper bull-frog."

"Yes, indeed," said Mr. Mischief, "you go right ahead. I just want to sit here and see how you do it."

Tad placed his little fore legs and back legs firmly on the lily pad, stretched his neck, closed his eyes, and opened his mouth. This time he gave the best croak so far in his career as a bull-frog. Then, to Mr. Mischief's amazement, out flicked a long slender tongue, forked on the end, and before the sound of the croak has faded away, the tongue caught every letter and the croak disappeared back into Tad's throat.

"Well, I do declare!" gasped Mr. Mischief. "Do you keep your croak in your mouth like that all the time?"

"Not exactly in my mouth," Tad explained, "but deep in my throat, and as I grow bigger it will get deeper and deeper, and then I will really be a proper bull-frog."

Back he went to his practice, and Mr. Mischief began to wonder how he could play a trick on Tad. After all, the sun was high in the sky, and he had not played a single trick all day. He thought and thought, but he could not decide what to do. He took off his little pointed green cap and scratched his head, the better to think. Then he had it!

(To be continued)

MY PRAYER

*God, make my life a shining light
Through every passing day;
May I be kind, and thoughtful too
To those along my way.*

Let me tell of Michael. He was taken to church one Sunday by his aunt, as his mother was in bed. He brooded over his mother's sickness as he sat in the pew, and at last began to whimper, and then to sob so loudly that his aunt was compelled to take him out. On the porch she paused to wipe away his tears, and having done that twice she said: "Now, Michael, I wouldn't cry like that if I were you." Then at once resentment at what he took to be a criticism of his way of doing things banished his sorrow, and, ceasing from sobs, he said stoutly "Well, you can cry as you like, Auntie, but that's my way!"—EZRA, in *Meth. Recorder*

MY PEN PALS

I love to write to pen-pals, then have them write to me;
And when I receive a letter, I'm as happy as can be.

I write to Jose in Spain, and Geny in Brazil;
But please don't go away now, because there's lots more still.

There is Pat in Vermont, and in Michigan there's Mary;
(She's the only pen-pal who in writing doesn't tarry.)

Then in Missouri there's Angela, and in Florida, Diane;
(But why she won't write to me, I just don't understand.)

There's Nora in Cuba, and Trudy in N. C.
And Peg and Bonnie in West Virginia, as cute as they can be.

So you see, I have many friends, here and across the sea;
And as you know, I'm well supplied with folks to write to me.

—Gail Bradshaw - Age 11
Roanoke Rapids, N. C.

BIBLE QUIZ

Friendships of Bible Times

1. What is the outstanding example of friendship between two young men in the Bible?_____
2. What is the finest illustration of friendship between two women in the Bible?_____
3. With what family did Jesus have a very deep friendship?_____
4. Who was called "The friend of God"?_____
5. Who was the friend "to him who fed among thieves"?_____

Answers to Last Week's Quiz

1. Joseph—Genesis 37:23-34.
2. Daniel—Daniel 6:10.
3. The Passover—Exodus 12:1-14.
4. Jesus' feeding of multitude—Matthew 14:15-21.
5. Shadrach, Meshach and Abednego—Daniel 3:8-26.

Letters to the Editor

Opinions expressed in "Letters to the Editor" are the opinions of the writers and do not necessarily reflect the views of the editor or the Board of Publication. We print them because a reader who disagrees or agrees has the right to express his or her opinion as widely as the editors.

Dear Mr. Editor:

I want to suggest a way by which you would help increase the knowledge of our people concerning their own church and at the same time acquaint them with our new Bishop, Dr. Nolan B. Harmon. His new book, "Understanding the Methodist Church," is by all odds the clearest, most concise and yet most comprehensive book which has been written on the subject. Not since the publication of Hudson's "The Methodist Armor" have we had such a helpful book and this is even clearer and more readable than Dr. Hudson's significant volume. The book is only one dollar and is easily within the reach of practically every Methodist. I feel sure that if the book were widely read there would be an enormous increase in the interest which our people would take in their church.

All that the people need is to be given an opportunity to purchase the book. In a very small congregation I recently announced that I had a dozen copies of the book for any who might be interested. Without any effort at salesmanship the books were all disposed of in a very few minutes. District superintendents would do well to remind their pastors to give their people an opportunity to buy this book which, in my judgment, would go far toward increasing zeal and knowledge throughout the church. You might help the cause tremendously if you would mention the matter through the columns of the *Advocate*.

H. E. Spence
Blowing Rock, N. C.

Note.—Bishop Harmon's book may be ordered from the Methodist Publishing House, Richmond, Va.

Dear Editor:

It is so fine to have the *North Carolina Christian Advocate* coming into my home. I really do appreciate it and enjoy the magazine so much. I look forward to its arrival. I am so glad that a page for the boys and girls is included.

I considered the August 1 issue particularly good.

Mrs. J. M. Folger

Mount Airy

Dear Editor:

We wish to commend you for publishing Mr. Eugene A. Hood's letter in the August 1 issue of the *Advocate*. We agree with him.

We have been active in the Methodist Church for years, but we are certainly losing interest. The literature of the W.S.C.S. is most distasteful; also the S.S. literature. We are limiting our giving to local projects.

We believe in fair treatment to the Negro, but not amalgamation of the two races. The present policy can only lead to the "Decline and Fall" of the U. S. A. Take note of the Hoffa case. The churches are making a great mistake and will see it when it is too late.

Very truly yours,
Mr. and Mrs. W. G. Stallings

Edenton.

Dear Editor:

In your issue of August 1st there was a letter to the editor concerning the matter of basic salaries for Methodist ministers.

This is a matter which deserves our ablest thought.

Methodism needs a basic salary plan in order to help eliminate "the sins of envy, jealousy, and in some cases, even hatred" that corrode the life of the ministry.

Methodism needs a basic salary plan in order to stimulate the initiative of every preacher to win men for Christ for the glory of God and not for a "promotion" at conference. There is certainly nothing that destroys initiative like the present so called "merit system."

Methodism needs a basic salary plan in order to help create a ministerial fellowship which exists now only in name. Paternalism is a more accurate term for the relationship that exists now between the "haves" and the "have nots."

Methodism needs a basic salary plan, but, alas, she can never have one that is effective under the present General Conference legislation. Paragraph 827, number 5 says, "Any pastoral charge . . . may augment the basic support of its pastor." So, even with the establishment of a basic salary plan according to the law of the church, any local church could pay its pastor what it wanted to just as it does today.

Therefore, when we think in terms of legislating brotherhood we must think in terms of the next General Conference of our Church.

I trust that Methodism in 1960 will be ready for this progressive step.

Sincerely yours,

George B. Culbreth

Asheville.

In Memoriam

Five cents a word. Please count your words and send remittance when sending your copy.

MRS. AGNES KIRK

BE IT RESOLVED by the Board of Stewards of West Market Street Methodist Church at its regular monthly meeting held on this the 2nd day of August, 1957, that in the passing of Mrs. Agnes Ellingwood Kirk on the 24th day of July, 1957, the words of Alfred Lord Tennyson,

"Sunset and evening star
And one clear call for me,
And may there be no moaning at the bar
When I put out to sea"

were never more aptly quoted than when applied to the life of our departed friend who, as Secretary, served this Board so long, so cheerfully, and so faithfully and efficiently, for as cheerfully as she daily lived and served her Church and this Board, just as cheerfully did she turn her face and that great heart of hers to the tender care and keeping of her Heavenly Father, whom she had trusted to direct her upbringing, her coming and her going, and who had moulded the beautiful, gentle and cheerful life that was hers.

At our last meeting, when her resignation was accepted by this Board, the leader of our devotional services had read from the 12th Chapter of Romans, wherein Saint Paul was giving expression to his deep convictions about the good life and how it should and could be lived. How inspiring it was then that we could feel that here is the good life, still cheerful, still gentle, still constant in devotion and faith that had comforted and sustained her throughout so

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useful a life and at a time when weakened physically by pain and suffering. Her great and noble soul seemed to be saying to us, then:

"How happy is she born and taught
That serveth not another's will;
Whose armour is her honest thought,
And simple truth her utmost skill!
Whose passions not her masters are,
Whose soul is still prepared for death."

"Through every peril she passed
By virtue's shield protected,
And ever by Truth's unerring glass
Her path was always directed."

This good life devoted so efficiently and effectively to the good of our Church and the glory of God, will ever be a benediction and inspiration to us all.

BE IT FURTHER RESOLVED, that a copy of these resolutions be made a part of the permanent records of this Board, and that a copy of same be forwarded by the secretary hereof to her surviving brothers and sisters.

MRS. FLORA CORBETT

We, the members of the Woman's Society of Christian Service of the First Methodist Church of Clinton, offer this tribute of love and respect to the memory of one of our most faithful and loyal members, Mrs. Flora Corbett, who was suddenly called to her eternal reward June 4, 1957.

She felt it an honor to serve the Woman's Society of Christian Service in any capacity. She gave liberally and often sacrificially. She was a charter member of the Woman's Society of Christian Service and also a life member.

Therefore, be it resolved:
First, that our love and sympathy be extended to her husband and children.

Second, that a copy of these resolutions be sent to the family, the local paper, and the *North Carolina Christian Advocate*.—Mrs. B. Whiteside, Mrs. J. C. Kennedy, Mrs. S. B. Warren, Mrs. L. V. Cook.

ERNEST KING

In the passing of Ernest King, January 6, 1957, the Official Board of Trinity Methodist Church of Troy, North Carolina, lost one of its beloved members and servants. He gave himself in tireless service.

Therefore be it resolved: That we declare our appreciation and sense of loss.

That a copy of this statement be recorded in the files of the church and a copy be published by the *North Carolina Christian Advocate*—The Official Board.

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Moore, Pickett, Harrison, Candler Camp Speakers

LAKE JUNALUSKA—Two Methodist bishops and a British clergyman will be the principal speakers at an "old time" camp meeting here August 18-25, expected to draw 2,000 delegates and visitors from throughout the South.

Bishop Arthur J. Moore of Atlanta, Ga., who has earned an international reputation for his evangelistic preaching, will lead off the camp meeting program at Sunday services. He is president of the Methodist Board of Missions.

Preaching daily at morning and evening services will be Bishop J. Waskom Pickett, a missionary to India since 1910, and the Rev. Gilbert Thorpe Harrison, a Methodist representative to the British Council of Churches.

A School of Prayer and a Seminar on Evangelism will be held in connection with the camp meeting for pastors, Sunday school teachers and other church workers.

Instructors and discussion leaders will include Dr. Claude H. Thompson, Atlanta, professor of Christian Doctrine at Emory University's Candler School of Theology; the Rev. Leonard H. Cochrane, Macon, Ga.; the Rev. Francis Cunningham, Rock Hill, S. C.; the Rev. David A. Duck, Dawson, Ga.; and the Rev. Dr. Leroy H. Walker and the Rev. Dr. George H. Jones, staff members of the Methodist Board of Evangelism, Nashville, Tenn.

The song leader will be Glenn Draper, director of music at Pfeiffer College, Misenheimer, N. C.

Beloved Community

By E. WHISNER

Known by this name is the annual Retreat of members and friends of The Disciplined Order of Christ of the Southeastern Region, at Brevard College, Brevard, N. C., during the week which includes the last of July and the first of August—this year July 29 to August 3.

This Order is an interdenominational group of Christians throughout the country, dedicated to God, and pledged to practice in their daily lives the disciplines taught by Jesus Christ—disciplines that do not bind, but which free the spirit for greater devotion to Him and greater service to those who need and long for the joy of His salvation.

The Order is relatively small (for the masses are not interested in Christian discipline) and in the Southeastern Region numbers approximately 125 members.

The campus of Brevard College has been the Retreat center of this Region for five years, and is ideal for the lifting of the eyes to the hills, and the lifting of the spirit to God. Housed in the new dormitory, the Retreatants live in an atmosphere of prayer, meditation and Christian fellowship. The grounds offer beauty and inspiration for walks, talks with friends on things of the Spirit of Christ, and other helpful fellowships during days and nights together.

The small Prayer Room is the spiritual center during the week. Its altar, in simple beauty and deep Christian significance,

draws men and women to kneel at all hours in adoration, thanksgiving, penitence, and intercession, or merely to sit in the silence which brings its own benediction.

The Discipline of Silence, which is observed from the close of the night service until the close of the Morning Watch, is one of the most blessed experiences of the Retreat. How restful to the body and spirit is the absence of human conversation before going to sleep, and upon waking, when the still, small voice of God is heard most clearly!

On the closing evening of the Retreat the vows of the Order were renewed by members, and were administered to those enrolling for the first time. This service was followed by the Sacrament of the Lord's Supper.

Outstanding Christian leaders in Morning Watch, Vespers, morning and evening services, discussion groups, and in counseling periods, kept the spirit of the Retreatants lifted to God, and held high a challenge to greater dedication and service. These included Dr. Howard P. Powell, regional president, Raleigh, N. C.; the Rev. C. L. Robson, New Windsor, Md.; Dr. Thomas F. Chilcote, Jr., Chattanooga, Tenn.; Mrs. Laura Lyman, Baltimore, Md.; the Rev. T. Hall, Bald Creek, N. C.; the Rev. Edwin T. Grimes, Columbus, Ga.; Dr. Fred W. Paschal, Greensboro, N. C. Music during the Retreat was under the leadership of the Rev. Russell T. Montfort, Thomasville, N. C., the Rev. Frank B. Cook, Robbinsville, N. C., and the Rev. Paul Lowder, Harmony, N. C. Recreation was under direction of the Rev. William N. Blanton, Lansing, N. C.

Following are comments heard during the week. "This is the most friendly group I have ever been with." "Seems like everyone smiles here." Dean Stevenson, of the College, was heard to say, "You are such happy people, and your presence always does us good."

The practice of the disciplines of Christ is liberating and enriching to the spirit, and those in Christian freedom are truly a Beloved Community.

♦ ♦ ♦

The difference between a pessimist and an optimist is that if you fall into a deep hole, an optimist pulls you out, but a pessimist will get in with you.—*National Safety News*.

In Passing

(Continued from page 12)

I was pastor eight years ago. So you see it's a small world, after all.

It Isn't So

Just this postscript: You may have heard that Englishmen are reserved and a bit snobbish. It isn't true. They mind their own business to the extent that they don't mind yours, but if they can help in any way they are quick to volunteer their services. I have been warmly welcomed by shopkeepers and clerks, given directions by passersby, and greeted with a smile by everyone whom I meet in casual fashion. Yesterday, walking along a crowded street on my way (I hoped) to the Tower of London, I dropped a piece of paper out of my pocket. Like a flash, a well-dressed gentleman retrieved it and presented it to me with a kindly word.

But here's one which puzzles me. I was standing in the doorway of Bonnington Hotel, in the heart of the city, waiting for a friend. I had my plastic raincoat over my arm, loosely. Suddenly a porter came up to me and said, "Let me have it, sir, and I will fold it neatly into a small package." Too bewildered to protest, I let him have it. A few minutes later he came back with a small package in his hand. "Here it is, sir," he said, and I think you will find that much more comfortable."

Now the question in my mind is this: was he simply seeking to be helpful, did he expect to earn a tip, or was he taking a polite way of telling me that carrying one's raincoat loosely folded on one's arm simply is not done in the best society?

You answer it; I can't. And so I will see you next week—in passing.

♦ ♦ ♦

Mrs. Jessie Merchant Reynolds, wife of the Rev. Dr. Fred C. Reynolds, of Washington, D. C., died on July 31, at Sibley Hospital, Washington, following an illness of two years. Mrs. Reynolds had been nationally prominent in the Methodist Church since 1920 when she was first elected President of the Woman's Home Missionary Society of the Baltimore Conference. From 1940 to 1948, she was chairman of the Department of Work in Home Fields under the Woman's Division of Christian Service. Her work took her on numerous trips to Alaska, Hawaii, and Puerto Rico.

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Christian Advocate

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Number 33

BEDTIME DEVOTIONS—Photo by F. E. Howard

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O. K. INGRAM



•
"Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take."

Methodism from Murphy to Hatteras

Broad Street church, Statesville, will observe its Fiftieth Anniversary on September 22.

The Young Adult Fellowship of St. Paul church, Carolina Beach, held a picnic and outing on Tuesday, August 20, at Mount Misery.

The picture on the cover was first used by the bulletin service of the Methodist Church and at last report over 9,000 copies had been distributed. The picture was taken at the Children's Home, Winston-Salem.

The Rev. Edward F. Smith, missionary on furlough from Angola, Portuguese West Africa, will be the guest preacher at Highland Church, Raleigh, on August 25. This is Mr. Smith's first speaking engagement since his return.

Triplett church in Mooresville plans to hold its homecoming service the second Sunday of September, the 8th. The Rev. J. E. Carroll, superintendent of the Statesville District, will be the featured speaker at the 11 o'clock service.

The annual campmeeting at Bethlehem Church near Climax will be held from August 25 through September 1. Dr. C. Excellence will be the evangelist. The pastor and congregation of Bethlehem Church extend a cordial invitation to all within reach to attend and enjoy the services.

H. Donald Winkler, Nashville, editor of *Concern*, official national news-magazine of Methodist young people, will resign August 26 to become assistant director and instructor in communications at North Dakota Agricultural College, Fargo, N. D. A successor will be named at a later date.

At a recent Sunday morning service Central Church, Mount Airy, had guests present from New York State, the Canal Zone, Florida, South Carolina, Texas, Virginia, and from the following North Carolina cities: Winston-Salem, Greensboro, Smithfield, Monroe and Salisbury.

Miss Clara Watkins has been selected as director of Christian Education for First Methodist Church, Morganton. She has a masters degree from Scarritt College, has served as director of Christian Education at Central church, Asheboro, and has spent the summer as registrar and business manager for Camp Tekoa.

The Rev. Dr. J. Claude Evans of Columbia, S. C., editor of the South Carolina Methodist Advocate since 1952, has resigned to become chaplain and preacher to the university at Southern Methodist University, Dallas, Tex., effective Sept. 1. His successor has not been named, according to B. R. Compton of Columbia, chairman of the Advocate board. The 120-year-old weekly is the official Methodist organ of the South Carolina annual conference.

Sunday, September 1, Center Church and Oak Grove Church of the Davie Charge in

the Thomasville District will be dedicated. Bishop Nolan B. Harmon and the Rev. John Carper, district superintendent, along with the pastor, and former pastors will be in charge of these services. Bishop Harmon will dedicate the church at Center at the 11 o'clock service, and the Oak Grove Church at 3 o'clock. Center congregation will observe annual homecoming on this day. The pastor, the Rev. R. L. Oakley, extends a cordial invitation to former pastors and friends to attend these services.



GREEN HILL FARM REVISITED—In the fall of 1896, a teen-age Louisburg College student from Battleboro, was among the girls taken, buggy-load by buggy-load, from the campus to enjoy the scuppernong grapes at the Green Hill Farm, where North Carolina's first Methodist Conference had occurred more than a century earlier.

These buggy excursions were piloted by President Matthew S. Davis himself, who saw to it that by a system of rotation every girl had a chance to enjoy the grapes.

Recently, sixty-one years after her first visit, this teen-ager, now Mrs. F. M. Taylor, of Roanoke Rapids, was again a visitor to this historic shrine, to re-live the memories of those girlhood days. She is shown at right above with her daughter, Mrs. A. M. Fountain, of Raleigh.

Melvin Hubert Isley, 18, the son of the Rev. and Mrs. H. L. Isley, was killed in an automobile accident on June 28. He had planned to enter Elon College this fall, and had been active in church work.

Martha Lea Howard, the daughter of the Rev. and Mrs. F. E. Howard of Greensboro, N. C., entered the North Carolina Baptist Hospital, Winston-Salem, N. C., on August 7th. She underwent major brain surgery on August 16th.

District Appointments

GOLDSBORO DISTRICT

H. M. McLamb, District Superintendent
First Round of Quarterly Conferences, 1957-58

August	
St. Paul, Preaching, 11	25
Hickory Grove, 7:30	25
Elm Street, 7:30	28

Bethel (Beston), 11	September	1
Zion, 7:30		1
Conf. School of Evangelism, Louisburg College		2-5
Christian Higher Education Commission, Durham		3
Tabernacle, 11		8
Lebanon, 3:30		8
Mt. Herman, 7:30		8
Conference Board of Evangelism, St. Paul Church		10
Calypso, 7:30		11
Dist. Education Staff, Griffin's		12
Organization of Jefferson Church, 11		15
Jerusalem, 7:30		15
SUB-DIST. WORK SHOPS ON FINANCE, 7:30		16
Snow Hill Church		17
Airboro Church		18
Kenansville Church		18
Grace Church		24
Selma Church		26
LaGrange (with Off. Bd.), 7:30		23
Dist. Clinic on Declining Churches, Newton Grove, 10		25
Noble's Chapel, 11		29
Kenansville, 7:30		29
Newton Grove, 7:30		30
	October	1
Browning, 7:30		3
Salem, 7:30		6
Farmville, 11		6
Hookerton, 3:30		6
Snow Hill (with Off. Bd.), 6:30		9
Pine Forest, 7:30		9
McGee's, 7:30		13
Roseboro, 11		13
Beulah, 3:30		13
First Church, Clinton (with Off. Bd.), 7:30		14
Grace, 7:30		15
Wesley (Dunn), 7:30		20
Centenary (S'field), 11		20
West Smithfield, 3:30		20
Corinth, 7:30		23
Princeton, 7:30		26
Providence, 11		27
Ingold, 11		27
Deems, 3:30		27
Harrell, 7:30		28
Goshen, 7:30		29
Friendship, 7:30		29
	November	3
New Hope, 11		3
Airboro, 7:30		4
Special Session of Annual Conf. on Christian Higher Education, Greenville		6
Mt. Olive, 7:30		10
Wallace, 11		10
Charity, 3:30		10
Rose Hill, 7:30		12
Fremont (with Off. Bd.), 7:30		13
Eureka, 7:30		17
Warsaw, 11		17
Sarecta, 3:30		21
Lucama, 7:30		24
Daniels Memorial, 11		24
St. Paul, 7:30		25
Pine Level, 7:30		28-30
Conf. Pastors' Retreat, Louisburg College		28-30
	December	1
Selma, 11		1
Micro, 3:30		1
Kenly, 7:30		1
DIST. CONFERENCE, Clinton		6
St. Luke, 11		6
Mt. Carmel, 7:30		6

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western
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ESTABLISHED 1855

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Editorial Comments

By REV. O. K. INGRAM
Elizabeth City, N. C.

North Carolina's New Colleges— A Wedge or a Magnet

The building of two new colleges, North Carolina Wesleyan at Rocky Mount and Methodist College at Fayetteville, will prove to be a wedge that will drive the two conferences nigh apart or a magnet that will bring them into a closer and more harmonious working relationship. Only the future will reveal which it is to be.

A review of the history of these two colleges will show why the Western North Carolina Conference feels that the North Carolina Conference moved hastily, failed to maintain appropriate liaison with its sister conference, and neglected to secure consent in matters which clearly affect the finances of the Western N. C. Conference. At the same time it will show that the time element did not permit consultation and an attempt to secure consent. Spontaneously, the communities which had sought the new Presbyterian college to no avail approached Bishop Paul N. Garber with invitations to build, promises of land, funds for capital outlay, and offers of continuing support. They were riding a crest of community enthusiasm for local colleges that had to be maintained in order to raise the funds they offered but which could not be sustained over a period of more than a few months. They presented the conference with opportunities which had to be accepted or rejected in a short period of time.

The North Carolina Conference had to give a definite, unequivocal answer in a hurry, and at the same time follow due process. The invitations had to be studied by the Long Range Planning Committee. Definite proposals had to be brought before the Board of Education, and the Board of Education had to clear the program with the Commission on World Service and Finance. A full meeting of the Annual Conference was necessary to adopt the proposals, and no one knew in full detail what the program was going to be in advance of the action of the conference. As a matter of fact, the finished product was a complete surprise to everyone. The point is that there was no time to enter into discussion with the Western North Carolina Conference, no person or agency of our conference prepared to speak with authority, and nothing definite to discuss. By the time we reached the point of discussing the matter with our neighbor conference, the program was an accomplished fact.

There were many in our conference who advised caution, consultation with the Western North Carolina Conference, and submission of the plans to the University Senate. The author of this editorial was among this group, but, looking back, he is able to see that, while such procedure would have been technically correct and desirable from the standpoint of preserving good relations with our friends in the west, it was psychologically and practically impossible within the framework of the realities of the situation. If the North Carolina Conference had followed that procedure, by the time clearance had been secured, there would have been no offers to consider.

There is no secret about our needing the co-operation and assistance of the Western N. C. Conference in carrying out our program. It is our hope that the Western N. C. Conference will contribute to N. C. Wesleyan and Methodist Colleges for

sustaining funds an amount equal to the contributions of the N. C. Conference to High Point and Greensboro Colleges. There is an almost unanimous opinion that, since the N. C. Conference is going to be pushed to the limit to carry out the program it has set for itself, it cannot continue its support to High Point and Greensboro Colleges unless the Western N. C. Conference joins in the support of the new colleges. A less satisfactory alternative would be for the Western N. C. Conference to take over the N. C. Conference's obligations to High Point and Greensboro Colleges. The former plan is to be preferred since it would enable us to retain our policy of joint support to senior colleges.

It is to be earnestly desired that the Western North Carolina Conference decide to accept the proposals of the N. C. Conference, and thus make it possible for us to have continued unity and co-operation, particularly with respect to Christian higher education. The crucial question is not whether or not the eastern Methodists will build two new colleges, for that has been determined. Not only has the conference voted to do it, but embryonic chartered institutions already have become realities, and machinery is moving swiftly to provide the necessary funds to make them full-fledged operating colleges. Nothing can alter the existence of this set of facts. Furthermore, the fiscal realities are such that the N. C. Conference is in no position to suggest any proposals other than those suggested.

We of the N. C. Conference cannot say that we are sorry that we are building two new colleges, but we can say that we are sorry that the program had to be handled in a way that threatens to jeopardize our relations with the Western N. C. Conference. We desire a joint, statewide approach to Christian higher education.

The crucial question is what is this situation going to do to the relationship between the two conferences? Is it going to be the occasion of anger and division, or the occasion of understanding and co-operative effort? The initiative is with the Western North Carolina Conference. The North Carolina Conference has acted, assumed a position from which it cannot honorably retreat. The future relationship of the two conferences will be determined to a large extent by the reaction of the Western North Carolina Conference to an irrevocable action of the North Carolina Conference.

Lord's Acre Plan Cultivates Responsibility

The Lord's Acre plan is a means of cultivating Christian responsibility. Its inception comes from the Bible. Such a plan was the primary means of supporting the religious institutions of Israel. "The first of the first fruits of thy land thou shalt bring unto the house of the Lord thy God," Exodus 34:26; and, "Hither shall ye bring . . . the firstlings of your herds and of your flocks," Deuteronomy 12:6.

Under today's plan, each member of the rural church, and others who receive benefits from the church, are asked to set aside some portion of their farm land and to raise crops or stock dedicated to the Lord. At harvest season the produce is sold and the proceeds given to the church.

The plan may be carried out by individuals, by families, by groups, or by all working together. In some churches the plan is used to supplement regular weekly giving. It may be recommended for special purposes of the church, such as improvements, or world service. The essential thing is that the plan be spiritually guided and well managed.—*Rev. Dumont Clarke.*

Hominy Valley Methodists Are Working in "Harmony"

By RAYMOND H. SMITH

(Editor's Note—This is the first of a series of historic sketches of a group of smaller Methodist churches located in the fertile valley which is the eastern gateway to the Great Smoky Mountain National Park, located just west of the city of Asheville, North Carolina. The next installment will provide a more intimate glimpse into the numerous activities which are sponsored by this group of devoted Christians.)

Steeped in Methodist traditions, and surrounded on all sides by towering mountain peaks which in themselves are emblematic of an abiding faith in Almighty God, over two thousand members of fifteen Methodist churches dwell in the area just west of the city of Asheville. This community is widely known as Hominy Valley, and its residents are rapidly pointing the way for those who are working together to expand the Master's Kingdom.

Many of the Hominy Valley residents are direct descendants of Methodist pioneers and many can recall the days of the circuit rider, and services in the old log meeting houses and one-room buildings which served as both week-day school and Sunday worship services. Total membership reported to the Annual Conference held at Lake Junaluska in June was 2,275, representing a third of the membership of the 81 churches in the Asheville District—and the membership indicates an increase of over 100 during the past conference year.

Music has become a beloved portion of the worship services with well trained choirs, and numerous soloists with fine voices are in great demand at every type of church gathering. Pride in music and singing probably dates back to the days of the circuit riding preacher who often would "line out" the hymns for the congregational singing. Congregational singing can still fairly "raise the roof" when a goodly sized group of Valley Methodists assemble together and raise their voices in praise of a kind and loving God.

Four of the churches date their beginnings back more than one hundred years. Oldest in the group is Sardis Church, which was started in 1853. Second comes Pisgah, started in 1854, of the Piney Mountain-Pisgah charge in the Beaverdam Road section just at the foot of Mt. Pisgah. Pleasant Hill Church, of the Candler charge, founded in 1855 is third oldest, and Montmorenci Church just this year entered the century old circle, having gotten its start in 1857.

Sardis Church, located on Brevard Road, West Asheville, is part of the Elkwood-Sardis charge to which the Rev. C. Milton Young was assigned as pastor this year. Sardis church has 121 members and Elkwood, 138. The first Sardis church was located on Sardis Road until 1948 when the present new building was erected under the pastorate of the Rev. C. Vernon Hall, now serving at Oak Hill church, also one of the Hominy Valley group. Property for this charge is valued at \$92,000.

Pisgah Church, which bears the name of the lofty mountain peak which is a landmark for western North Carolina, started

in 1854 in an old log building which was used for both day school and Sunday services. This building stood until 1914 when a new frame church was built nearby. But tragedy overtook the newly built church for it burned to the ground before even the first service could be held within its walls. The church was quickly rebuilt, and still more recently the building was completely renovated inside and out. Total value of the property is now \$30,000.

Pleasant Hill Church, which had its beginning in the year 1855, has the unique distinction along with others in the Valley, of having its present \$50,000 building paid in full. The church was built in 1952 and is now being served by the Rev. R. F. Hilliard. Pleasant Hill has 187 members, and Snow Hill, the second church on this charge, has 183. The Snow Hill church was started in 1877 and together these churches have property valued at \$115,000.

An excerpt from the history compiled this year in commemorations of the 100th Anniversary of Montmorenci Church, indicates that Methodism began its march in western North Carolina in the year 1824 when David B. Cunningham was on the French Broad Circuit.

Bishop Francis Asbury, father of American Methodism, and others blazed the way as circuit riders on horseback across the mountains and along trails which were cut across the wilderness by Indians and settlers alike who followed in the footsteps of such leaders as Daniel Boone and other explorers and hardy souls who opened up the coves and valleys of the Great Smoky Mountains in their trek toward the West. It was during this early march of progress that Montmorenci Church was first begun in 1857.

Piney Mountain Church, which is a part of the Piney Mountain-Pisgah charge, is just on the threshold of its 72nd anniversary having been established in 1878 in the region known as South Hominy at Candler. The Rev. T. M. Mason is now pastor of the two churches which are nestled at the foot of Mt. Pisgah. Piney Mountain has 154 members and Pisgah, 57. Together, the churches' property is valued at more than \$70,000.

Undaunted by disastrous fires which three times have destroyed the church buildings, the members of Piney Mountain church have continued to rebuild until today they value their property at \$41,500. First of the tragic fires took place in 1908 when flames consumed the first church building. Fire later destroyed the second church on Easter Sunday morning in 1923, and the third fire burned the third church in 1944. Rebuilding plans were quickly under way after the third fire under the direction of the Rev. T. A. Groce who retired from the active ministry at the 1957 Conference.

Brown's View Church, started in 1888, and its companion church, Reeves Chapel, started in 1890 are served by the Rev. G. E. Keeler. Brown's View has 118 members,

and Reeves Chapel, 82. Members of Brown's View are in their second church building, while a new church has been erected at Reeves within the past two years. Total property is valued at \$37,000.

Acton Church stands at the eastern end of the Valley, and members there just this year completed a new \$45,000 sanctuary under the pastorate of the Rev. I. P. Rutledge. The Rev. Ralph Miller was assigned to this church with the beginning of the new conference year to serve the 295 members on the church roll. A new educational building was built in 1951 and paid for before the addition of the sanctuary. The new church stands just across the road from the old Acton Methodist Church which was built in 1889 from bricks which were hand made. Total property value of the new church is reported as \$71,000.

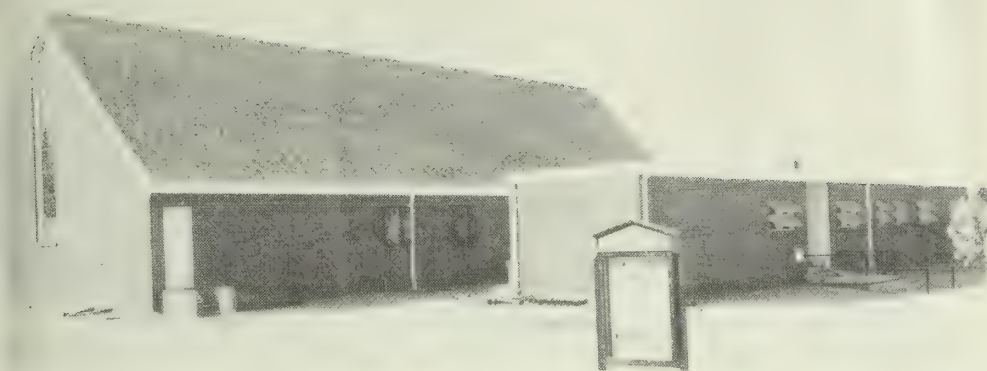
Nearby is Oak Hill church which is just now building a new sanctuary for the 666 year-old church which is served by the Rev. C. Vernon Hall. Oak Hill has 307 members and with the completion of the new sanctuary this fall, total property value will be around the \$100,000 mark.

Nestled in a beautiful sylvan setting at the very foot of Mt. Pisgah, but in a slightly different direction from the Piney Mountain-Pisgah churches, is the Davis Chapel which was organized in 1868 according to the date proudly displayed on a large wooden panel hanging in the church yard. The 84 members of Davis Chapel are now in their third building. Nearby, in another of the tiny coves which dot this region, is the companion charge, Laurel Hill. Both churches are served by the Rev. D. B. Parker, and total property value is reported as \$31,000. Laurel Hill was started in 1888, and a new building was erected there in 1949, and dedicated in 1953. A new parsonage was completed last December bringing the total property value to \$51,000. The first church at Laurel Hill was destroyed by fire. Membership at this church is 121.

Among the more recently organized churches are those of the Emma-Riverview charge, where the Rev. Rayvon White has been appointed to serve as pastor. Emma church has 97 members and Riverview, 44.

Last of the fifteen churches within the borders of Hominy Valley bears the name Francis Asbury, having been given the full name of Bishop Asbury, to distinguish it from the Asbury Memorial Church in the city of Asheville. This church was built in 1906 and has 155 members. The Rev. W. T. Hawkins is pastor of the church which was part of various circuits until in 1949 it was made a station church. Its property is valued at \$53,500.

Tourists and visitors by the hundred of thousands travel through Hominy Valley. Many pause to worship at many of these small churches which can be found tucked away in the more thickly populated sections where byways and highways cross. Memorials and mementoes of those who helped build the meeting houses and church buildings of bygone years, which are today Methodist churches, are enshrined not so much in the buildings, but in the mind and hearts of the folks who have been affectionately dubbed, "The Harmony Valley Folks."



The new \$80,000 sanctuary and educational building of the Carrboro Methodist Church which are being dedicated August 18. The sanctuary is made of brick. The educational building is a brick, flat top structure with each room opening onto a common passageway. There are eight classrooms, chapel, recreation room, kitchen, and pastor's study. The church has a new, \$20,000 brick parsonage. (Photos by Roland Giduz of Chapel Hill).

Carrboro Dedicates New Sanctuary and Educational Building

By DALLAS MALLISON

With Bishop Paul N. Garber bringing the message of the day, the Carrboro Methodist Church dedicated its new sanctuary and educational unit on Sunday, August 18. Dr. C. D. Barclift, Durham District Superintendent, also took part in the ceremonies. Presiding was the pastor, the Rev. J. Paul Edwards, Harold W. Dark, an official of the church, presented the new building for dedication.

The Carrboro Church was organized in July 1910 with about 30 charter members. The first services were held on Sunday afternoons in the frame structure known as the "Union Chapel." Later called the "Old Baptist Church," this building was torn down shortly after the present Carrboro Baptist Church building was completed.

In a very short while the new church group moved to the school building, a frame structure located on Main Street. The church was a mission of University Church in Chapel Hill, 1910-1915, during which time the late Dr. Walter A. Stanbury, pastor of the mother church, served as pastor of the young church.

During Dr. Stanbury's pastorate (1910-1912) the late General Julian S. Carr of Durham, then president of the Durham Hosiery Mills, donated a plot of land adjacent to the school to be used as a site for the new building.

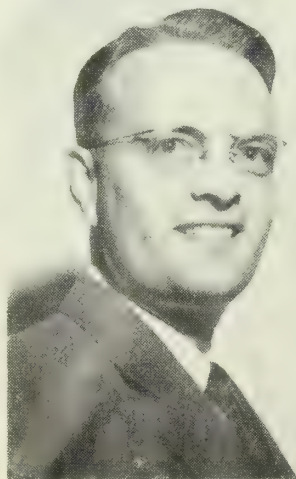
Immediately the little congregation began work on building their new church, the members doing most of the actual work themselves. In early 1912 the first service was held in this new edifice. For 41 years (1912-1953) this little frame structure, located on Main Street, served as a place of worship for the Carrboro congregation.

In 1915 the church's membership had grown and its abilities had increased to such an extent that it became a self-supporting group. In that year the Rev. W. R. Shelton, a young ministerial student at old

Trinity College, became pastor. The Rev. John R. Edwards, father of the present minister, was pastor during 1917-18.

During the pastorate of the Rev. B. O. Merritt (1918-19) the church acquired its first parsonage. Also located on Main Street, this house is now a private home. In 1922, after the completion of the present Carrboro school building, the church bought the old school building. Part of this building was used as classrooms, and the remainder was made over into a parsonage.

In June 1955, this old parsonage was sold and in December of that same year a lovely seven-room brick parsonage was completed. Now nearly paid for, it will not be long before this building will be ready for dedication.



Rev. J. Paul Edwards, Pastor

In 1952, during the pastorate of the late Rev. M. E. Tyson, a lot was purchased on Hillsboro Road which was felt to be more centrally located and more suitable for future growth and for parking facilities. The new church building, now being dedicated, was begun that year and completed in 1953. The first services were held in August 1953. The Rev. Mr. Tyson dying only a few months after the new church was finished.

Until 1949 Carrboro was a member of a circuit of churches, but in that year it graduated to become a station church. The church continues to grow for during the past three years its membership has grown from 323 to the present membership of 405.

Carrboro Church is very proud of the fact that it now has three Christian young men from its congregation who are preparing for the ministry. They are Thomas Smith, Lindsay Barbour, and Samuel (Sammy) Ray.

During the 47 years Carrboro Church has been in existence it has had 25 pastors, including the present minister.

The Rev. J. Paul Edwards was literally born in a Methodist parsonage and almost as literally ushered into the Methodist ministry. The young Bynum minister obtained his A.B. and B.D. degrees from Duke University and the Duke Divinity School.

Admitted to the N. C. Annual Conference in 1946, he came to his present post in 1954. He served for eight years as a member of the Conference Commission on World Peace. He was secretary of this group for four years. He is now a member of the Conference Commission on Christian Vocations and District Director of Christian Vocations in the Durham District. He has served pastorates also at Bethesda and Roseboro.

He is married to the former Miss Geraldine Bostic of Warsaw. They have two children, John 6, and Beth 3.

In a beautiful and subdued atmosphere, the spiritual life of this young church is something that is deeply felt by all who worship there. The congregation is humble yet proud of its steady growth and the fact that it has been able to accomplish so much with its own resources.



An interior view of the new sanctuary showing the pulpit section. The interior is of mahogany paneling with exposed beams.



WADESBORO METHODISTS TO CONSTRUCT NEW SANCTUARY. The congregation of Wadesboro Methodist Church recently voted unanimously to endorse the plans of the official board to build a new sanctuary soon. Plans call for the erection of a new sanctuary on the property where the former home of Miss Johnnie Dunlap now stands on South Greene Street in Wadesboro. This unoccupied home will be taken down in the near future to make way for the new church building. The eastern section of the new building will join the southern section of the present Education Building which was completed in 1953 at a cost of \$180,000.

The two buildings as joined will become an "L" shaped edifice (See architect's sketch above). The construction of the new building will be brick, modern in design, and in keeping with the architecture of the present educational building. A beautiful, air conditioned auditorium is planned that will seat approximately 600 persons, including a balcony. Additional classroom space for adult men and women and spaces for choir rehearsals and dressing rooms are included in the floor plan beneath the new auditorium. Also, additional classrooms for the children's division and the youth division are provided in the new structure. Adequate off-street parking as well as street parking is planned around the building.

When the new building is completed the present sanctuary will be taken down, after serving the Methodists in Wadesboro for 62 years, having been built in 1891. The Rev. E. Paul Hamilton, the new minister at First Methodist Church is enthusiastic about the program as planned. Detailed plans have been made for a Building Fund Crusade to begin September 9th and end September 18th of this year.

New Physical Education Head At High Point College

Dr. Jack Netcher, new head of the High Point College Physical Education Department, has returned to his favorite state, North Carolina, to make his home. Dr. Netcher, age 33, is married and the father of one child, John Charles, age 14 months. The Netchers live at 810 Woodrow Street in High Point.

Mrs. Netcher, the former Miss Raymalle Byrum, of Charlotte, N. C., met Dr. Netcher while he was an outfielder with the Charlotte Hornets of the Carolina League. They were married October 25, 1947, in the First Baptist Church in Charlotte.

Netcher's aim at High Point College is a well-rounded program in physical education. In a recent interview, Dr. Netcher explained that this would include broadening the areas of interscholastic competition, the required physical education program for the students, intramurals, the curriculum for the physical education majors, the college program for the physically handicapped, and the co-educational aspect of physical education.

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Sunday work is like the ox that would fall into the ditch every Sunday morning just to be pulled out.—*Moody's Stories.*



PUETT CHURCH IN NEW EDIFICE—Sunday, August 4, was a red-letter day for the congregation of Puett's Chapel Methodist Church, north of Dallas on the Dallas-Coryville highway. Occasion was the opening for public worship of the new church, recently completed just across the highway from the old church, an outgrown frame structure. Erected at a cost of approximately \$45,000 the building is a modern, convenient and beautiful structure, with ample provision for the Sunday school and all other church activities. It was an all-day service with dinner served on the grounds at noon. In addition, members of the congregation which number at present 93, there were many others from the area served by the church.



DR. PRITCHARD

Dr. J. E. Pritchard, Former Editor, Dies in Asheboro

Dr. J. E. Pritchard, 76, former editor of the *Methodist Protestant Herald* and an outstanding leader in the Methodist denomination for many years, died Saturday night, August 10, in Asheboro.

Surviving is his wife, the former Miss Laura Vestal, of Siler City, to whom he was married in 1912. He has been in retirement since 1946, but in 1952 was listed in the *Who's Who in Methodism* volume.

Funeral services were held at Central Methodist Church in Asheboro at three o'clock Monday afternoon, with burial in Asheboro.

Dr. Jesse Eli Pritchard was born near Asheboro November 29, 1880, the son of Isaiah Franklin and Nancy Ellen Connor Pritchard.

He received his A.B. degree from Western Maryland College in 1909 and a B.D. degree from Westminster Theological Seminary in Westminster, Md., in 1912. In 1932, Western Maryland College conferred D.D. upon him.

Dr. Pritchard's first appointment in the Methodist Protestant ministry was to Halifax Circuit of the former Methodist Protestant Conference in 1911. Other churches he served were Thomasville, Burlington, Henderson, Asheboro, Winston-Salem and Mocksville.

In 1935 and 1936 Dr. Pritchard was editor and business manager of the *Methodist Protestant Herald*. After unification in 1939 this paper merged with the NORTH CAROLINA CHRISTIAN ADVOCATE. He was president of the North Conference for two years, leading up to Methodist unification in 1939. He was a member of the committee of fifteen which selected the site for the Uniting Conference of Methodism, which met in Kansas City in 1939. He was a delegate

from his denomination to that historic gathering.

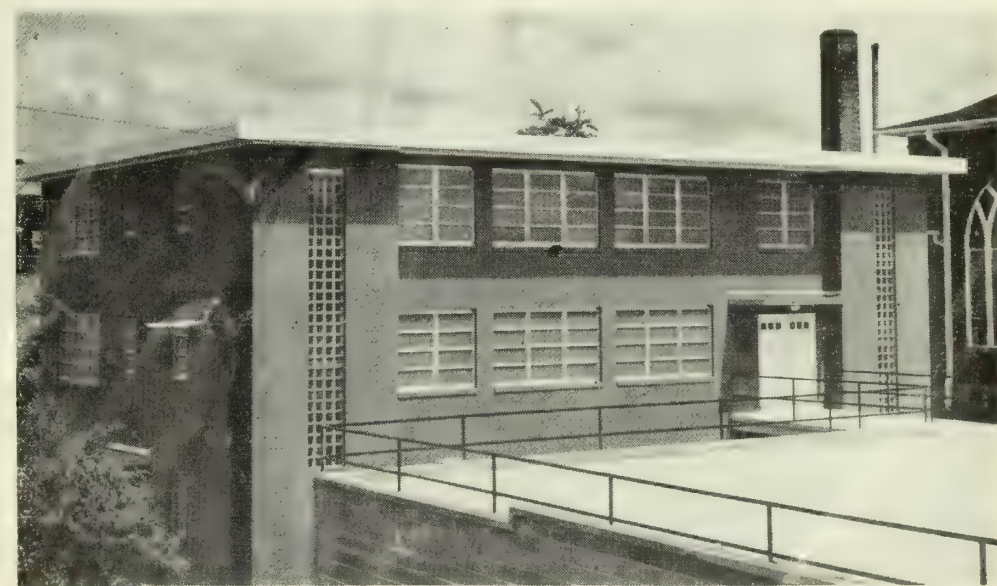
Dr. Pritchard was a member of the committee appointed by the annual conference of the Methodist Protestant Church in 1920 to launch the fund-raising campaign for building High Point College, and was a trustee of the college for many years up to the time of his death. He was also for a long period of years a trustee of the Methodist Children's Home at Winston-Salem.

Dr. Pritchard's death occurred in an Asheboro hospital less than 48 hours after the Asheboro Rotary club had unanimously passed a resolution to name the Crippled Children's Clinic the "J. E. Pritchard Clinic for Randolph Crippled Children." in his honor. The resolution said Dr. Pritchard had been an able assistant in administering the clinic during recent years, and that the "crippled children of Randolph county have no greater friend than Dr. Pritchard."

Officiating at the funeral in Asheboro were the Rev. Brunson Wallace, pastor of Central Methodist church; Dr. Elwood Carroll; the Rev. Aubert M. Smith, a former pastor, and the Rev. J. B. H. Carper, district superintendent.

NCC Ministers' Wives Elect Officers

Following are the newly elected officers of the North Carolina Ministers' Wives Association for the years 1958-1959: president, Mrs. Charles S. Hubbard, University Church, Chapel Hill; vice-president, Mrs. Vergil E. Queen, Duke Memorial Church, Durham; secretary-treasurer, Mrs. Walton N. Bass, Beech Grove Charge, New Bern.



The new \$60,000 Reeves Educational Building of the Weaverville Methodist Church is now in use by all departments of the church school. The building is a three-story structure of steel, concrete and brick veneer with 14 Sunday school classrooms, an adult assembly room, a pastor's study and a library. It was constructed at the left of the church and joins the main church building through the old pastor's study. The building was designed by Charles Baumann, architect of Asheville, and erected under the leadership of the Rev. John A. Lowder, pastor of the church for five years.

It was made possible by the generous gift of members of the Reeves family, for whom it was named. The memorial plaque bears these words: "Reeves Educational Building Dedicated to the Glory of God and in Loving Memory of W. H. and Laura W. Reeves, Edwin S. Reeves, Lassaphine Reeves Smith, of whose Christian Leadership This Building is a Continuing Memorial. 1957." The Rev. R. Paschal Waugh is pastor of the church.

Fletcher Howard Wins Honor with Photo

The Rev. Fletcher E. Howard, pastor of Newlyn Street Church, Greensboro, was one of the 7,000 photographers who submitted 12,000 color slides from which were chosen 12 pictures to be used in the "America the Beautiful" section of the August issue of *Together*, national Methodist family magazine. He has recently received notice that his picture, "The Iwo Jima Memorial Statue, Washington, D. C.," was one of the 12 chosen. The photo editor of *Together* spent a solid week looking at the 12,000 slides submitted and selected 375. A committee of six persons then selected the winning 12.

To Dedicate Moriah Sanctuary Sunday

The annual homecoming of Moriah Methodist Church scheduled for Sunday, August 25th, will be highlighted by the dedication of the new sanctuary.

Although the mortgage burning ceremonies were held in connection with the homecoming of 1956 the actual dedication has been delayed until this year. At this service another step forward will be observed by the members and friends by the ceremonies of groundbreaking for the new parsonage.

The Rev. Herman F. Duncan, former district superintendent of the Greensboro District, will deliver the morning sermon at 11 a.m. and will preside at the dedication ceremony just after the service. He will be assisted by the Rev. James Gibbs, Jr., the pastor.

At about 12:45 p.m. the members and friends will share in a picnic lunch spread on the lawn tables at the rear of the church.

Weekly Devotion

by E. Whisner

I Have Chosen You

"Ye have not chosen me, but I have chosen you." John 15:16

At the beginning of a Spiritual Retreat several years ago we were asked to chose from the assembled group someone whom we did not know for a prayer partner, with whom we were to pray and think and talk of God and spiritual things during leisure times between services. While waiting for supper following this first service, I was seeking God's guidance in my selection, when a member of the group approached me and said, "I want you to know that someone here has chosen you for her prayer partner, and you will know who it is before the meal is over." My heart was warmed and expectant, and very humble, as I waited, and our meeting a few minutes later was one that will live always in my memory. How richly God blessed our prayer partnership there, and our friendship in the years since!

To be chosen as a partner in the cause of the Master! No greater honor can come to a child of God than this. Yet how many take the choice lightly, or reject it entirely, and by failure to serve faithfully in His cause, not only hinder His work, but break the Master's heart! I can feel His disappointment as He says "Ye have not chosen me," but He goes on to say "I have chosen you." And on down through the centuries He has continued to choose men and women for partners in the great cause of saving His world. Many have responded gloriously and found the greatest happiness that life can give. Many more have refused, and missed the blessing of having helped souls into the Kingdom.

If you feel His touch upon your soul, and hear Him say "I have chosen you," may your heart be warmed, and your answer sincere, "Here am I, Lord; take me and use me for Thy glory!"

They Returned Another Way

In the Gospel of Matthew it is recorded that after the Three Wise Men had found the Christ Child, they returned "into their own country another way." Knowing that Herod was awaiting word from them in order to destroy what they had discovered to be the most precious thing in the world, they dared not risk the loss of it, or endanger their own lives, by returning by a route that would bring them even close to his destructive power.

The Wise Men had heard a prophecy of the coming of the Messiah, and their hearts thrilled to the news of the Star, and of the Child "born to be a king." They went with haste to bear Him homage and to present Him gifts. But little did they dream, when they promised Herod to "bring him word," what their finding of the long-awaited One, and the power of His presence, would do

to their hearts and souls. When they arose from their knees around the manger they were not the same men who had followed the Star to Bethlehem, and their loyalties now belonged to Him whom they had worshipped. So when they departed, they took another route to their own country.

The wisdom of their decision is as timeless as the ages. And today, once a man or woman has found the Christ, he or she dares not return to the places where the forces of evil are working to destroy His influence. And once the cleansing and purifying spirit of the Master has entered into a soul, there is no desire to approach the place of temptation.

A man, weary of the burden of sin, and yearning to find release, came face to face with the Christ as he knelt one night at the altar in a small Gospel Mission. In those moments he was changed, and a new man arose from his knees, with a thrill of joy in his heart and a new light in his eyes.

Lacking faith to believe that a miracle could happen at the Mission, he had promised to meet one of his pals later that night. But after he had met the Master, he knew he could not keep that promise, and at the same time keep the promise he had made at the altar. He decided to go home, but his usual way would take him by the place where the pal was waiting, and past the old haunts of sin and vice that had lured him so often.

He stood a moment in the door of the Mission, and then turned in the opposite direction, to take a round-about way, but one which lay out of the path of temptation.

Night after night the man came to the Mission, and each time he "returned to his own country (home) another way," to avoid the taunts and temptations of his old gang. It wasn't easy, but the long way was the safe way, for there he walked with the Master, who had become too precious to lose.

There is always another way, and when a soul has sought and found the Christ, there is no traveling by the old road.



PRAYER FOR THE WEEK

LORD, who in such tender love and perfect wisdom dost order my affairs from day to day, deliver me from the slowness of heart that fails to learn what even now Thou art trying to teach me, the lack of understanding that cannot perceive what this day Thou art asking of me, and the unprepared and preoccupied spirit that may so easily miss the gift that even now Thy love waits to bestow upon me. Open now my inward ear, clear my spirit's sight, make me sensitive to Thy touch, that nothing Thou has prepared for me this day may fail to fulfil in me the purpose of Thy love. Amen.

—METHODIST RECORDER.

IF WE COULD FEEL ANOTHER'S WOE

If we could feel another's woe

That's sometimes hidden in his breast,
We'd be less critical, I know

Of what we think should be his best;
And then walk up and take his hand,

And with a kind and friendly smile,
Assure him we would help him stand
For God and all that is worthwhile.

We'd pray for him, whereas we talk

Of what his faults and failures are;
We'd help him with more faith to walk

The path to heaven's goal afar;
We'd love him more, yes, more and more.

And manifest God's spirit sweet;

We'd help him in his trials sore
To lay his cares at Jesus' feet.

If we could feel another's woe

That no one knows on earth but God,

Our sympathy for him would grow

And we would speak, whereas we nod.

We'd weep for him deep in our heart

And plead and plead for God's good grace

To strengthen him in every part

And bless him on life's rugged race!

—Walter E. Isenhour

Taylorsville, N. C.

A Companionship Presence

By D. J. REID

One of the resplendent glories of the Christian gospel is that God is always near. Now of course, it does not always seem to be so. There are valleys in the life of all of us that are dim and dark. We cannot see our way, and quite often we are sure that God has forsaken us, or at best, we see Him as did the sainted Job at times, as an absentee God.

But every Christ-claimed heart has the assurance that God is really not very far away from us at anytime. Like ten thousand celestial choirs the Bible sings to us the happy truth of His constant presence. When our bodies are racked with agony and pain—God is there. When our minds are torn with weighty decisions—God is there. When we are defeated in some divine enterprise—God is there. When we are torn from those we love—God is there. And best of all He understands our heartaches, our fears and our anxieties.

On Mount Sinai Moses found the Presence. On his knees Isaiah found the Presence. In the darkest night Job found the Presence. In the lions' den Daniel found the Presence. On the Cross Jesus found the Presence. In the prisons Paul found the Presence. On Patmos John found the Presence. And you and I know the blessedness of the Presence when we lift our worried minds and wearied souls to Him trustingly and believably.

What we need to see that present fact are not always the final facts. He is able to do exceedingly and abundantly more for us than we can ask or think.

After counseling with a Christian lady who seemed to have more than her share of this world's sorrows recently, she said "If I could not slip away to the secret place of God's presence and there commune with Him, life would be unbearable. He refutes my dreams, He lights the light of my life, He becomes my companionship presence."

That's the secret—and it can be yours.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, *Editor*
Weaverville, N. C.

Supply Askings—1957-58

The district secretaries of supply work are now busy making plans for the first quarter's work in gathering up supplies for the Woman's Society.

Mrs. G. E. Brown of Mount Airy, conference secretary of Supply Work, has sent to each district a list of things needed. She has followed the same policy as in years passed, the first and third quarters are for the Home Department and the second and fourth quarters are for foreign work. These estimates were made before the new division into four-month periods was adopted.

Most of the districts are asked to contribute to the Methodist Home for Retired Workers in Asheville during the first quarter. This is cash for beds, mattresses, springs and floor covering. Five districts, Charlotte, Gastonia, Greensboro, Salisbury and Thomasville, are asked to contribute to the Bethlehem Center in Charlotte, and Winston-Salem is asked to contribute to its own Bethlehem Center. The same five districts are asked for donations to Pfeiffer College also.

The second quarter's askings for foreign work include Mexico, Southern Rhodesia, Japan, Africa, Korea, and Cuba.

The third quarter emphasizes again the Methodist Home for Retired Workers in Asheville, Pfeiffer College at Misenheimer, the Ethel Harpst Home, Inc. of Cedartown, Ga., and Rural Work in Surry County and in Macon County.

The fourth quarter will be the same as the second quarter.

The supply work has grown so very much during recent years, and the places needing supplies have increased so much, that the Conference secretary has to divide the needs into "portions" and assign different things to each district.

Mrs. Brown also asks that societies send Bible pictures and used birthday and Christmas cards to two workers in Japan, Miss Elizabeth Tennant, 13 Higashi Yamate Machi, Nagasaki, Japan, and Miss Alberta Tarr, Nishi Noguchi Machi, Beppu, Oita Prefecture, Japan. Be sure to tear off the part with writing so that first class postage will not be charged. Mark the package: GIFT—NO COMMERCIAL VALUE.

Used clothing of all kinds and sizes are needed at the Ethel Harpst Home, Inc., 740 Fletcher St., Cedartown, Ga.,

Old copies of *Christian Home*, *Mature Years*, *Life*, *Post*, *Readers' Digest*, and other good magazines are needed by the Rural Worker in Macon County. She could also use back copies of Primary and Kindergarten leaflets and picture sets, novels and meditation booklets suitable for shut-ins and older people. Send to Miss Margaret Wilson, Box 502, Franklin, N. C.

Records for all ages and interests would be welcome at the Bethlehem Center at 2705 Baltimore Ave., Charlotte, N. C. These

need not be new—just interesting and worthwhile.

Mrs. Brown has another word to say about reporting. Cash for any of this Supply Work should be sent through the treasurer. The report should state the NUMBER of used garments sent, the POSTAGE on all packages, the VALUE of new articles and the NUMBER of magazines and books.

This is a wide field of service for Methodist women . . . and every society in the Conference could adopt one or more of these projects as their very own. Then the whole field would be sown in the seed of deeds of good service.

Wesleyan Service Guild Study Weekend at Pfeiffer College

On the weekend of August 23rd to 25th the members of the Wesleyan Service Guild of the Western North Carolina Conference will gather at Pfeiffer College for their annual Mission Study Weekend.

Mrs. Ira C. Shelley of Greensboro, secretary of Wesleyan Service Guilds of the Western North Carolina Conference, and Mrs. Frances Strickland of Liberty, the Guild secretary of missionary education and service, will be in charge of the school.

Their paper, *Guild-O-Gram*, states that, "This is a weekend when all Guilders are asked to go to Pfeiffer College to study, to learn what the study books are, and to try

in a few short lessons to learn HOW to have a really good mission study in a local Guild."

They will have three courses available, "The Gospel According to Mark," to be taught by Dr. J. Lem Stokes, president of Pfeiffer College; "Christ, the Church and Race," to be taught by Miss Mary Floyd, deaconess at Pfeiffer College; and "Japan," to be taught by Miss Marian L. Derby of New York City, executive secretary of the Woman's Division.

The Guilders will have workshops in two phases of work, "Parliamentary Procedures and Leadership Responsibility in the Wesleyan Service Guild," and "Techniques in Group Discussion and Action on Current Issues."

Clinics will be held for three departments of work in the Guild, with excellent resource people to offer suggestions to assist the secretaries. These will be for treasurers, presidents and secretaries of promotion.

Someone has said that the greatest value of a School of Missions comes to the women in the fellowship they have with each other while they are studying, learning and worshipping together.

Mrs. Shelley said, "Last year we had 97, this year we want 197 Guilders."

Evelyn Strader Writes:

"We have 292 students on our roll with 55 in the boarding department. (At Methodist High School in Kanpur, India) How full and varied the days are! In this task of educating India's youth, we may find ourselves actually teaching in the classroom or doing jobs which seem far removed. It may mean checking on electrical repairs, chasing the cows and goats from the school garden,

(Continued on page 16)



One of the most colorful features of the recent meeting of the Woman's Society of Christian Service of the Western North Carolina Conference at Lake Junaluska in June was the young girls who served as pages for the meeting.

They were all from the Statesville District and each wore a costume of one of the nations in the World Federation of Methodist Women. They served at the International Tea given to all of the delegates on Tuesday afternoon, and were later introduced to the assemblage in their costumes.

These girls were, left to right, Sara Kipka of Mooresville, Nancy Jones of Mooresville, Nancy Young of Newton, Caroline Heffner of Newton, Mary Kipka of Mooresville, Frances Robinson of Newton, Barbara Reid of Davidson and Sharon Bush of Mooresville.

The pages were assisted by Mrs. Andrew L. Pendleton of Statesville, secretary of Youth Work in the Statesville District.

Church School Work

in the WESTERN NORTH CAROLINA CONFERENCE

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



realm of Christian understanding and the world-wide mission of the Church.

"This particular summer is an eventful one for me in youth work as I shall be active in sub-district work as well as in the training school and Senior Workshop. I feel that this is an enriching experience in my ministry."

(The above statement is a reply to a "thank you" letter written to one of our ministers who gave a week of time to the Senior Workshop. It is this type of generous, unselfish service that makes a conference program of Christian education for youth possible.)

SECOND SENIOR WORKSHOP

By PAUL DUCKWALL

The Second Senior Workshop of the Western North Carolina Conference was held at Lake Junaluska the week of July 8-13, 1957. Approximately 35 adults made up the staff for the week, most of whom had received more or less adequate training for their responsibilities. Close to 350 delegates were present for the entire week. The Rev. A. Mitchell Faulkner, pastor of the Leaksville Methodist Church, was the inspirational speaker for the week. He brought several inspiring and challenging messages to the group throughout the week.

World Friendship

Nationals representing five different European and Scandinavian countries were present with us throughout the week. They were as follows:

Mr. Reinhard Brose, Berlin, Germany; Miss Heli Ploberger, Linz, Austria; Miss Anna Donner, Viby, Denmark; Miss Vivan Johansson, Sundsvall, Sweden; Mr. Lars Pettersson, Stockholm, Sweden; Mr. Dag Kristiansen, Larvik, Norway.

These nationals were a constant source of inspiration to all who worked, worshiped or just chatted with them. Their presence was certainly one of the outstanding features of the entire week.

The Workshop heard the report of the Youth Fund Treasurer, Mrs. Elwood Hayworth, and rejoiced to learn that we had overpaid our Conference Youth Fund Pledge. The Conference pledged \$20,000.00 and paid \$20,270.68. We were challenged to do even better another year.

Commission Chairmen

The Workshop elected the following members of the Youth Council for the ensuing year:

Associate Secretary, Miss Mary Ann Copenhagen, Concord; Chairman of Christian Citizenship, Mr. Bobby Caviness, Asheboro; Chairman of Christian Outreach, Miss Barbara Patton, Canton; Chairman of Christian Witness, Miss Kay Fink, Concord; Adult Advisor to Christian Faith, Mrs. Russell L. Young, Jr., Winston-Salem; Adult Advisor to Christian Fellowship, Miss Anne Acey, High Point; Adult Advisor to Christian Citizenship, Rev. Kenneth M. Johnson, Asheboro; Adult Advisor to Christian Witness, Miss Eleanor Hanna, Asheville; Adult Advisor to Christian Outreach, Mrs. Eugene A. Lamb, Reidsville.

Leadership for Week

Serving on the staff for the week were nine ministers and ten directors of Christian education from the churches of our conference, together with a number of other youth

workers from our local churches. We are deeply indebted to their home churches for releasing them from their normal responsibilities that they might give of their time and energy in this volunteer service to the youth of our conference. Without their able assistance this summer program could not be carried out. The Rev. Paul H. Duckwall of Archdale, District Director of Youth Work for the Thomasville District, served as Dean of this Workshop, with the very able assistance of Mrs. Russell L. Young, Jr., Winston-Salem, as Head Counselor, Mrs. Elwood Hayworth as Secretary, and five members of the Youth Council, as follows: Vice-president, Bill Spake; Associate Secretary, Nancy Myers; Witness Chairman, Ann Goodson; Citizenship Chairman, Ross Clark, and Outreach Chairman, Penny Niven.

Expression of Appreciation for Privilege of Serving Youth

"I really feel that I should be thanking the members of the Youth Council who asked me to participate in the Senior Assembly, instead of their expressing appreciation to me. It was truly a wonderful experience to be with these fine young people. Their enthusiasm and Christian idealism are an inspiration to a working preacher.

"I stated to my people while at the workshop that one of the high moments in our worship was the devotional given by the members of the Overseas Caravan. I feel that the very fact of their presence in the group lifted the significance of the week for all our young people. These particular individuals were not only very high type Christian youth, and would have been helpful regardless of where they were from, but their being from several different countries brought us all a real appreciation in the

OLDER YOUTH WEEK-END

Camp Tekoa, August 31-September 2

Our camp, workshop and assembly program for youth will come to a close at Camp Tekoa on Labor Day weekend when the older youth of the conference gather at Camp Tekoa for their annual meeting. Registration forms were mailed to all ministers of the conference along with other registration cards on Easter Monday. Four months have passed since that date, many ministers have moved, and these forms may have been misplaced. A few registrations, however, are now being received by Mrs. Leona Morgan Hayworth at Box 828, Salisbury. Additional blanks will be sent to anyone on request to Mrs. Hayworth in Salisbury. Gilreath G. Adams is dean and Mrs. Adams is the head counselor. Mark Rose, Winston-Salem, is president. Send any additional registrations today. Sunday, August 25, is the deadline for mailing these to Mrs. Hayworth in Salisbury.

SUCCESSFUL SEASON AT CAMP TEKOA

More than a thousand intermediate boys and girls had an experience in Christian adventure camping at Camp Tekoa, Hendersonville, during the summer. The season opened on June 12. The ten sessions have been filled to capacity with a total of

Scandinavian Caravaners who visited the Second Senior Workshop were Vivan Johansson and Lars Pettersson of Sweden; Anna Donner of Denmark and Dag Kristiansen of Norway. Heli Ploberger was there from Linz, Austria and Reinhard Brose of Berlin, Germany.



Church School Rally Day In Every Church, Sunday, October 13

approximately 1040 boys and girls representing every district in the conference. Leadership was selected from college students majoring in Christian education, local church directors of Christian education, ministers, and Duke Divinity students serving on the Duke Foundation. Approximately twenty people gave of their time each of the ten weeks, making more than two hundred weeks of free service in one summer. Ten registered nurses also gave a week each of valuable professional service. Computed in terms of years this would be more than four years of time in one season. The camping program affords growth in Christian experience and in leadership ability for both campers and counselors. It is an excellent project in Christian education for early teenage boys and girls and for their leaders. Parents, pastors and church school teachers are generous in their praise of this activity. They select the persons to attend, bring them to the camp, and direct them to places of responsibility and leadership in church work back home. The MYF program in many churches will be stronger during the year ahead because more than 2,000 young people have been to Camp Tekoa and Lake Junaluska this summer.

MRS. CLARENCE CRANFORD VISITS CAMP TEKOA

In connection with responsibilities in Hendersonville, Mrs. Clarence Cranford, Conference President of the W.S.C.S., was a welcome guest at Camp Tekoa on July 29 and 30. Through the years there has been a fine working relationship with the Woman's Society of Christian Service in both the local church youth program and in the work of Wesley Foundations with college students. Mary Bethea, Pfeiffer College, is secretary of student work and Mrs. E. A. Lamb, Reidsville, is secretary of youth work. Youth work is an opportunity and a



North Carolinians attending the National Youth School of Alcohol Studies and Christian Action at Adrian (Mich.) College July 29-Aug. 4 were: l. to r.—Bobby Caviness, Ashboro; Miss Carolyn Montgomery, Kinston; Dwight Cartner, Winston-Salem; and the Rev. Robert Regan, Jr., Washington, D. C. (staff member of the Board of Temperance and one of the leaders of the school).

challenge to every agency of our conference. It was a privilege to have this visit from Mrs. Cranford. It is also good to have the interest of the W.S.C.S., to share responsibilities with this organization and to move forward in youth work as has been done this year.

◇ ◇ ◇

"My dog presented me today,
With just one little flea:
He missed it not at all . . .
But Oh! the difference to me."

Barrett Wilson to Preach At Palestine Church

Homecoming Day and Revival Week will be observed at Palestine Methodist Church near Albemarle from August 25 to 30. All former church members and friends are very cordially invited to attend. The regular 11 o'clock Homecoming Sunday sermon will be delivered by the pastor, the Rev. James E. McNeely, Jr. Following this service there will be a picnic dinner served on the church grounds.

Guest preacher for the revival services will be the Rev. Barrett D. Wilson, minister of Union Ridge Methodist Church in Winston-Salem. These services will be each evening at 7:30 o'clock, Sunday through Friday.

Palestine Methodist Church is anticipating the purchase of an organ for their beautiful sanctuary, and plans are being made to have an organ installed "on trial" for Homecoming and Revival Week.

Miss Whisner Joins the Advocate Staff

This week Miss Elizabeth Whisner joins the staff of the NORTH CAROLINA CHRISTIAN ADVOCATE as secretary to the editor and editorial assistant.

Miss Whisner was for several years office manager of the Vashti School in Georgia, a project of the Woman's Division, and, more recently has been connected with the Methodist Children's Home in Raleigh. While there she edited the Home's page in the ADVOCATE and for the past several months has been editing Story Time for Boys and Girls in the ADVOCATE, which she will continue to do along with her other duties.



The Educational Building of First Methodist Church, Lincolnton, which was formally opened on Sunday August 4, 1957, just 37 years after the church was opened, on August 1, 1920. The educational building is of brick construction and of the same type, and architectural design as the church. The building cost approximately \$130,000. It is designed to provide for the Sunday school from the Cradle Roll up through the Junior department, in addition to three adult classes, and rooms for both Boy and Girl Scouts. J. W. Braxton, pastor.

About Allowances; Workers Attend Institute; Vacations Are Past

In our last contributions to this page I presented the first part of a paper that I had prepared for the annual summer Institute of Administrators and House Parents held at Junaluska July 29-August 2. The subject of the paper was "Making Work Programs and Allowances Constructive in the Training of a Child." We were instructed to approach the subject from the philosophical point of view. I am presenting the second part of the paper today, that having to do with allowances:

The last phase of our discussion, having to do with allowances, should be tied to our discussion of the work program with some caution. We do not provide allowances with the idea that they pay for work done.

I would think that they are provided somewhat as we provide them in our natural family situations, as a means of sharing and to help in providing certain other beneficial experiences.

Allowances can be used as a means of teaching. They can be used as a means of developing some understanding of money as one of the very useful tools in our lives. Of course there must be counseling and interpretation to go along with the provision if the desired results are to be produced.

The saving idea that generally accompanies the allowance program can be a very valuable experience. But it must be an actual experience which the child participates in directly. It is not something that we can do for him and have any reason to expect it to be effective in his life. In other words, to produce the desired results the child must be an active party to the saving process.

There is an opinion that holds that it is highly desirable that the child comes to tie the allowance program with the source from which it comes. That is, that he recognize that there are people somewhere who care enough to make this provision for him. Surely we would never allow the child to feel that this provision is made out of pity, but rather because of a genuine interest.

However, I feel that this experience needs to be personalized more. I would prefer that the person closest to the child be a party to the experience. This of course would be the home or cottage mother. This person would need to use much wisdom in handling the experience. It should always be done in an unselfish and kindly manner. It might be important to allow the children to know those who provide for the institution's needs are pleased with such an idea and that those directing the institution have been wise enough and have cared enough to make such a provision. But I would like for the cottage parent to do the giving in the process. It does offer an opportunity to try to develop an attitude of appreciation and to emphasize individual worth as held by many and indicated by this provision.

The sums will have to be modest ones and graded to the maturity and needs of the child. It will quite naturally be limited by the resources of the institution.

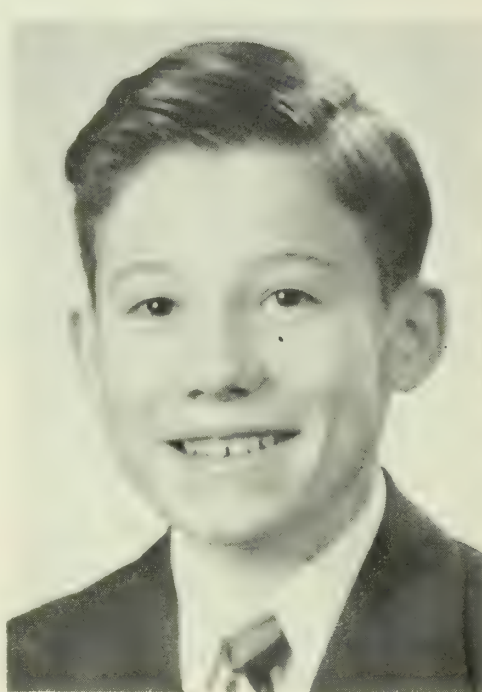
The cottage parent will advise and counsel the child about his use of the allowance. However, it is important that the child

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BARRY FRYE

enjoy a fair degree of freedom in this respect. Surely he would not obligate himself beyond his means, and he would plan its use over the interval of time involved.

The allowance can be a valuable tool of sharing and a chance for expression of love and appreciation. It offers an opportunity for children to become acquainted with one of the important tools of the economic system. It emphasizes the need for developing very valuable habits affecting the control of our material possessions. Its effectiveness is conditioned greatly by the atmosphere in which it is put in practice.

The Junaluska Institute of House Parents and Administrators of Children's Homes

Miss Frankie Craven, Miss Maude Pope, Mrs. Lambeth, and I attended the annual Institute of House Parents and Administrators held at Lake Junaluska July 29-August 2. These institutes are under the direction of Dr. Olin Oeschger, General Secretary of the National Board of Hospitals and Homes. He is aided in the project by Miss Lena Martin, Director of Child Welfare, and Miss Emma Burris of the Woman's Division.

These meetings are well planned and are directed toward those considerations that are of great importance to those of us working in our children's agencies. The meetings consume most of the hours of the day for those attending. One of the sidelight fea-

tures is a trip to the western North Carolina drama "Unto These Hills." Two bus loads went from the conference this year.

Those of us who attended this conference feel that we are fortunate to have this opportunity, and we feel strongly that as a result of our taking part in these sessions we are more effective workers in our Home.

The participation in the discussions is good. Many have assigned parts, and all have an opportunity to take an active part in the proceedings once they are under way.

Vacations

Our campus is almost a lonely place these days. Most of our young people are away with parents and friends. It just doesn't seem quite right to walk across the campus and not see young people at play or going places and not to hear their cheery voices. But then, we know that it is good for them to have this break in their routine of living together in a large group. Then it is interesting to see how eager they generally are to get back. They will return to the campus August 17.

School Addition

The old part of our school building has been torn away and is now being replaced by a new wing. This addition will provide six classrooms, office space, a bookroom, and an auditorium. The new structure is well under way, and we are hoping to get it in October.

North and South

I have enjoyed receiving cards from our home mothers who are vacationing at this time. It was interesting to have cards from Canada and Florida in the same mail. It seems that some have chosen to explore the reaches of the far north with its cooling breezes while others have chosen the deep south with its languid atmosphere. We hear sometimes that "variety is the spice of life." We have it in our group.

A LITTLE BOY'S ESSAY ON ANATOMY

Your head is kind of round and hard, and your brains is in it, and your hair is on it. Your face is the front of your head where you eat and make faces. Your neck is what keeps your head out of your collar. It's hard to keep clean. Your shoulders are sort of shelves where you hook your suspenders.

Your stummick is something that if you don't eat often enough it hurts, and spinach don't help none. Your spine is a long bone in your back that keeps you from folding up. Your back is always behind you, no matter how quick you turn around. Your arms you got to have to pitch with, and so you can reach the butter. Your fingers stick out of your hands so you can throw a curve and add up rithmatick. Your legs is what if you haven't got two of, you can't get to first base. Your feet are what you run on, and your toes are what always gets stubbed.

And that's all there is of you, 'cept what's inside, and I ain't seen that.

—Selected

Josiah: Making Needed Reforms

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

SCRIPTURE: 2 Kings 22:1-12; 23:1-5, 25

The time-setting of our topic is more than a century after Amos preached the coming doom of Israel (see last Sunday's topic). His prophecy had been fulfilled and the proud little nation of Israel had been conquered by Assyria in 722 B.C. and many of its people carried away into remote sections of the Assyrian empire. The kingdom of Judah remained free, but only as a satellite of Assyria. Manasseh, grandfather of Josiah, was king for fifty-five years. He was the worst king ever to sit on the throne of Judah. An out-and-out idolater he introduced Assyrian worship in the temple, abolished the worship of Jehovah and killed many of the prophets, subjecting the rest to silence.

Manasseh's son Amon, father of Josiah, reigned only two years and was murdered in a palace revolt. Josiah came to the throne at the age of eight and, during his reign of thirty-one years, earned the highest praise of any king who ever occupied the throne—"Before him there was no king like him . . . nor did any like him arise after him" (II Kings 23:25).

Coming to power after nearly sixty years of officially-sponsored idolatry, and suppression of traditional Hebrew religion, Josiah was faced with the problem of what his attitude was going to be. What would be his place in history?

Evidently things went on for about eighteen years as they had been going. But, in the eighteenth year of his reign, Josiah began a reformation which had far-reaching consequences for his nation. Perhaps the prophets had been able to gain the ear of the king and to convince him that the nation should return to the God of their fathers. At any rate, the finding of the Law-book in the temple and the subsequent reading of it to the people produced a profound sense of repentance and a determination to do away with the atmosphere of idolatry which pervaded Jerusalem. This Law-book, found in the temple, is generally thought by scholars to be identical with parts of the book of Deuteronomy. It represents, according to Abingdon Commentary, "an attempt to embody in legislation the lofty teaching of the prophets Amos, Hosea, Isaiah and Micah and was most probably drawn up by exponents of this purer religion of Jehovah during the bitter persecution of Manasseh's reign." If this is true, the long period during which the prophets were "forced underground" was now bearing fruit in a nation which was at last being awakened to its moral and religious obligations.

The reforms that were brought about during Josiah's reign unfortunately were not destined to last long. The King became involved in the international intrigues of his time and lost his life, being killed by Pharaoh Necho of Egypt. That all was not lost however, is evident when we consider how many of the Hebrews clung to their faith during the long exile into Babylon which occurred shortly after Josiah's death. It was here, in their degradation and cap-

tivity, that they had time to ponder their national history anew and to reflect on the reasons for their plight. They were convinced that it was sent upon them as punishment for their many defections from their religion. Here in a foreign land the synagogue was born and their worship changed from that of the bloody temple offerings to the prayers and the reading of the law which was characteristic of synagogue worship.

The Living Word

By LUTHER A. WEIGLE

The meanings of "purge"

The word "purge" is used by the King James Version thirty-one times, representing seven different Hebrew words and five different Greek words. It is retained by modern translations in the three cases where it means what the term still means in a political sense: Josiah purged the land of idolatry (2 Chronicles 34:3, 8) and the word of the Lord to Ezekiel was that he would purge out the rebels (20:38). It is retained also in the great penitential psalm of David (51:7):

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

In nearly all other cases the word "purge," as used in the King James Version, has a moral sense or refers to a ceremonial ritual of moral significance. Nine times it represents the Hebrew word for "forgive," "atone for," or "expiate" (1 Samuel 3:14; Psalm 65:3; 79:9; Proverbs 16:6; Isaiah 6:7; 22:14; 27:9; Ezekiel 43:20, 26). Twelve times it means "cleanse" or "purify." Twice the underlying Hebrew terms are figures of speech drawn from the refining of metals (Isaiah 1:25; Malachi 3:3).

"Thoroughly purge his floor" (Matthew 3:12; Luke 3:17 KJ) contains the old spelling "thoroughly" for "thoroughly," and is misleading because it may be taken to mean that the floor is in need of physical cleansing or ceremonial purification. The more ancient manuscripts of Luke 3:17 read, as rendered in the Revised Standard Version: "His winnowing fork is in his hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire." The cleaning up of the threshing-floor is not preliminary to the threshing, but part of the process.

In John 15:2 "purge" means "prune"; in the sixteenth century men spoke either of purging or of pruning a tree or vine, and except for this one verse the King James Version uses "prune" and "pruning hooks."

The translation of Mark 7:19 in the King James Version is mystifying. Fortunately, the most ancient Greek manuscripts of Mark's gospel, as well as the writings of Origen and Chrysostom, are more intelligible. Following them, the RSV reads: "Do

you not see that whatever goes into a man from outside cannot defile him, since it enters, not his heart but his stomach, and so passes on?" (Thus he declared all foods clean). Similar renderings are in the modern translations made by the Twentieth Century group, Weymouth, Moffatt, Ballantine, Goodspeed, Confraternity of Christian Doctrine, Knox, Basic Bible, Zurich, New Dutch, Williams, Rieu. Neither in this verse nor anywhere else in the Bible does the word "purge" refer to the purging of the intestines.

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Story time for Boys and Girls

ELIZABETH WHISNER, Editor

THE "K" THAT GOT AWAY*

(An Adventure of Mr. Mischief)

By LOUISE GOOSMAN

Chapter III

A mischievous smile crept over Mr. Mischief's merry face, and his eyes sparkled with fun as he thought of a trick to play on the little frog. Tad went on practicing his croak, and each time it was better and better, and he could throw it farther and farther, skillfully retrieving it each time.

Mr. Mischief waited for exactly the right second, and as Tad released his croak, he made a lightning-fast sweep through the air with his cap, caught the croak, and clapped his cap firmly on his head.

For a moment Tad looked about, puzzled. Then not realizing what had happened, he braced himself, opened his mouth, and with a mighty effort, he tried to croak.

But nothing happened. Absolutely nothing. He tried again and again, becoming more excited all the time.

"Where is it?" he cried. "What has happened to my croak?" He was hopping about in circles, almost frantic. Mr. Mischief laughed until tears came in his eyes.

By now Tad was very angry and frightened, too. For without his croak he could never become a proper bull-frog.

"Why are you laughing?" he fairly shrieked at Mr. Mischief. "Don't you know my life is ruined if I cannot find my croak?"

"Well," said Mr. Mischief, "this trick has lasted long enough. I was just teasing you. Here is your croak."

"Oh, I'm so glad it was only a joke!" said Tad, greatly relieved. "Quick, give it to me."

Mr. Mischief took off his cap and the letters fell out—that is, all but one. You see, Mr. Mischief did not know that there was a tiny hole in the back of his cap, and the "K" had jumped out and fallen into the water. It had been swept on down the lake and over the waterfall! Since Mr. Mischief could not spell anyway, he did not miss the "K", and gaily handed the C R O and A to Tad. Without stopping to check, Tad stuffed the letters into his mouth so fast he had to gasp for air, then braced himself for another try.

Puff! Puff! Puff! and Poof! And out it came, clear and loud—but whatever could have happened? Tad could hardly believe his ears, for all the sound he heard was "Croak!"

Mr. Mischief clapped his hands over his ears and said, "What kind of croak is that?"

"Oh my! Oh me!" wailed Tad. "There is something missing! Let me see!" And taking

the letters out of his mouth he looked them over carefully.

"Now I know," he cried, "I'm very young and I can't spell very well, but I know how to spell 'croak'! Every little tadpole learns that, and I tell you, Mr. Mischief, my 'K' is missing."

"Are you sure?" asked Mr. Mischief as he scurried frantically about on the lily pad looking for the "K."

"Yes, I'm sure," Tad answered, "and we must do something! Oh! Oh! It is all your fault for trying to play a trick on me. Well, don't just stand there. Do something! If you don't get my 'K' back for me I will never, never be a proper bull-frog."

Mr. Mischief was already regretting having played this trick, and it seemed that this time there was no way for him to repair the damage he had done.

"Let me think! Please let me think," he begged desperately.

"You had better think fast," said Tad, "for it will soon be dark, and all the other bull-frogs will be out croaking and I will not be able to join them."

"What other bull-frogs?" Mr. Mischief asked eagerly.

"Why there are many bull-frogs here at 'Singing Winds'," Tad informed him. "They all come out and croak after sundown."

"Now I know what to do!" Mr. Mischief sighed with relief. "You just wait until sundown, and maybe one of the big bull-frogs will let you have a little bit of his 'K'."

"Oh no, you don't get me to do that. You lost it, and now you must replace it," declared Tad.

"But—but—after sundown! Why all little Elves have to go to sleep at sundown!" protested Mr. Mischief.

"Well, I know one little Elf who had better not go to sleep at sundown this evening!"

Mr. Mischief was really worried now, but he knew that it was up to him to get Tad a "K" if he possibly could.

"Where will I find the bull-frogs?" he asked.

"I think you had better see my Great-great-granddaddy about this. He sits inside a hollow log at the head of the lake. He is called Croaker, and he has the biggest and best croak of all. You go and wait for him, and I will wait here for you to bring me back a 'K'."

"All right, I'll do my best," and Mr. Mischief flew off toward the head of the lake.

(To be continued)

MINUTE VACATIONS

As we plan this page for our boys and girls, we often find ourselves thinking of the mothers and fathers, whose days are so full of work and responsibility, and who get very tired. Of course it's a joy to be tired for the sake of the children whom you love so dearly, and for others in the home and community, but the mind and body do give out sometimes if they don't have a break in the routine. And we know you can't take a real vacation each time you get tired.

We wonder if you have thought of the many "minute vacations" you can take in the course of a day, which do much to relieve the strain and change your outlook. We suggest that you try some of them.

While you are washing dishes, stop a minute and look out of your kitchen window at that mocking-bird in the tree top, and feel the thrill of his joyousness as he pours the music of all the other birds from his tiny throat.

Stop in the midst of your sweeping, go out in your garden and look into the heart of a rose, and thank God for His gift of beauty.

Perhaps your friendly dog is with you as you work with aching back in your yard. Lay down your hoe or your rake, hold his face between your hands, and feel the response of his affection for you.

When eyes grow weary at machine or desk, look out your window into the green of trees and the blue of skies.

In marketplace or shop, bow your head and let the comfort of Jesus' words "Come unto me all ye who are weary and heavily laden, and I will give you rest," flood your soul with peace.

Only a minute vacation—yes, but there's rest and healing in it.

A CHILD'S PRAYER

*Now I lay me down to sleep,
I pray Thee, Lord, the souls to keep
Of other children, far away,
Who have no homes in which to stay,
Nor know where is their daily bread,
Nor where at night to lay their head,
But wander through a broken land
Alone and helpless. O take their hand!*

BIBLE QUIZ

Mountain-Top Happenings

1. Who was "tempted" on a high mountain?
2. On what mountain did Moses receive the Ten Commandments?
3. From what mountain did Jesus ascend into heaven?
4. On what hill did the world's greatest tragedy take place?
5. On what mountain did Noah's ark come to rest?

Answers to Last Week's Quiz

1. David and Jonathan.
2. Ruth and Naomi.
3. Mary, Martha and Lazarus.
4. Abraham.
5. The Good Samaritan

BOOK REVIEWS

Selections from THE JOURNAL OF JOHN WOOLMAN, Arranged and edited by J. Manning Potts. Series: Living Selections from the Devotional Classics 3½ x 6, 32 pages—Published by THE UPPER ROOM, 1908 Grand Ave., Nashville 5, Tenn. Single copy, 15 cents; 10 copies \$1.00; 100 or more 7 cents each.

The newest in "The Upper Room" Devotional Classics Series is from the writings of John Woolman, American Quaker. He is described by J. Manning Potts, the editor of "The Upper Room," in the introduction as a man of exquisite tenderness, and a man who "possessed a great social conscience in a day when few did."

The selections in this booklet are all from "The Journal of John Woolman."

Previously published booklets in this series include: "The Imitation of Christ," "The Practice of the Presence," "Luther's Table Talk," "Selections from Augustine," "Selections from John Bunyan," "Selections from George Fox," "Selections from John Wesley," "Selections from Francis Asbury," "Selections from Saint Francis," "Law's a Serious Call to Devout and Holy Life," "Selections from a Testament of Devotions," and "Selections from Kierkegaard." The first eleven of these are available in a box for \$1.00. Copies of any of these booklets or any combination of them may be purchased in lots of one hundred or more for only seven cents per copy.

Letter to the Editor

Opinions expressed in "Letters to the Editor" are the opinions of the writers and do not necessarily reflect the views of the editor or the Board of Publication. We print them because a reader who disagrees or agrees has the right to express his or her opinion as widely as the editors.

Dear Editor:

We have been a subscriber for many years to the North Carolina Christian Advocate and like it very much. You have some very fine articles. Last week you had a fine writing by the Rev. S. L. Morgan that is so helpful to our lives, entitled "Weekly Devotions." We have known him for years and his articles are always so helpful.

Sincerely,

Mrs. W. T. Carter

Henderson, N. C.

Dear Editor:

In the July 25th issue of the Advocate I reported the Deeper Life Conference at Lake Junaluska, June 23-28. Upon reaching home and rereading our literature on the Deeper Life Conference I noted that I had omitted a very important item. I failed to state that the Deeper Life Conference was open and free to anyone to join, there being no fee or charge for membership, and anyone of any denomination is invited to join if they feel the need for a deeper spiritual life. Methodism has never been selfish, and we fear that if she were to attempt it God might withhold his best from us . . .

In His Name,

J. A. Floyd

Fairmont, N. C.

In Memoriam

MRS. MARTIN H. PARKER

"Though our friend has departed from our midst, her influence will live on to bless the church she loved and of which she was a part, the community in which she was known and loved, and certainly it will live on in cherished memory in the hearts of her family and loved ones. Christian influence does not die with our physical life but lives on in the lives of our succeeding generations to bless them with the love and fellowship of Jesus Christ." These were the words of the Rev. P. C. Yelverton spoken at the funeral of Mrs. Martin Parker who passed away on April 30 after an extended illness.

Mrs. Parker, who was the former Maria Elizabeth Ward, was a life long resident of Jones County. She was born July 3, 1877, the daughter of the late William E. and Columbia Oldfield Ward. Her husband was the late Martin H. Parker. She is survived by five daughters, Mrs. Bruce Warren of Kinston, Mrs. George Fuller of Raleigh, Mrs. James Simmons of Pollockville, Mrs. Guy Hargett of Richlands, Mrs. Frank Chapman of Pollockville, and two sons, Richard and Joseph Parker, both of Pollockville. Surviving Mrs. Parker also are two sisters, Mrs. Joseph Deppe of New Bern, Mrs. Henry Parker of Pollockville, and a brother, Guy Ward of Pollockville, along with 11 grandchildren and three great-grandchildren.

Mrs. Parker joined the church in early life, having come from a long line of Methodists. She was a great niece of Miles Foy, a circuit rider, who was one of the pioneers of Methodism. Mrs. Parker was leader of the group who raised funds to establish the first Methodist church in Pollockville and was also first president of the Ladies Aid Society of that church. She was educated at Woman's College of the University of North Carolina.

Mrs. Parker led a full and happy life but bore courageously her last years which were marked by considerable pain and illness. Just as the physical presence of her sitting on her front porch in her rocking chair came to be a community landmark and a symbol of home to family and friends, so will her spirit remain an extraordinary example of Christian devotion to all of us who were privileged to know and love her.—By her granddaughter, Elizabeth Hargett Smith.

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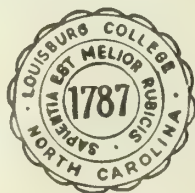
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London, August 6—Bank Holiday is a British institution comparable to roast beef, but it doesn't come as often. When it does, the whole of England takes to its heels and goes somewhere else. Coming on Monday, there is a three-day space in which there is little business transacted and the roads are jammed with traffic—just as in America. The difference is that the courteous and law-abiding English do not commit mass murder and mayhem on their highways. Only a few traffic fatalities were listed.

To my surprise, a splendid congregation greeted me at Potters Bar Church on Sunday morning and a much larger one on Sunday night. This church, where I am preaching once or twice every Sunday, is one of the most remarkable congregations in England. The building is new, but already outgrown. With a membership of 330, it is one of the larger churches in the District. But the Sunday school is amazing. Meeting in two sessions, one at 9:30 and one at 3:00 p.m., nearly 400 children from three to 14 study the lessons under exceedingly competent teachers. During my visit, last Sunday afternoon, I looked in on all the departments and was astounded at the interest and behavior. Not a wiggle in the lot!

Perhaps you have already asked, "what about adults and young people?" There are no classes for these, except special courses in Bible and doctrine from time to time. Sunday school is mainly for the children. But one of the interesting points is that so many 14 to 16 year old boys and girls are teaching younger children and acting as officers. One young man of 18, already set for a career in the famous Horse Guards of London, comes back home each weekend and teaches a class of juniors. Half of the pianists for the departments are young boys whose skill and dignity astonish me.

In most English churches congregations are small, and, in the older churches, there is a disposition to "rest easy," but not in some of the suburban churches, where the influx of new residents has caused the formation of congregations and the building of new "chapels" (as they are called. English congregations are called "societies," not churches.) Potters Bar has outgrown its new building already and plans are under way to extend the chapel to almost twice its length.

Speaking of Sunday schools, this is almost unbelievable—they have a *waiting list* of 400 children for this one school!

There is no more uniformity of worship over here than at home. My first church service might have been Episcopal or Anglican; the one here in Potters Bar is definitely non-liturgical, with a somewhat formless order of worship, no prayer-book, but plenty of hymns—and they sing every stanza, no matter how many.

The Methodist Hymnal here contains nearly 1,000 hymns and I am told that most

congregations know 300! Nearly all are new to me, and the ones I know are sung to strange, but beautiful tunes. (My old friend "Dad" Marsh, a cockney with a delightful sense of humor, says he prefers the Congregational church here because they sing what he calls "tuney tunes.") Well, I know what he means, but I am inspired by the great hymns of the British Methodists, who love to sing and do a wonderful job of it. The choir doesn't stand a chance when there's a hymn to be sung. The people take charge and you would think that you are listening to a great choir of trained singers. The most difficult harmony is handled with ease.

I hope to bring home several recordings of the services here, and may get to play them for some of my friends.

English hospitality is still operating on my behalf. Mr. Reginald Doherty, a former member of a manufacturing firm, now retired at an early age to give himself time to enjoy his hobbies of music and art, has taken me to Cambridge, downtown London, on a picnic to the Midlands, and has run errands of all sorts. Mr. Perry, on the staff of British Railways, is taking a day off to ride to Epworth with me on Monday. (And, in England, a 150-mile journey is quite a trip!)

Speaking of hospitality, I went downtown yesterday to visit Central Hall, the headquarters of British Methodism, and met a man on the train who, finding out that I was an American, not only piloted me through the maze of railway and underground changes, but insisted on paying my fare, and then threw in a personally conducted tour when we go there. (I have been wondering what happened to his day at the office!)

Central Hall is a huge building across the street from Westminster Abbey. (These Methodists are not so self-effacing as they seem. What could be better advertising than having Methodist headquarters at the very heart of London!) No, only that, they can boast of the fact that this great hall (used as a church on Sunday) housed the first meeting of the United Nations. I went into the auditorium and was disappointed that it bore no resemblance to a church, but a temporary pulpit and chancel arrangements can transform it into a semblance of churchliness on Sundays. Dr. Sangster was pastor here until last year, when he was put in charge of the board of Evangelism. They say that the congregation fills the house on Sunday evening.

The British Museum occupied my afternoon, and I could have spent a week there. There's no use trying to describe the exhibits; they are too numerous to mention and too wonderful to describe.

Everywhere you look there are Boy Scouts from all over the world. In the museum scores of serious German Scouts trailed from exhibit to exhibit, taking notes, while whole

families of Germans seemed to have spent the day in there. I have seen some American Scouts, but they are not in the museums. (On Monday a torrential rain fell on the Scout encampment and almost washed them away.) They are here for the great worldwide Jubilee. Several NC boys are over here for that occasion.

Cambridge, the famous university town, is almost unbelievably old and beautiful. In a tiny little church tucked away in an alley, I saw the pulpit used by the martyred bishop, Hugh Latimer, who was burned at the stake for his refusal to conform to the theology preferred by the King at the moment.

Letters from home tell of the continuing heat wave. Well, we have one here, too. It's all of 75 degrees and the British are suffering! But not me. I'm thankful to get my nose unfrozen after the first few days of fifty degree temperature in unheated houses.

"How do you like England?" they ask, and I answer honestly, "I think it's wonderful." But still, I'll be glad to be back home again about the time this is printed. See you next issue—in passing.

Woman's Page

(Continued from page 9)

buying clothes for our orphan children or supervising a new building. Speaking of buildings, we are happy to report that our new primary building is nearing completion. We are grateful to the W.D.C.S. in New York for making this possible. The ground floor will house six classes, including a nursery and kindergarten, a lunchroom for the day scholars, staff room and small office. Upstairs we have three classrooms. We are especially happy about the new nursery room, as this will be a complete new phase of the life of our school. We are now finding that the new building means new furniture and equipment of all types."

Marion District Executive Meeting

The Marion District executive committee met on July 27th at Linville Lodge at Lake James for a business session and a picnic.

Special plans were made for members of the district to attend the School of Mission and Christian Service at Pfeiffer College, and for the District Seminar on Missionary Education to be held at Spindale on Sunday, September 27th, at 2:30 p.m., with Mrs. M. T. Medlin in charge.

Mrs. R. F. Love, subdistrict leader for Burke County, made a report of the Officer Training Day held at Bollingers' Chapel on July 14th. Mrs. Love has a tape recording of the speeches made by Miss Kate Coope, missionary to Korea, and of Mrs. David Cathcart, president of the Southeastern Jurisdiction, at the Annual Meeting at Lake Junaluska in June.

Mrs. George Clarke, secretary of promotion, announced that 15 officers of the Marion District attended the 17th Annual Meeting at Junaluska.

The next executive meeting will be held on November 2nd at the Morganton Community Club House.

Mrs. J. Harvey Greenlee of Morganton is president of the Marion District.

NORTH CAROLINA

Christian Advocate

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FROM PASTORS' MESSAGES

•

Tools are necessary things to have about; but of themselves are very useless. Only in the hands of skillful men can they accomplish the task for which they are designed. Therefore, as we approach Labor Day let us remember that no matter how automatic the tool it's still the man behind the tool who counts. Photo by F. E. Howard.



Methodism from Murphy to Hatteras

The Rev. and Mrs. C. Jack Caudill of Winston-Salem announce the birth of a daughter, Mary Lynne Caudill, on July 12th.

The Rev. J. F. Coble, superintendent of the Methodist Retirement Home in Durham was guest minister at First Methodist Church, Rockingham, on August 25th.

Mrs. P. A. Peele of Gibson is 87 years old and has never been without the ADVOCATE. Her father, Eli Gibson, was one of the first subscribers. Mrs. Peele, an invalid, has been confined to her bed for several years.

Wally Riddle, member of Broad Street Church, Statesville, and newly elected vice-president of the Conference Youth organization, attended the National Conference of Methodist Youth, at Denver, Colorado, during the week of August 18th.

Chadwick Methodist Church, Charlotte, will observe its annual homecoming on Sunday, September 8. Dinner will be served on the lawn. This church has recently completed a renovation program, and is especially proud this year to invite all members and friends to join in the homecoming fellowship.

Eastern North Carolina Methodists will be able to see and hear "The Pastor," a series of 26 fifteen-minute programs produced by the Methodist Television, Radio and Film Commission. WAVY-TV, Portsmouth, Va., will run the series on daily weekday basis, Monday through Friday, at 12 noon, beginning September 2, 1957.

NOTICE to Correspondents

All letters regarding subscriptions, advertising, etc., should be addressed to N. C. Christian Advocate, Box 508, Greensboro, N. C.

News notes, articles for publication, and letters to the editor should be addressed to The Editor, N. C. Christian Advocate, Box 508, Greensboro, N. C. Only those articles and poems bearing return postage can be returned. While every effort will be made to insure the safety of such materials we cannot be responsible for unsolicited manuscripts, and we cannot promise to print everything that is received.

Letters not addressed to the editor are handled by the circulation department and may be delayed in coming to his attention. Mark letters "Personal" only when they relate to confidential matters.

Please do not send news notes or messages to the editor on the same sheet with matters intended for the business and circulation departments. To save postage it is all right to enclose two or more messages in one envelope, if they are on separate sheets.

Ardmore Methodist Church, Winston-Salem, has retired the debt on its new educational building a full year in advance of their expectation. Congratulations to this fine congregation for their achievement!

Gibsonville Methodist Church will hold a revival meeting beginning Sunday, September 1, and closing Sunday, September 8, with Dr. C. E. Rozzelle as guest preacher. The public is invited.



Mrs. Peggy Slack, daughter of the Rev. and Mrs. John Oakley, of Albemarle, was one of the thirty-seven students who graduated from the Cabarrus Memorial Hospital School of Nursing, Concord. Mrs. Slack, who was married to Mr. Robert Slack, of Denton, in June of 1956, will be employed by the Griffis Clinic, in that city.

The Stokesburg Methodist Church, Stokes County, will observe homecoming on Sunday, September 15. Sunday school will convene at 10 o'clock, and at the 11 o'clock worship hour the annual roll call will be held. Following the close of this service a picnic dinner will be served. All members of the church, former pastors and members, and friends are invited.

The Stokesburg Methodist Church, Stokes County, will hold a series of evangelistic services beginning at 7:30 on Sunday evening, September 15, following their homecoming observance, and continuing each evening at the same hour through Friday, September 20. The Rev. Earl H. Brendall, pastor of Central Methodist Church, Mount Airy, will be guest minister.

The Pine Hall Methodist Church, on the Stokesburg-Pine Hall Charge, Stokes County, will observe its annual homecoming on Sunday, September 1. Sunday school will be at 10 o'clock, and during the 11 o'clock worship hour the annual roll call will be held. Following this service a picnic dinner will be served. All members of the church, former pastors and members, and friends are invited.

The Rev. Charles W. Clay, missionary to Brazil sponsored by the First Methodist Church of Hickory will serve as minister for this church for the weeks of September 8, 15 and 22, during the absence of the pastor, the Rev. J. H. Brendall, Jr., and his family on vacation. They will live in the parsonage during this time. The congregation of First Methodist Church plan to present a new Chevrolet station wagon to the Rev. and Mrs. Clay on September 22nd, for their use on the mission field.

Mills River Methodist Church, Horse Shoe, will celebrate its annual homecoming on Sunday, September 15th. The Rev. W. E. Ruffy, a former pastor, will preach at the 11 o'clock service. Picnic dinner will be served on the grounds. Beginning at 1:30 there will be a period of group singing, and a brief message by the Rev. T. A. Groce, another former pastor. Members and friends of the church are invited to come with full hearts and full picnic baskets.

New Mt. Tabor Methodist Church, Route 1, New London, will observe homecoming on Sunday, September 1. The pastor, the Rev. James E. McNeely, Jr., will preach at the 11 o'clock hour. Picnic dinner will be served on the church grounds. The 7:30 service will begin a week of special services, with the Rev. Clyde E. Murray, associate pastor of First Methodist Church, Gastonia, as guest speaker. All members and friends of the church are invited to attend homecoming and the meeting each evening at 7:30.

Bishops Hall for Theological Studies, recently completed on the campus of Emory University, Atlanta, Georgia, will be dedicated in a day-long program on September 20. The program will feature a convocation on theological education at 10 a.m. in the Glenn Memorial Church, and the formal opening and consecration of the new building at 5 p.m. Among those who will receive honorary degrees on this occasion are our own bishops—Nolan B. Harmon, Paul N. Garber, Costen J. Harrell, retired, and W. W. Peele, retired.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Editorial Comments

By the REV. O. K. INGRAM
Secretary of the Board



PSI a New Messiah?

At Duke University there is one of the most peculiar laboratories to be found anywhere. Under the direction of Dr. B. Rhine it is devoted to the study of unusual faculties of the human mind, such as telepathy which is the transference of thought from one mind to another without the mediation of the senses. Also under investigation are powers of prophecy, clairvoyance, and the effects of mind over matter. All such occurrences are referred to as PSI phenomena. Dr. Rhine and his staff are convinced that they have ample evidence to prove that man possesses powers transcending the mere brain.

The church has always believed that persons are more-than-physical, that they are essentially spiritual. At the same time it has been inclined to look upon the study of psychic occurrences with suspicion. After all, included in the same general category are seances, mind reading, etc., and all too frequently practitioners have been charlatans. However, the field is broader than has been generally imagined, and Dr. Rhine has studied multitudes of ordinary people for signs of extra sensory perception. In recent years there have been signs of increasing interest among church leaders in the investigation. Personally I am in accord with the Very Rev. V. R. Matthews, Dean of St. Paul's, who wrote, "For my part, I can only say that the evidence is formidable, and I am strongly inclined to accept it as conclusive."

It is interesting to ponder just what this evidence of extra sensory perception means for religion. Undoubtedly it proves that man is more than physical and that mind is more than the functioning of the nervous system. Dr. Rhine writes, "In human life . . . there are operations that transcend the boundaries of what is called physical. . . . The establishment of any kind of PSI phenomena as having occurred . . . breaks the bondage of human thought to the mechanistic philosophy of man."

A word of caution is in order lest some be inclined to draw unwarranted and over-optimistic conclusions. Always there are those who feel that, if it were possible to find irrefutable proof of something spiritual, the skids would be greased to slide everybody right into the Kingdom. They feel that such proof would be an intellectual "messiah" assuring the victory of faith over the ugly spectre of doubt that haunts their minds.

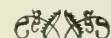
Evidence that there really is such a thing as extra sensory perception is good news for religion, but it is no "messiah." Proving the case for PSI and the consequent removal of some of the uncertainty from belief will help many people troubled with intellectual doubts, but the chief problem in Christian faith is not overcoming doubts but getting people to live lives of positive trust. The coming of God's kingdom has not been retarded so much by the almost universal materialistic philosophy of our age as by a self-centeredness in human nature that keeps man from trusting God even when he is convinced there is a God.

We are glad that materialism is being banished by the same science that so long has nourished it. We rejoice that

once again a spiritual interpretation of life will be scientifically respectable. But let us not fool ourselves into thinking that just because people believe that life is essentially spiritual they are therefore Christians. Up until the introduction of the materialistic psychology of Behaviourism a few decades ago, mankind throughout all history was practically unanimous in recognizing life as essentially spiritual. But all men were not Christian, not by a long shot. It is not believing **in** the spiritual but what one believes **about** the spiritual that makes him a Christian.

Nevertheless, Dr. Rhine and others who have worked with this power of man to acquire knowledge without the use of the senses have made contributions of positive significance for religion. They have proved under laboratory conditions the basic fact of religion, namely, that mind is more than a physical brain function. This is no small consideration for religion. If mind is no more than the functioning of a physical brain, the idea of freedom of choice must be surrendered to materialistic determinism. All thought of moral responsibility is out of place. Furthermore, under such conditions of existence man's capacity to transcend his own earthbound nature and commune with God would be subject to doubt, and there would be nothing about him to survive the final dissolution of his physical body at death. It should be obvious, therefore, that psychic research is important for religion in that it provides support "for the most basic of all religious doctrines, namely that man has a spiritual nature."

As Dr. Rhine himself points out in *The Reach of the Mind*, this evidence that man possesses mental powers transcending mere brain will have little religious value for those whose faith is established. But it will aid those who have been held back from faith by an intellectual struggle involving the apparent counter-claims of religion and science. Perhaps this beginning of science to recognize in man a non-physical element will be the turning of the tide in favor of religion in the battle against an increasing secularization of life that unconsciously accepts man as a purely physical being whose wants can be satisfied by the technological achievements of Science, his Shepherd. It is certain that, when man is viewed as a spiritual being, there will be a greater willingness to concede that he must be the product of a Spiritual Creator, for "water cannot rise higher than its source." Then the way is open for a consideration of the relationship of created spirits and the Creating Spirit, and religion is well on its way.



But They Won't

A man needed a gardener, and got a letter from a gentleman concerning a man called Smith. This gentleman said, "John Smith has an excellent knowledge of gardening. He can manage a vegetable garden wonderfully, and he can bring an ornamental garden to perfection." And he went on through the list of what the man could do. As the other gentleman read the letter he said, "That's the very man for me; he can do the very things I want." He got to the bottom of the page, and turned over, and on the other side there were only three words—"But he won't."

There are men and women who could revolutionize the communities in which they live, who could contribute lasting benefits to the lives of their most intimate friends. But they won't.—D. J. Reid.



A Methodistic Solution of a Liturgical Problem

By JOHN J. RUDIN

For the N. C. Conference Commission on Worship

At the recent North Carolina annual conference I referred to a distinctive Methodist chancel architecture which would express and combine our Methodist heritages of corporate worship and of evangelism. I stated that no other major Protestant denomination possessed such vital potential, and suggested that we develop our potential. Several have expressed interest. (I hoped that they would!) Hence this column with a picture of a church embodying the principle.

First, let us remind ourselves that we are Protestant Christians, and with other Protestants are rediscovering that the Church at her best has found her vitality and life to be centered in the Lord's Supper. For her the family of faith gathers around the Father's table—"God's board"—to commune with our Lord. The great room of the church therefore becomes the most important room in our common life, and the table-altar the center of all our common worship of God. All the great Reformers—John Wesley included—rediscovered this. For revival is always liturgical revival—restoration of the Lord's Table to the people, interpreted by preaching and Christian nurture. The room, therefore, and its symbols and furniture, should aid God and us in our meeting, and witness to His gracious presence.

This recovery of the table-centered church

is world-wide and wise, and we need not fear it. For the center-pulpit "auditorium" was a part of our early American frontier mission era, and therefore a passing phase. The old Akron churches were ugly; they were man-centered; they reflected our theological and liturgical one-sidedness. As we became new-rich, we "enriched" our churches and services, but they remained man-centered, for they grew from our mission era, when we evangelized men for God. We still do, but our evangelism—like Wesley's—must grow out of our common life of worship offered to God. As we rediscover this vital distinction, we are restoring to central position the central symbols and actions of our relationship with our Father: the table of offered fellowship and the cross of suffering love. Thus we are restoring Biblical, Christ-centered, Spirit-honoring communion with God to the center of our common life and our common worship.

All this is true of all thoughtful, teachable Protestants. The picture above illustrates this. But it tells us more—more about us Methodists, and how a local church can plan and build a room appropriate to the Divine-human meeting occurring there.

The pastor, Robert Parker, and the people of Westover Hills Methodist Church, Richmond, were wise. They asked themselves "What will we and God do in this room?" and "How should it be planned, shaped, and furnished to help us do it worthily?" This process was healthy, for it gave the people a part in functional planning. They decided that since they are a family of the

faithful gathered about our Father's table, the room should be table-centered, with the table so central and accessible that they could kneel about it *close to it*. This is the general Protestant usage of "table in the midst of the people," and the Episcopal Methodist practice of *kneeling at the table*.

It is here that our American Methodist history and practice of evangelism provide a new and unique element. For whereas Anglicans and Lutherans also kneel about the table, the kneeling-rail is primarily and only a help to kneeling. But in American Methodism, the "mourner's rail or bench" has become a precious symbol of personal heart-religion, where many of us meet Christ as Savior. For us therefore to say "we have an altar" is to say "we have two related altars—the one a personal, evangelistic heart-altar; the other a more objective family table-altar of confirming grace and communion." The two belong together, in liturgy and in architecture, for they express and functionalize John Wesley's reunification of evangelism and sacraments.

This then is the vital Methodist principle of John Wesley, violated in many Methodist churches: *keep the two altars together*, and we would keep together the personal and the social, the liturgical and the evangelistic strains of our common life.

Look at the above picture. It shows one application of this principle. First, the broad, high, simple, uncrowded serenity of the chancel area. It is shallow and wide, the table central and close to all. The table is square—six feet square. Thirty people can kneel around its four sides. The kneeling rail-altar for Communion or even prayer-at-the-altar is close to the table-altar. We kneel close around it, guests of our Lord. Table and the suspended cross dominate the room, speaking eloquently of our gracious, loving Father and Son, present "where two or three are gathered" in the Holy Spirit. The choir is not intruded between people and table, but is seated on the two sides around the table. The pulpit, a symbol, but not such ultimate symbol as table and cross, is near the table, but not obscuring it. Used *only for preaching*, again becomes a meaningful symbol. Lectern and Bible, symbols and aids to God, but not ultimate symbols, are near the center. The aisle is broad and central, the cross and table saying "—draw near with faith." Strong, simple, honest, the whole interior breathes serenity and invitation.

Here is sound Methodist architecture because it aids sound Methodist Biblical worship. The table could be long, narrow and against the rear wall. It could be placed at the front edge of the chancel platform. In small churches following Lutheran and more recent Episcopal practice, the choir could be placed in the nave with the congregation. The cross could be fixed to the rear wall. But the central axiom remains constant: central table and cross, kneeling rail at table, so that we may kneel about our Lord's table, rather than far removed from it.

Thus bringing theology, liturgy, evangelism, and architecture into effective harmony, we shall discover new reality alike in Sunday evening altar-moments, in the Lord's Supper and in Sunday morning communion worship.

N. C. Conference Gets Set for Drive To Raise Funds for New Colleges

By DALLAS MALLISON

Described as "the man with a million-dollar smile who is looking for five million dollars," the Rev. Paul Carruth, recently named Executive Director of the N. C. Conference Commission on Higher Education, has set up his offices in Durham and has moved his family to that city.

The youthful and tall minister, whose appointment to the unprecedented money-raising post was formally approved at the New Bern sessions in late June, has been busy working out plans for the mammoth undertaking. His job is to cultivate an understanding, appreciation, enthusiasm, and loyalty to Christian higher education in the N. C. Conference.

His goal is five million dollars for the proposed senior Methodist colleges planned for Rocky Mount and Fayetteville. The N. C. Wesleyan College at Rocky Mount and the Methodist College at Fayetteville. The two cities have pledged to match this amount and have already gone far toward achieving their goal. The Conference's funds will go for capital outlay—for purchasing property and construction.

"I'll be visiting as many of our churches as I can during the course of our program," the minister said. This will call for some travelling as there are nearly 820 churches in an area that covers 56 Tar Heel counties.

"The key figure in my connections will be the man in the pew," commented the Rev. Mr. Carruth. "My job will be with the relationship of the church in terms of raising money for the new colleges."

The Rev. Mr. Carruth emphasized the fact that the present emphasis upon millions of new colleges does not mean that the N. C. Conference is forgetting or abandoning its regular support of the established institutions of higher learning aided by the Conference. These include Duke University, High Point College, Greensboro College, Lenoir-Rhyne College, and the Wesley Foundation Programs. The new emphasis simply means, he said, that the N. C. Conference at this time is more specifically and especially interested in the two new colleges.

"I've followed his work for a number of years," declared Bishop Paul N. Garber who is a member of the Rev. Mr. Carruth as a student at Duke. "I know what he has done and can do. He has always succeeded in a marvelous way in everything he has undertaken."

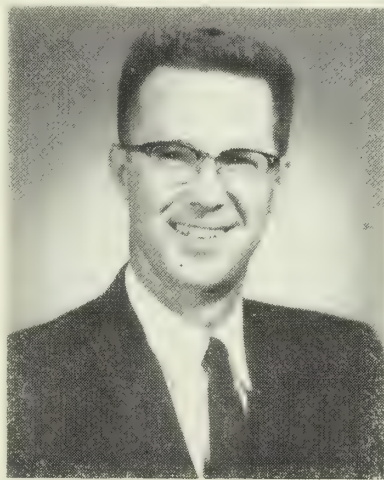
At 39, the Rev. Mr. Carruth is probably the youngest man in the N. C. Conference to head such a large fund-raising drive. Even so, Bishop Garber's confidence in the young minister is shared by ministers and laymen generally throughout the Conference area.

Born in 1918 in Tylertown, Mississippi, the Rev. Mr. Carruth's family moved to Comb, Mississippi, when he was four years of age. He completed his public school education in the schools of the latter city

and in 1939 received his B.S. degree at Millsaps College in his native state. He entered the Duke Divinity School in 1939 and was awarded his B.D. degree in 1943.

Since 1942 he has served as a pastor in the N. C. Conference with a three-year period of service as an Air Force chaplain, serving in Korea during the Korean conflict.

He was first appointed to the Caledonia Charge at Laurinburg but he was moved at the end of one year to become the first



YOUNG LEADER ASSUMES BIG TASK—The Rev. Paul Carruth—the young man with a million-dollar smile—as the Executive Director of the N. C. Conference Commission on Christian Higher Education is charged with the important assignment of leading a successful \$5,000,000 college fund-raising drive.

conference-appointed pastor of the new St. Paul Church at Carolina Beach. He has also served as pastor of the Granville Charge, Zebulon-Wendell, Franklinton, and St. Paul Church at Tabor City.

Once on the field as a minister, the Rev. Mr. Carruth lost no time in getting himself a wife and family. In his very second year and less than six months after he had gone to the Carolina Beach Church, he met and married the former Miss Roberta Dalton Fields of Carolina Beach. He went to this church in November, 1943, and on March 8, 1944, they were married. "It was love at first sight—and they wanted to get married before they did, but I wouldn't let them," commented Mrs. Carruth's mother, Mrs. S. R. Jordan.

As befitting the occasion, they were married in a formal ceremony—the church's very first such wedding—in St. Paul Church. The church was a very young church then—and some say the wedding helped get it started off on the right foot! The members did and do love the Rev. Mr. Carruth very much—he makes annual sojourns back to it—and there is more than coincidence in

the fact that his first name and the name of the church are "Paul."

His wife is a graduate of Brevard Junior College and completed a business course at King's Business College in Greensboro. She had worked several years as a secretary in Greensboro and had returned home to work in the war-time shipyards at Wilmington.

The Carruths have three children. Ellen is 11. Paul Jr., is 9, and Robert is 7. They are making their home now on the Duke Homestead Road in Durham.

Mrs. Carruth's mother is the former Miss Annie Belle Rives of Greensboro. Her brother, the late Judge E. Earl Rives, municipal-county judge in Greensboro for many years, died about three years ago. Her first husband was the late Dr. Branch T. Fields. She is now married to Dr. S. R. Jordan, 84, and they live in retirement at their Carolina Beach home. Mrs. Jordan, a loyal member of St. Paul Church, says she has five children, all of whom are married, and that she has 15 grandchildren. All return for regular family reunions.

Mrs. Jordan is proud of the fact that every one of her children are Methodists and that all their husbands and wives and children are Methodists, too.

Tall, youngish, and bespectacled, the Rev. Mr. Carruth has a ready smile and a broad grin, but he has a serious and sober demeanor, too. He has a full shock of attractive dark brown hair and has hazel eyes that twinkle and express many things. He has a strong, clear, and vibrant voice and possesses a rich and fine tenor voice which he loves to lift in singing the fine old hymns of the church. He is a fluent, able, and effective speaker, makes friends easily, and has the qualities of a real leader.

"Although some of you never went to college, and some of you never plan to go to college," he said in accepting his big assignment before the delegates at the June sessions of the Conference in New Bern, "you all have a part in this, our finest hour in Methodism."

The young man with the million-dollar smile will soon sally forth throughout all eastern N. C. Methodism, seriously intent upon making this indeed "the finest hour of Methodism." He has the faith that it will be!

Western N. C. Ministers Welcome at Louisburg

An inquiry from a minister of the Western North Carolina Conference has come to me asking if rooms will be available for ministers from that Conference to attend the School of Evangelism and Week of Preaching to be held at Louisburg College, September 2-5. Rooms will be available, and ministers from the Western North Carolina Conference are cordially invited to attend the School of Evangelism on the same terms designated for ministers of the North Carolina Conference. No room reservation fee need be sent in advance. However, all ministers desiring rooms or meals at the College during the School of Evangelism are requested to send notice to Wade Goldston, Louisburg College, Louisburg, N. C.

WADE GOLDSTON

Reporter Visits An Aged, Indomitable Franklinville Methodist Woman

By LUCY D. BURGESS

We drove through Franklinville up hill towards the water tank and Miss Hattie said, "Turn at the second street on the right."

Missing the turn just a little, we reversed before circling the driveway leading to Mrs. Lizzie Allred's home, where, after recognizing us, she had eased along the sturdy railings and stood at the end of the porch to extend welcome.

Miss Hattie placed her vase of mixed summer flowers on the window casement and the tall, red gladioli were placed on a living room table before the trio sat on the cool veranda for a visit.

In the spacious yard, the lawn was velvety; flowers bloomed, pear and peach limbs were heavy with fruit while the near-by garden gave evidence of abundant yield.

"My son looks after things," Mrs. Lizzie explained. "I cannot care for my flowers now, for although my mind and spirit are alert, my body does not want to go.

"Time was," she continued, "when I used to become weary of trying to keep up with things that grew so fast and wish for a day to come when I should no longer have to work; but now that my strength is so frail, I continuously wish I could be out plying among my flowers," she added philosophically.

Mother of a staunch Methodist family, Mrs. Lizzie's children include two girls and two boys. Her sons, a number of grandchildren and great-grandchildren are some of Franklinville's resourceful citizenry active in much civic, educational, and religious

progressive undertaking. Her grandchildren live as far remote as California, one of whom, just home for a visit, brought to her grandmother a prized gift of small dogs fastened to each other by a tiny chain.

A member of Franklinville Methodist Church, for many years rarely incurring an absence, Mrs. Lizzie Allred was until the onset of recent poor health, a faithful attendant of church school and church services.

"Now I miss all that, and I miss afternoons talking in the cool shade of my neighbors' lawns, but they are all good to me, and the Lord and I are never lonely," Mrs. Lizzie remarked.

On the crest of the western hill overlooking most of the Franklinville landscape, the Allred family occupied the century-old house which the late Peter Allred, husband of Mrs. Lizzie, bought from Madison Brower, the surviving members of whose family moved long years ago to Georgia and who always visit the old place when they return to Franklinville.

Peter Allred worked as a cobbler, and in the earlier years his shoe shop stood in down-town Franklinville, but he always found time off to work around his grounds so that the handsome old house on the hill became one of the community show places.

Sometimes painter and farmer as well as cobbler, Peter Allred and his wife, Lizzie, moved their family in the late 1920's to another ancient Randolph landmark, the old W. H. Burgess plantation home site, but they later returned to live in their Franklinville home.

Today, Mrs. Lizzie, approaching 86 years old and very likely Franklinville's oldest woman, continues to occupy the old house imbued with an indomitable spirit with which which provokes such statements as, "I am going to can everyone of those peaches by myself."

Executives Announce Meetings of General Boards

Executives of Methodist general boards and agencies headquartered in Chicago have announced forthcoming annual meetings for the agencies as follows:

- Sept. 11-12—Board of Pensions, Chicago
- Sept. 20-22—Board of Lay Activities, Chicago
- Sept. 23-25—Council on World Service and Finance, meeting in Los Angeles
- Sept. 26-27—Board of Social and Economic Relations, Chicago
- Nov. 25-26—Board of World Peace, Chicago
- Feb. 11, 1958—Board of Hospitals and Homes, Chicago

News Briefs

The Rev. and Mrs. B. T. Myers of Maryland Charge announce the birth of Benjamin Thomas Myers II on August 7th, 1957.

Jean Ray Robbins of Ruffin was at Nebraska Wesleyan University, Lincoln, Nebraska, from August 24-29 as delegate to the International Intercollegiate School of Alcohol Studies. Miss Robbins, a rising Junior at Woman's College, Greensboro, represented the North Carolina Methodist Student Movement and the Wesley Foundation of the College.



ADMITTED ON TRIAL AT NEW BERN. Left to Right front row: Carl Calloway, Robert John Pemberthly, Gayle Thomas Alexander, Joseph Culbreth Alexander, Robert Pullman, Robert Marriner Gradlers; second row: Peleg Dameron Midgett III, William Ernest Amon, Edward Powell Osteen, Charles Edgar Sparks, William Oliver Connor; third row: Robert Herbert Gibbons, Jr., Hubert Howard Hodgin, Samuel Duncan McMillan, Jr., Rudolph Hart Hodge, Clarence Renneker Breedin; fourth row: Max Wade Dulin, Kenneth Townsend, James Carlton Stanford, Herman Nathan Ward.

Adult Bible Class Conducts Unique Summer Mission

Stewart Methodist Church is located in the Stewart community just off 301 Highway between Dunn and Benson, and was founded approximately seven years ago by Divine Street Methodist Church of Dunn. The Rev. J. V. Early was pastor in Dunn when the church was organized. For the past five years the Rev. J. W. Lineberger was pastor. He was succeeded in June by the Rev. B. D. Critcher. There are now 30 members of the church, an enrollment of 75 in the Sunday school and approximately 25 young people who attend M. Y. F. every Monday evening. The church conducts Sunday school every Sunday morning at 10:00 o'clock, followed by morning worship service under the direction of its lay pastor, Mr. O. M. Lesley; however, every second Sunday morning Sunday school is held at 11:00 o'clock preceded by a preaching service by the pastor, Brother Critcher.

Every summer a Vacation Bible School is conducted. This summer the Bible School was conducted by Miss Bernice Ballance, Director of Religious Education of Divine St. church, assisted by the following corps of teachers: Mrs. Moody Strickland, Mrs. Lovie Young, and Mrs. L. L. Milam.

This summer Asbury Bible Class, taught by Mrs. Charles Highsmith, Sr., sponsored a special Summer Mission—a work of faith—under the personal direction of Mr. Wesley Noble, Methodist lay speaker. The Summer Mission, which began on June 17 and continued through Sunday, August 4, was undertaken in order to supplement in the community the work of the pastor, who must of necessity, spend most of his time with the Divine Street congregation, and to give a well-earned vacation to the lay pastor who has worked faithfully for these seven years.

The key scripture verse for the summer's work was John 13:35, the words of Jesus: "By this shall all men know that ye are my disciples, if ye have love one to another."

Theme song was:

"Breathe on me Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do."

Besides the Sunday morning worship service, "Meditations," the Summer Mission included Saturday night cottage prayer meetings in various parts of the community Sunday evening "Song" service at the church followed by Bible study, and visitation in the homes and hospitals.

The prayer meetings were informal, consisting of old-fashioned hymn-singing, scripture reading, group praying, personal witness, and Christian fellowship. Tracts, church papers, and copies of the "Upper Room" were distributed. People were encouraged to read the tracts and to pass them on to bless others.

On Sunday evenings hymn appreciation was encouraged by the reading or relating of stories of some of the great hymns of the church. Bible study covered the first

three chapters of Revelation including the seven letters of Jesus to seven churches in Asia.

The Summer Mission placed emphasis on the following eight points which are essential to the Christian's life and that of the church:

1. A warm-hearted love—for Jesus, His people, and His work.
2. A living faith.
3. Joyful singing.
4. Unceasing prayer.
5. Bible reading and study.

Counselor at Camps Impressed by Seriousness and Sincerity of Youth

By LUCY D. BURGESS

The Rev. Ernest Page is home again with his Ramseur-Franklinville church people. Not too long ago he rode away to Conference and there was much consternation as to whether he would be returned at all, since he had been here four years.

Following the conference, before the minister scarcely had time to check upon the ways and wiles of his members, he took his wife and young son and traveled into the mountain regions of Lake Junaluska and Camp Tekoa, Hendersonville, where he served during two weeks as a counselor for some 836 young people, workers in the Methodist Youth Fellowship, young people of the 15-17 age level. Of course, there were other counselors to assist with the group.

The Rev. Mr. Page had his assignment to the Methodist Camps as counselor from Dr. Carl King, of Salisbury, Executive Secretary for the Board of Education of the Western North Carolina Conference, an honor most likely bestowed in appreciation for his well known ability for guiding young people.

From the pastor's charge, five young people, all from Franklinville, were encamped: Joe Sam Routh and Branson Cheek had the week at Junaluska, Pricilla York, Jane Hayes, and George Cox took up camping at Tekoa, Hendersonville.

At Lake Junaluska, 330 teen-agers came daily under the counseling of 24 workers. The daily schedule included 2½ hours for classes where organization and work processes of the Methodist Youth Fellowship were discussed and studied.

Between classes, the Rev. Mr. Page was in his office for counseling and to offer any advice on personal problems, but, "There were no problems among these young people," the minister said. "Not a single one." And this was thought unusual where so many boys and girls were grouped together.

"On the contrary," the Randolph counselor further commented. "I found the boys and girls of this age group regarding their

6. Personal witness
7. Constant church attendance.
8. Giving of a tithe to God's work.

The following recommendations are made:

First, that weekly prayer meetings be continued—in the homes or at the church;

Second, that the distribution of Christian literature be continued by placing tracts, church papers, and copies of "The Upper Room" in the vestibule of the church, and by beginning a church library of religious books;

Third, that at least one Sunday evening service each month be held at the church.

That which may have been accomplished this summer is the result of all becoming "workers together with God." The director of the work has been richly rewarded and wishes to express thanks to all who attended services, prayed, contributed, or otherwise helped in any way.

activities seriously, sober in thought, deeply religious. They employed available moments to advantage, sharing and performing their parts well."

The minister explained that it was his task also to conduct trips to the Historical Museum at Junaluska where could be observed and studied busts of the two Wesleys and of other religious leaders and founders of the Methodist Church. There, in quaint and original form and language, were letters and documents of the Wesleys, and it was surprising to discover first-hand evidence that Charles Wesley was not only an excellent poet and song writer, but also a great naturalist whose writings associated a closeness of science with God.

"At bedtime, after a day of study, swimming, hiking, workshop with crafts and art, and cooking out, always there came moments for meditation and devotions.

"I always chose Bible readings and gave comments with meanings to fit the occasion, and the young people ended the short, inspirational periods with sentence prayers.

"As frequently happens when some small, humorous incident takes thoughts off serious matters, one night a young fellow prayed, 'And Lord, I just about forgot. Do help the preacher! He needs it! He has been real hard on us today'."

In the minister's group at Tekoa, activities centered around the Home in the Woods, the Woods Shelter, with classes, hikes, cooking out, workshop periods, and most experiences conducted in a manner similar to those at Junaluska. Here, the 105 boys and girls were under about twenty counselors, and they were grouped in six and seven persons to occupy a cabin.

For their major project, these MYF workers chose to rebuild their shelter or Chapel and their Home in the Woods. The Randolph minister summarized his first two weeks of counseling with this comment, "It is a wonderful place for young people to go and learn tolerance for their fellowmen and to discover a new appreciation for God."

Weekly Devotion

By Our Pastors



Steeple Echoes

By T. R. JENKINS

"So We Do Not Lose Heart"

By HENRY B. LEWIS*

Paul wrote these words to the Corinthian Christians. Do you know why? Because he had learned that "the things that are seen are transient, but the things that are unseen are eternal." (2 Cor. 4:18)

Some people seem to scorn the unseen as if it were unreal, when the truth of the matter is that only the unseen is real. Things we cannot see are more important than things we can see. An accident takes place because a driver "did not see" the other car. If he had seen it, there would have been no accident. More people stumble over things they do not see than over boulders in their path.

The fruit of the Spirit cannot be seen—love, joy, peace, patience, kindness, gentleness, self-control—but it is far more real than stocks, bonds, or shares in a building and loan company. More people are made happy by love and loyalty and kindness than by gold and houses and fancy new automobiles. More people come to grief because their spirits are warped than because their bodies are crooked.

I know a person whose body has been warped and full of pain for twenty years, but whose spirit and disposition is beautiful and lovely. If I had to make the choice, I believe I would prefer her place in life rather than to have a beautiful body and a warped disposition.

The real battle is always in the soul. What happens to our minds is more important than what happens to our bodies.

*Pastor of Carr Church, Durham

GOLDEN TREASURE

In my garden I found treasure,
Bright as newly minted gold,
Golden lilies bright with dewdrops,
Is the treasure that I hold.

Yellow lilies nodding gently,
Glowing in the morning sun,
All year long I wait your coming
And I treasure every one.

Lovely, lovely, sunny lilies,
How you brighten up my day!
I wish that you could stay all summer,
And keep my garden looking gay.
—Viola Vick Braswell

..... for the former things are passed away."

The cardinal question is—what shall we do now? With due regard for good reading matter and quiet rest periods, etc., let us face the fact frankly that these are not enough. They have their values, but with narrow limitations. There is no mere mechanical way to promote inner peace in the face of outward conflict. The Big word is TRUST. Not in ourselves, but in God. Coupled with patience and faith this is a sure remedy. All the writers of the Holy Bible found and employed this truth. Be long on your knees in sweet and sacred communion with God. Yieldedness to Him would solve most of our problems—maybe not exactly as we want—but as He wills!

Whoever you are—wherever you are—whatever your problems—take a new look at your world. God is Master and Lord of all of life.

*Pastor of Davis St. Church, Burlington

The *Western Recorder* gives the account of a young girl who said to her mother, just after a white-haired visitor had left their home, "If I could be such an old lady as that—so beautiful, sweet, serene and lovable—I should not mind growing old."

The discerning mother, keen-witted and understanding, replied, "Well, if you want to be that kind of an old lady, you'd better begin now. She does not impress me as a piece of work that was done in a hurry."

What a definition of being a Christian that is! It takes a lot of time and a lot of growing to be a good Christian.

That's why going to church regularly, and taking an active part consistently, and making definite contributions of time, talent and money freely and joyfully mean so much. One cannot be haphazard in these matters and expect to be what he would like to be.

So many people try to grow a life or build a home without the help of the church. They make a tragic mistake. Too often they realize their mistake when it's too late to do much about it. There are others whose only relation to the church is the Sunday school, or some other phase of the church's program. All of these are vital, and the person who neglects them is poor indeed; but, when one neglects his worship in the worship services of his church, he fails in a matter which is of supreme importance. Neither the Sunday school nor the church service is sufficient within itself. Both are needed in the wonderful process of growing a life.

If You Have Troubles

By DERMOT J. REID*

In my short ministry of little more than ten years, I have reached the conclusion, to my own satisfaction at least, that you can ring almost any door bell in any city or hamlet and you will find someone dwelling within whose world of ideals and dreams has been crushed, whose life has been altered, and they live in the stony darkness of confusion and discouragement.

This frightening element in human life may take on any number of forms. As important as the form may be, it is not the most important. The truth of the matter is that one day we are overshadowed by the tragic fact that our neat little world has crumbled, and we are washed and wounded by the ruthless tides of human helplessness.

This is not a new problem in human existence. It is as old as man. It will continue its colorless parade in human events until we are caught up in the deathless embrace of a loving Father who has promised with them and they shall be His people and God Himself shall be their God. And God shall wipe all tears from their eyes . . . there shall be no more sorrow and crying

Articles of Religion

XIII. OF THE CHURCH

The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

This authoritative definition of the visible church came to Methodism through the Lutheran and Reformed Church confessions. It makes no attempt to define the Church invisible, that holy and true fellowship whose membership is known to God alone. It speaks of the visible or earthly Church, which it calls first a "congregation." It is not a particular type of priesthood, nor of specially ordained men, but a fellowship of people imbued with Christian faith. This is the apostolic idea. This is the Church of the New Testament.

The true visible Church also hears the "pure Word of God" preached. That is to say, in every real church the gospel in its strength and power is always proclaimed. Likewise in every true church the Sacraments, which were ordained of Christ, are administered according to his direction.

On this definition we stand. Where there are congregations of faithful people, where the pure Word is preached and the Sacraments duly administered, there is the visible Church. Methodism delights to find true churches among people of all denominations. The faith of the people, the purity of the preached Word, and the due administration of the Sacraments—these things make and mark the Church on earth.

(Reprinted by permission of the Abingdon Press from Bishop Hammon's book, "Understanding the Methodist Church.")



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

Increased Interest in Study Noted

A program of the highest order, and a spirit of enthusiasm of both leaders and delegates alike marked the eleventh annual school of Missions and Christian Service sponsored by the N. C. Conference Woman's Society of Christian Service, held at Duke University August 12-16.

The 365 women registered for the school was an increase over the 1956 school, according to the report of the registrar, Mrs. J. C. Turlington. In addition, many visitors were present each day. Also notable was the large percentage of women taking the courses of study for credit. Only ten of the 43 registered in the six classes failed to work for credit, Mrs. J. A. Warren, the school's dean, reported.

The significance of these figures cannot be over estimated, we believe, for they represent an increased interest in and concern for the work of the Woman's Society and, therefore, bode well for its future success in Kingdom building.

The women were enthusiastic in their praise of the teachers of the four current mission study courses. Each woman was confident that *her* teacher was the better one—and that is as it should be. The workshops and clinics for officer training were also helpful.

The three noon assemblies featured a talk in "Missions in the World Today" by Miss Marian Derby, Executive Secretary, Latin America, Woman's Division of Christian Service; "Hiroshima Woman's College" by Miss Midori Sasaki, student at UNC, and an informative Role Play, "General Information About Our Woman's Society of Christian Service." The latter was directed by Mrs. Henry Maddrey, conference secretary of promotion. The program of the evening assemblies was also featured by addresses. The topics and speakers included "Work of the Woman's Division in Latin America," Miss Marian Derby; "The Social Witness of the Local Church in the Ecumenical Movement," Mrs. Ralph Wilson, Sr.; "Christ, the Church and Race," Dr. Raymond Smith; "The Work of the Woman's Division in Japan," Miss Mary Douglas Finch. Following the address by Miss Finch on Thursday evening, the film, "The Younger Brother," was shown. It is a story of a young Japanese boy who found Christ and rejected his former religious beliefs and practices.

Experiences of spiritual enrichment were felt throughout the entire five days of the school. Among the contributing factors were the spiritual atmosphere of the classes, workshops and clinics, the use of the prayer room and the Duke chapel, and the daily meditations prepared by Mrs. J. C. Burwell, conference secretary of spiritual life.

On Tuesday evening Duke University was host at an informal party in the ball-

room, honoring the women attending the school. Assisting in the preparation and serving were members of the Bethany Woman's Society.

The School of Missions and Christian Service was under the general direction of Mrs. S. A. Dunn, Enfield, conference secretary of missionary education and service. Other members of the school's staff were Mrs. J. A. Warren, Chapel Hill, dean; Mrs. H. C. Turlington, Dunn, registrar; Miss Sarah McCracken, Durham, assistant registrar; Mrs. H. A. Davis, Raleigh, business manager.

Plans for the 1958 school are already under way. Elected to serve on the staff were Mrs. S. A. Dunn, chairman; Mrs. D. L. Founts, Mount Olive, dean; Mrs. H. C. Turlington, registrar; and Mrs. L. C. Vereen, Farmville, business manager.

Miss Floyd Leads Retreat

"As we begin this Retreat, God can give to us what we need." This was the statement of Mrs. J. C. Burwell, at the opening session of the Spiritual Life Retreat held at Duke University, August 10-11. The Retreat, led by Miss Mary Floyd, director of Religious Life at Pfeiffer College, was a fitting forerunner of the annual School of Missions and Christian Service. The sessions were held in Page Auditorium.

The 155 women registered for the Retreat, plus the large number attending one or two sessions, must needs have attained a clearer conception of the meaning of and the necessity for the disciplined life in Christian growth, as they considered the general theme, "Discipline and the Good Life." Miss Floyd defined a Spiritual Retreat as a withdrawal for the purpose of orienting ourselves and coming into a new experience with God. "It is good to know that we are here because we know a Retreat is needed," she said. Miss Floyd cited as distinctive aims of a Retreat: A time when we listen to the Voice of God; a time for contemplation, with particular emphasis upon Christ, and a time of commitment. "Disciplines are simple techniques by which we come a little closer to God; discipline opens the way for God to do something for us," Miss Floyd declared. "Jesus was a disciplined person and he set up certain disciplines for us."

The Saturday evening session was devoted to a discussion of the meaning of mysticism. "A mystic is one who has learned the secret of God, and the true mystic has attained closeness to God," the speaker said. "Mysticism is practicing the presence of God."

A highlight of the Retreat was the early Sunday morning service of Holy Communion held in York Chapel. The service was conducted by the Rev. Howard C. Wilkinson, chaplain to Duke University, and the Rev. Arthur Brandenburg, chaplain to the Methodist students at Duke.

At the session following the breakfast hour on Sunday, Miss Floyd gave an exceedingly helpful pattern for prayer groups. We shall elaborate on this in a future issue of this page. Miss Floyd also gave comprehensive and helpful steps for personal devotions, which we shall also share with our readers in a future issue of this page.

The "Retreaters" attended the eleven o'clock worship service in Duke Chapel on Sunday. The Rev. McMurry Richey was the guest preacher.

Miss Floyd's challenge to Christians at the Sunday evening sessions climaxed the two-day meeting. She listed as some vital challenges: elect discipline in every area of life, not in one area only; make sure the disciplined life will eventuate in victorious living; examine certain tests of discipline and see if they are effective. If we are effective in our disciplined life the results will be seven fold, according to Miss Floyd. These include: the critical spirit in our life disappears; everyone seems friendly; we reach out in love to all people we meet—even the unlovely; we seek tasks to do in the church and in the community. Also, our money begins to take on a new significance—or a different type of significance; we see fit to re-arrange our time and find time to do those things which are truly worth while, and we find that our minds reach out beyond their former horizons.

Medical Work In Korea

Medical work provides the comforting, healing qualities in the program of Christian building in Korea. Missionaries working in Severance Hospital, the one interdenominational medical center in Korea, in a smaller Methodist hospital in Inchon, and in various forms of clinic and public health activities, are busy restoring broken bodies, broken spirits, and broken loves. Look in on the amputee project. See the joy on a little boy yonder as he is learning to walk on a wooden leg, and of the young man to our left who is learning to use an arm hook to replace his lost hand. Now go with your missionary guide and her staff of Korean workers to a country clinic. A ride in the station wagon, equipped with medical supplies, takes you over rough, narrow roads, but you soon forget the discomforts in the joy of seeing the physical, mental, and spiritual restoration wrought in the patients. Christian doctors and nurses render efficient and loving service.

Nursing education is an important part of medical work. "All our girls are baptized Christians," a missionary reports from Severance School of Nursing. Laboratory technicians are being trained in Seoul and Inchon. —(From the brochure, "Building in Korea Today.")

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The real secret of happiness is to be found in unselfishness.—*Dorothy Dix.*

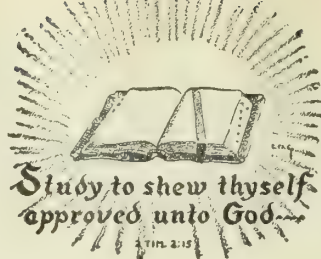
NOTICE

If you received a questionnaire card, please fill it in and mail it just as soon as you can.

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Interboard Ministry To Declining Churches

As a part of the Local Church Emphases for the Quadrennium, the conference agencies listed below have pooled staff and financial resources, to co-operate with the district superintendents in a program to strengthen local churches:

Conference Commission on Town and Country Work, Conference Board of Education, Conference Board of Evangelism, Conference Board of Missions, Conference Woman's Society of Christian Service, Conference Board of Lay Activities, Conference Commission on Local Church Emphasis.

The plans involve worship and training, teaching and preaching, survey and organization, evaluation, fellowship and follow-up.

PROPOSED PROGRAM

Approach:

Obtain the facts. What is the situation? What are the causes? What are the prospects?

- Motivate the people; arouse a desire and concern for improvement and growth; create an optimistic outlook.

- Organize the church for effective work. Set up a simple, workable organization.

- Train the workers for their tasks. Adopt a leadership program to meet their needs.

- Sustain the program. Provide long-range and continuous help for a sustained program.

Procedure:

CONDUCT ONE-DAY DISTRICT CLINICS ON THE DECLINING CHURCH IN EACH OF THE NINE DISTRICTS

Purpose: To discover, insofar as possible, the need or "sickness," cause and possible cure; to decide on definite steps to be taken; to determine how the conference boards and agencies may assist these declining churches.

Participants: Pastors and at least one layman and one lay woman from each declining church in the district.

Leaders: District superintendent (presiding); a representative from each sponsoring group; a resource leader with special training and experience in small church work. For the WSCS representative the District Secretary of Promotion is suggested.

CONDUCT A TWO-DAY COACHING CONFERENCE FOR SELECTED LEADERS

Purpose: To train carefully selected leaders to conduct "Preaching-Teaching Missions" in the declining churches.

Leaders: A representative from each sponsoring board and a resource leader on "The Work of the Local Church."

CONDUCT A COMMUNITY CENSUS OR SURVEY IN EACH CHURCH TO BE ASSISTED

Purpose: To discover the people residing in the community, their church affiliation

and preference; whether or not they would be interested in a Sunday school; and to invite them to the "Preaching-Teaching Mission" already scheduled.

Leadership: Subdistrict or local church young adult group, with the assistance of the district superintendent, the district director of adult work, the subdistrict director of adult work, and the subdistrict YAF president.

CONDUCT A "PREACHING-TEACHING MISSION" IN EACH CHURCH REQUESTING THIS HELP

Purpose: To revive and revitalize the church; to motivate the people with a concern and desire for improvement and growth; to help the church set up a simple, workable organization, to help train the workers for their task; to help them make a long-range plan for improving and sustaining the program.

Leader: One selected leader trained in the Coaching Conference assigned to each church, working with the pastor, and entertained locally if possible. This leader to have a conference with the pastor ten days or two weeks prior to the Mission.

Schedule: Three successive evenings—two hours each evening:

Worship—a preaching service to motivate, challenge, revive.

Study and Planning—a period to study "The Work of the Local Church" and to make definite plans for improvement.

- Set up a simple workable organization:

1. Official board with small committees or commissions meeting regularly.
2. A Sunday school.
3. MYF and WSCS if possible.

Fellowship—An opportunity for the people in the community to get to know each other. A period for refreshments and visiting together would be good.

PROVIDE A FOLLOW-UP PROGRAM TO HELP SUSTAIN THE LOCAL CHURCH

- a. A re-visit by the leader for a one-night session one to three months afterward to hear reports on programs made and to make plans for the future.

- b. Help through correspondence and counseling provided by the participating boards.

- c. Lay services planned for the church as needed by D. S. and District Lay Leader.

- d. Regular district meetings of the pastors and lay leaders of the declining churches (monthly or quarterly) conducted by the District Superintendent, for fellowship, reporting on progress made, and plans for the future, and for training.

Financing the Program:

1. District Clinics on the Declining Church: Expenses of Board representatives taken care of by respective board.

- Expenses of resource leader apportioned equally to the four sponsoring boards.
2. Coaching Conference
The young adults who make the survey to give of their time.
Each board take care of the expense of its representative.
Expenses of resource leader apportioned equally to the first four groups named in paragraph 2 of this page.
Expenses of selected leaders, including travel, room, meals, and materials, apportioned equally to the first four groups named in paragraph 2.
3. Community Surveys
Expenses of organizers and cost of materials apportioned equally to the first four groups named in paragraph 2.
4. "Preaching-Teaching Mission"
Expenses of leader of each mission and \$30.00 honorarium apportioned equally to the first four groups named in paragraph 2.
5. Follow-up Program
Expenses of leader and \$10.00 honorarium for a re-visit apportioned equally to the first four groups named in paragraph 2.
6. Miscellaneous
The host church to provide room and meals for visiting leaders if possible.
A free-will offering to be taken in each church served, to be used for some cause outside the local church, the cause to be decided by the local church.
PAUL CARRUTH, Chairman Committee on General Church School Work

HELP FOR GROUP LEADERS

As an aid to teachers, ministers, and group leaders who are attempting to engage group members in the learning process, we offer the following suggestions to be shared with the group:

Group Discussion: The Role of the Group Members in the Discussion

1. Maintain a searching attitude throughout the discussion. You are not trying to convince anyone of your own opinion but you are helping to find the best answer to a problem.

2. Contribute your own idea, even though it may seem incomplete to you. At least it may help to move the discussion ahead.

3. Say what you really think. Don't speak just to please someone. Be frank and honest.

4. Listen to learn. Don't be thinking of your next contribution while someone else is speaking.

5. Talk briefly and to the point. Give others a chance. Long statements make minds wander, including your own.

6. Speak to the group, not to the leader. In a discussion the leader is another member of the group.

7. If the discussion is getting away from you or a point is not clear, ask for an illustration.

8. Don't hide behind a mask of insincerity. If you must correct a fellow-member do so in a kindly and objective way.

9. Once you have stated your idea, let it go. Don't repeat and insist you are right. Sometimes other people are right, you know.

(Continued on page 16)

Second Thoughts on England

BY THE EDITOR

London, August 12.—The popular song which began, "Is it true what they say about Dixie?" might be paraphrased with the substitution of the word, England. If so, the answer is no.

After having reviewed the reams of written advice and the urgent suggestions of friends, I find that the best retort to all my advisers might be, "It just ain't so."

Let's look at a few of the things that they say about Britain and the British.

Number one: "England is still suffering from a war hang-over." If it is, I haven't noticed it. English shops are full of wares; English clothes are of excellent quality and of comparative price to those in the States; English food, while different, is good.

In London, especially, there is a great amount of new construction going on, and the war damage is being repaired at a good rate. There is, I am told, full employment and wages are good by English standards. (Not by ours.) A "driver" on the underground may make eleven pounds weekly, which is \$30.80. Other occupations pay better than this. Set over against this the fact that food costs and transportation are comparatively cheap and you find that the average workman is better off than he ever expected to be. Add to this, too, the free medical and dental service and hospitalization and you see that \$30 per week would go a long way.

Number two: Englishmen are unfriendly. While it is true that two Englishmen might travel for a day together without speaking, it is also true that an American will find such friendliness and courtesy that he may spend his tourist days in a rosy glow of hospitality. Somehow, the Londoner can spot an American immediately and is ready to help him with the baffling problem of English money or suggest a scenic spot without a moment's hesitation.

Number three: "You need not expect to be waited on in a store without approaching the matter in a roundabout fashion. Don't expect quick service." This same writer suggested that the average shopkeeper would need a little coaxing before he admitted that he might have what you wanted. Bosh! Either I have been going to the wrong shops or the writer of this little gem didn't know England in 1957. A few days ago I went into one of the finest department stores in Ealing (a suburb of London) and found the clerk anxious to assist me and, as a result, I spent more than an hour in his "wireless" department, was shown everything in the shop, invited to sit and talk for a while, and almost got taken to lunch!

Perhaps this was red-carpet treatment reserved for Americans, but I don't think so, for every customer who came in was greeted immediately. My visit, however, threatened to upset the whole department, for, before I left, three clerks and the manager had spent some time with me, answering questions and asking them, and they had made three phone calls to provide more information. After all that, I had to leave without

buying anything, for I found that English radios would not work in "the States."

The Truth About the English

Now for some things that *are* so. First, London has the finest system of transportation in the world. It is easy to go anywhere at almost any time. Seven "underground" systems provide frequent trains, and much better service than one can find in New York. The latest equipment in what we call the subway makes it possible for a man without even a sense of direction (such as I am) to ride in all directions without getting lost even once.

You don't pay a fixed sum on the underground; it varies according to your destination and your ticket must be bought and held until you get off the train. Comfortable seats are provided, and, except in the rush hours, you can always find one. Smoking is permitted in most cars, but Londoners seem to be able to manage a cigarette without menacing their fellow passengers.

To my surprise, I found that escalators in the stations run at a fast clip, but even this is not fast enough for the supposedly dignified Briton, who, clad in impeccable black and a bowler hat (complete with tightly-rolled umbrella which he carries like a flag on parade) dashes down the steps on the left side of the standees, leaning backward at an impossible angle. I have seen hundreds of the impatient, yet gentlemanly characters, who manage to maintain an unruffled demeanor while executing an almost impossible feat of agility.

Second, Londoners are used to such foul and changeable weather that they become alarmed if the thermometer hovers around 80 for a couple of days and complain bitterly about the "heat wave." Several days ago I went down to the city, clad in my fall suit and found Londoners in tropical garb or in shirt-sleeves, gasping for breath. It was all of 75 degrees! This week the weather turned what I would call cold, and the people were happy. Boys in shorts and thin shirts played on the greens and perspired freely. Yesterday I went downtown in what I would call a dull and miserable November day wearing a borrowed topcoat and carrying an umbrella. But there were thousands of people who walked along the streets through the rain without either one.

Today I am writing this while "holing up" in the house. The weather is admittedly foul, even for England, and I turned on the "electric fire," which is a tiny contraption consisting of four lengths of heating element, each 8 inches long. It is expected to bring the temperature up to at least 50 degrees, which is warm enough for the British.

One cannot do justice to some of the beauties of English life. Flower gardens are amazingly colorful, and every home, no matter how humble, boasts of a few clumps of dahlias or a row of hollyhock in front and beautifully planned beds of flowers in

the back garden. There are vegetables there, too, and I was surprised to find that one of the prettiest climbing vines was not grown for its lovely red blossoms, but for its food value. It is a "runner-bean," and the pods are sliced and cooked to make a delicious vegetable dish.

Marrows are a form of squash, but grow like slim watermelons and look like gourds. They are stuffed and baked or cooked down to a slippery mass. (I said mass, not mess.) I haven't eaten it, but I am sure it is good.

English food is not highly seasoned, but it is good. Roast beef is supposed to be the national dish, but I have found little of it. What I have had is excellent.

American eating habits have spread over here, with the result that the "hot dog" is in danger of replacing "toad-in-the-hole." Of course, they are used differently. The latter is something like our pig-in-a-blanket and comes as a regular dish at a meal. Hamburgers can be obtained at the Lyon's chain of restaurants, but I would advise anyone not to try them. Thinking that they were like the American version in size and taste, I ordered two, only to be met with an astonished glance from the waitress and a suggestion that no one could eat two of them. After getting mine, I agreed. Not only would two of them be impossible; I couldn't eat one! It was a concoction made up of a tiny amount of beef with a lot of potato and onion, baked into a cake the size of a large sandwich and enclosed between two large slices of bread.

However, I was agreeably surprised to find a gleaming and spotless restaurant near Piccadilly which actually had hamburgers of the American kind, with onions! I ate two and hoped for the best. I learned later that this was one of the famous American chain called Wimpey's, at whose branches in Chicago I had eaten so often.

• • •

English cars are tiny, as everyone knows. But there are varieties here which defy description. Some have only three wheels. There are hundreds of motorcycles with enclosed side-cars. One of them stopped near me and disgorged one father, whose handle-bar moustaches matched the steering mechanism of his bike, his wife, and three children! I have never seen one being loaded and can't imagine how they can pack them in like that, but it is done.

There are many new and convenient motor-cars, but you will see some which have been giving good service for twenty years or more. One of my hosts has two cars a luxurious Rover, which offers extreme comfort and power in a body no larger than that of a Nash baby car, and a small Morris, which is comfortable and economical but not fast enough for the son of the house who likes to drive 80 miles an hour when the road will permit it.

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"Persons who claim they get more religious benefit from a solitary walk in the woods or on the golf course than by attending church are parasites. They forget that their religious motivation came from the church in the first place."—Dr. Elton Trueblood.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Crafts and Study Program

With summer vacation nearing its end, the pep of our boys and girls has not noticeably diminished. And thanks to Mrs. Edith Huber, our recreational director, there is no need to hear that worn-out phrase so familiar to most of us from bored youngsters, "What shall I do?"

One of our large, light and airy corner rooms in the Vann Building has been converted into a Craft and Study room, with a cozy arrangement of chairs for discussion groups and Bible study. An altar table has been set up near-by, to provide a spiritual background for devotions. Being at ease in a holy atmosphere may certainly help our children feel closer to our Lord as they study His teachings.

Each cottage has a weekly study meeting, a weekly craft work-shop, and a recreational period. The work-shop time finds the room buzzing with activity. Special projects for the various age groups have been set up, and a fine display of finished and nearly finished items are already materializing on the shelves along the wall.

The younger boys, with their usual zest for flinging themselves into things, are working on paper plate pictures. First they select and cut from old magazines pictures they particularly like. These are mounted on paper plates for highly colorful and interesting wall decorations. The Brown Cottage boys are taking care of the corn-on-the-cob eaters by making corn holders out of corks with a nail pushed through them, then painted and shellacked. Two groups are working on braided lanyard bracelets, while the older boys are devoting their time to making trays from old phonograph records. You would never believe possible the lovely aluminum-like trays that are the finished product!

Not to be outdone, with careful and artistic craftsmanship, the girls are keeping their fingers busy and their minds active creating and designing items from little woolen dolls, made from yarn wound on pieces of cardboard by the Jackson girls, to intricate and delicate shell earrings by the older girls at Burwell. Meanwhile, Atwater girls are winding water glasses with twisted crepe paper "cord" to make attractive vases, colored according to their tastes, and those from McGee are working on embroidered pot holders.

We are looking forward to a fine display of finished products before school opens.

Talent Show

Talent is where you find it, and on our campus are some un-sung "celebrities" who may one day hit the "big-time." Some of these future entertainers were uncovered at

a Talent Show recently held in our auditorium.

"Oh So Many Years" was the singing contribution of Carolyn Lewis, who won first prize for her beautiful rendition. Literally "bringing down the house" was second place winner Phyllis Mock, with her imitations of the staff. Apparently this little girl has been making a careful study of people and personalities, and her characterizations were very recognizable, and accepted good-humoredly.

The boys also made their contribution, and third place winners were Joe Johnson and Robert Cadell with their pantomime of "Love is Strange."

Others who contributed to the talent were: Charles Mock, John Adams and Lillian Pruitt, all of whom deserve praise for their entertaining efforts.

Tuesday Night Socials

Regular Tuesday night social hours have been planned for the fifteen-year-old and older age group. This "fun time," with games and refreshments, is held at the picnic shelter, where Mr. and Mrs. Huber keep the ball a-rolling.

Inspirational Time

Staff members and our boys and girls meet together on Wednesday evenings in our auditorium for an "inspiration time." This fellowship has proved to be truly inspiring, with singing, prayers and devotions together.

M. Y. F.

Our "progress report" very proudly includes the announcement of a good increase in membership in the Senior M. Y. F., with a stimulating growth in interest.

The Intermediate M. Y. F. has just been organized with an enthusiastic group forming its "charter" membership.

With increased activity in the conference M. Y. F., our boys and girls will have an opportunity frequently to join in with other church groups, and to broaden their own Christian experience with them in sharing spiritual ideals, and enjoying social times.

M. Y. F. Annual Conference Session

We were happy to have June Lee attend the A. C. S. at Duke University on August 4-9 as our delegate for the week. Ten members of our M. Y. F., accompanied by Mrs. Edith Huber, attended Rally Day as well. They were: Carol Landis, Kay Landis, Marian Tant, June Caddell, Gail Jennings, Minnie Roebuck, Dail Hunt, Henry Spence, Robert McNeill and Mac Taylor. It was a very inspiring experience for everyone.

Recreation Program

If it seems that in this issue our page is devoted almost exclusively to our recreational activities, it is because we are so proud of the activity on our campus organized to help our boys and girls not only to enjoy their leisure time, but to profit by it. Our recreational leaders have planned and set-up varied programs combining both physical and mental "exercise," in an effort to provide happy, healthy hours of activity under proper supervision. We hope the friends of our Home who take such deep interest in our progress will concur in this endeavor.

Clothing Sponsors

With school opening just days away, our boys and girls have been thinking in terms of "what to wear," as they get pencils and paper ready for that first day. We sincerely appreciate the prompt response to our clothing letters that we have had from our good friends, and the children's, their clothing sponsors. Many groups who support a child have not yet had an opportunity to meet and appropriate the funds, but we know we will hear from them as soon as they do.

Our thanks to each one of you for helping us to send such nicely dressed youngsters to school and church.

Our Greatest Contribution

The Methodist Home for Children has tried in every issue of the *ADVOCATE* to make a contribution of a page that would be enlightening, news worthy, and occasionally humorous. We have put forth time, effort and thought in an earnest endeavor to contribute just what our readers would enjoy.

Our contributions have been cheerfully given to our readers, but we are making the greatest contribution of all. The time and talent of our own Miss Elizabeth Whisner, secretary to Mr. Nicks, and editor of this page and the Children's Page, we now must relinquish to Rev. R. P. Marshall and the staff of the NORTH CAROLINA CHRISTIAN *ADVOCATE*. Our loss is their gain.

With the interest of so many in mind, however, we cannot selfishly keep Miss Whisner to ourselves any longer. Her Christian touch may be felt even more strongly from the vantage point of the *ADVOCATE* headquarters.

We shall miss her efficiency in our office, her spiritual association in our daily contacts, her wonderful word sketches on our Home page of this magazine—but we know you all will welcome her to the wider scope of her new position, cherish her there, and wish her well—as we do.

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PRAISE

It takes a great deal of grace to be able to bear praise. Censure seldom does us much hurt. A man struggles up against discouragement, but praise soon suggests pride, and is therefore not an unmixed good.—*Spurgeon*

Baruch: Vocational Responsibility

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Jeremiah 36:4-8, 22-26, 32

Baruch, the subject of our study today, was a man who learned something that many of us never learn. He learned the difficult art of playing second fiddle. Jeremiah's secretary and friend, Baruch never betrays jealousy of the great prophet, but is with him in every crisis—faithful, helpful and courageous. He could have said: "Since I can't be a prophet I will be nothing." But then Jeremiah would have been deprived of Baruch's companionship and services, and the world might never have had that remarkable collection of sermons, prayers, personal meditations and historical materials we have come to know as the book of Jeremiah.

The time-setting for the events referred to in our lesson is just prior to the fall of Judah and the exile of the Jews to Babylon. It was the hard task of Jeremiah and Baruch to warn the nation of its impending doom unless both people and ruler changed their attitudes toward the conditions that confronted them. In presenting his message Jeremiah felt the sharp impact of the scorn of his fellow-citizens, of the king and of the court. In verses 22-26 we have a picture of the king sitting in the palace with an open fire burning before him. As the scroll, bearing the warnings of Jeremiah, was read to him he would cut it in pieces with his pen-knife and drop it into the flames. There was enough respect for the prophet among the courtiers to cause them to be alarmed at the king's action, but the king showed no fear. He was under the same illusion that many others have been since. He thought he could destroy the truth by destroying the book in which it was written. You can burn the book and kill the man that wrote it, but this will not kill the truth which it contains.

"Though the cause of evil prosper,
Yet 'tis truth alone is strong:
Though her portion be the scaffold,
And upon the throne be wrong:
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own."

Lesson writers have been asked to stress the subject of Christian vocation in this lesson. We have dealt with this theme frequently in these lessons, but it is scarcely possible to over-stress it. Remember that Baruch was a layman, not a priest and prophet as was Jeremiah. But without Baruch's help we might not even have Jeremiah's message. After the king burned the sermon Baruch carefully re-wrote it adding "many similar words." Here was a secretary who felt the dignity and importance of his job.

What is the test for a Christian vocation? It is not necessary for it to be a professional religious job. There are really only three questions we need to ask: (1) is it a *useful* vocation? (2) am I giving it my best effort? (3) can I come to the close of the day and offer the day's work to God as my evening sacrifice, praying the Divine blessing upon it? These may seem to be simple tests, but

when they are applied to our daily work they go deep. Not everyone's job can meet them. We need to ask ourselves this question: *does my job meet them?*

Prayer for the Week

Keep me hungry for righteousness, merciful Lord. As the years go on I realize how easy it is, mixing in the life of the world, for that appetite to become blunted. A tolerant attitude is convenient, and a habit of compromise begins to form. Then I begin to excuse myself; even conscience may be doped, and a zeal for one virtue be allowed to cover up laxity in respect of another. In mercy forgive me for all wherein I have failed to maintain the true standard. Take not the Holy Spirit from me, for without His continual prompting I am easy prey. Save me from the sleep of the soul, and from all inducements to cheat the pangs of spiritual hunger with that which is not bread, the only bread of life. Amen.—METHODIST RECORDER.

THE LIVING WORD

By **LUTHER A. WEIGLE**

"Smell" and "savour"

The nouns and verb which are translated "smell" in the King James Version denote only what is pleasing; the Hebrew had other words for bad odors. The Revised Standard Version retains "smell" for the verb, and in a few cases for the noun. But it generally uses "fragrance," "scent," "perfume," or "pleasing odor" for the noun, depending upon the context.

"Sweet smelling myrrh" was an error for "liquid myrrh," and "the smell of thy nose" is properly translated "the scent of your breath" (Song of Solomon 5:5, 13; 7:8). The "perfume" which Moses was commanded to make was "incense" holy to the Lord; the commandment not to make any like it "to smell thereto" means that none of it should be made "to use as perfume" (Exodus 30:38).

The term "sweet savour" refers to God's pleasure in the odor of burnt offerings, and is now translated "pleasing odor" (Genesis 8:21 and many other occurrences). The word of the Lord through the prophet Amos, "I will not smell in your solemn assemblies" (5:21) means that the Lord will not take pleasure in the burnt offerings of their solemn assemblies. The revised versions translate the clause, "I take no delight in your solemn assemblies."

The noun "savour" refers to taste in the well-known text about salt (Matthew 5:13; Luke 14:34). The verb "savour" which appears in Jesus' rebuke to Peter at Caesarea Philippi means to have a taste for, to relish, like, or care for (Matthew 16:23; Mark

8:33). The Greek verb for which it is used means to think, to set the mind on, to purpose; it is the verb which is translated "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). Jesus told Peter that his mind was not on the purposes of God, but of men.

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Story time for Boys and Girls

ELIZABETH WHISNER, Editor

THE "K" THAT GOT AWAY*

(An Adventure of Mr. Mischief)

By LOUISE GOOSMAN

Chapter IV

As Mr. Mischief approached the hollow log where he was to get a "K" from Croaker, the old bull-frog, he saw Daffy Duck and her four baby ducklings, but he was too worried and upset to greet them. In fact, he was in such a state that he was not even aware of the beauty of his surroundings.

He found the hollow log, partially submerged in the water, and after locating a safe dry spot, he sat down to wait. Never had the hours passed so slowly! Never had the sun been so reluctant to set! He could not smell the sweet forest perfume nor hear the songs of the birds. He was almost numb with fear by the time twilight finally deepened into dark night. Crouching alone on the log, he was vaguely aware of the unfamiliar night sounds, and wished, O how he wished, that he could fly back to the Great Green Wood and the safety of his little home there.

One by one the stars came out, and one by one the bull-frogs took up their various parts in their nightly symphony.

But not one sound had come from inside the hollow log. Tears slowly fell from Mr. Mischief's eyes, and he shook with cold and terror. And the night wore on. At last, so tired and sleepy that he was near exhaustion, his eyelids dropped, and for a second he dozed.

And at that second it happened! From the opening at the end of the log came the deepest, loudest and biggest croak that Mr. Mischief had ever heard. He grasped the decaying bark on the log and held on for dear life. For a bit he could not speak. Then realizing that he must get a "K" for Tad at any cost, he summoned all of his courage and spoke.

"Croaker!" he called. "Please, is that you, Croaker?"

"Jug-o-rum! Jug-o-rum!" came the answer, "Who is calling me?"

"It is I, Mr. Mischief, a little green Elf up on top of your log. I'm in terrible trouble, and you are the only one who can help me."

"Come, come, lad, let me see you and hear your trouble."

Mr. Mischief hopped as close to Croaker as he could without falling in the water, and told him all that had happened, ending his story with a plea for a bit, just a wee bit, of Croaker's "K."

"Well now, I'll tell you what we can do. I cannot very well take a piece off my 'K',

but you could catch a bit of the echo. I think that would do."

"Oh, if I only could!" exclaimed Mr. Mischief. "Will you please croak and let me try?"

"Surely," said Croaker, "that will be a pleasure, for croaking is my business. My echo bounces back from yonder big rock, so watch and listen, and perhaps you will be able to catch it."

So Croaker puffed out his big chest, braced his strong legs, and gave one mighty croak after another. Mr. Mischief tried and tried, and caught bits of every other letter; but Oh, that elusive "K" was so hard to catch! Finally, when the stars were growing dim, the night birds were all asleep, and the bull-frog symphony was drawing to a close, the weary little Elf grasped the back of the "K" and held on with all his strength.

He had it! Oh, how relieved he was! Back to the log he flew and thanked Croaker.

"Oh, Croaker, you have been so very kind to me. How can I ever repay you?" he exclaimed.

"That's easy," said Croaker. "Just don't meddle with any more baby bull-frogs' croaks."

"I won't, I won't," promised Mr. Mischief, and he meant it with all his heart. "Thank you, thank you, and—good-night."

Mr. Mischief then flew off into the night and back to the lily pad at the end of the bridge. Tad was asleep under the edge of a dried leaf.

"Tad! Tad!" called Mr. Mischief. "I have a 'K' for you."

"What? Oh, it's you. Well, I've had a nice long rest while you were gone. Now where's my 'K'?" asked Tad, hopping out into the moonlight.

"Here it is, and I do hope it is just right," replied the little Elf.

"We shall soon see."

Tad took the "K," put it in his mouth, braced his legs, puffed out his chest and gave a mighty POOF! Out came the croak. Oh, it was like beautiful music to their ears. And indeed it was a very fine croak, with maybe just a bit extra at the end.

"Oh," sighed Tad, "it's wonderful! The best croak a baby bull-frog ever had, I think."

"Now may I go to sleep, please?" asked the weary mischief maker, "for I'm so very tired."

"Yes, let's both cuddle up warm and dry under this leaf," said Tad.

Mr. Mischief was far too weary to reply,

and in a very few seconds, if you had peered down from the end of the bridge, you could have seen a little green Elf and a little green bull-frog curled up together, fast asleep. The singing winds swept down softly to ripple the water and rock the lily-pad to and fro. If you had listened you could have heard them singing:

Rest now, Mr. Mischief,
You naughty little Elf,
For once again your trick has been
Turned back upon yourself.
Sleep well until tomorrow,
Then ere the daylight ends,
You may find a new adventure
Right here at "Singing Winds."

MY PRAYER

Our Heavenly Father, we thank Thee for the many blessings Thou has bestowed upon us. Forgive us of our many sins we commit day by day. We thank Thee for the Christian homes here and around the world. Help the missionaries to convert more people to the Christian faith. Bless the Christian churches around the world. Help us all to do Thy will every day. In Jesus' name we pray. Amen.

—GAYLE FARRELL
Junior Department
Raleigh, N. C.

IT'S ALMOST THAT TIME AGAIN

Yes, the summer is getting away fast, and it won't be long until the school bells will be ringing again.

We've had a wonderful vacation, haven't we? Trips to the country, to the mountains, to the seashore, or maybe to Grandmother's place. And some of you rural boys and girls may have gone to Aunt Mary's in the city. Others have just had fun at home—swimming parties, picnics (with hot dogs and watermelon), visiting each other in the neighborhood, and lots of other interesting things.

And now, with all of your happy vacation memories, you won't mind a bit going back to school, will you? For after all, it won't be but about thirty-six weeks until summer will be here again. Now isn't that so?

BIBLE QUIZ

Music of Bible Times

1. Who played the harp to soothe King Saul?
2. What instrument did Miriam play at the time of rejoicing after the Children of Israel had crossed the Red Sea?
3. What choir sang at the birth of Jesus?
4. What musical instrument was heard before Moses received the law on Mount Sinai?
5. What people could not sing the Lord's song in a strange land?

Answers to Last Week's Quiz

1. Jesus—Matthew 4:1-11.
2. Mt. Sinai—Exodus 19.
3. Mount of Olives.
4. Calvary or Golgotha.
5. Mount Ararat—Genesis 8:4.

Testimony Everyone Can Understand

The most inspiring hour to me of the second National Conference of Methodist men came on the evening when a half dozen or more men, picked from as many venues of life, gave testimony to their Christian faith and to its meaning in their living and doing. And I felt, too, something of the loss that the cause of Christ has sustained in this century's suspension of lay testimony in the Methodist Church. Oh, I don't mean the cut-to-pattern, week-after-week recital of experience by persons whose faith seemed to have stopped growing a decade or more before.

But I am thinking of *bona fide* telling to others of one's encounter with spiritual (and other) problems, and the solving of them through prayer, the "laying of burdens upon the Lord," and the unexpected strength that comes from support by the Christian fellowship of friends. When the relating of such genuine experiences was suppressed in the church, or confided only between pastor and parishioner, something tremendously stimulating and worthwhile—and *evangelistic*, in the best sense of that word—was lost. And nothing has as yet come to fill the vacuum.

Men desperately want to know how other men faced their problems and received help. They want to hear it in the clear ringing words of the victor himself—and even more to read it alive in his conduct. If they get only a glimpse of the way in the generalities of a sermon—from the lips of the reporter rather than from the victor—from the professionally-trained analyst rather than from the amateur contender—then much of the color, the appeal, the encouragement, and the desire to emulate seems dissipated.

Is there any church in Methodism so poor that it does not have at least two or three men or women, the story of whose struggle with temptation, or evil, or illness, or spiritual and mental odds, would not help the pastor in winning the backslidden or the undecided to Christ? *This witnessing is evangelism*. One does not have to be a gifted speaker, to have reached what the world calls "success," to win others to Christ. There is no "oratory" so convincing as the simple story of one's encounter with a seemingly insurmountable problem, and the mastery of it through Christ. There is no drama or historical novel so moving as the story of "an overcoming Christian": it is testimony everyone can read and understand.

CORRECTION

The letter in the August 15 issue signed "Stallings" should have been signed "Stallcup." The error was due to a blurred signature.

Book Reviews

By These Things Men Live, David W. Charlton, Sr. (Greenwich Book Publishers, 489 Fifth Ave., New York, N. Y. 63 pages; \$2.00)

This little book has a value far beyond its size. It is full of inspiring ideas and uplifting thoughts. Consisting of a number of meditations on Christian living, it is timely and vital.

When I read the book, I found myself

absorbed in it and wanting to go on to the end. At the same time it inspired me to pause, to think, and to meditate on some of the vital issues of everyday living. The book quickened my hunger for a closer walk with God.

By These Things Men Live will have an appeal to minister and layman. The minister will find it helpful because it suggests subjects worthy to be preached on in any church and because it is replete with anecdotes, illustrations, and quotations worth remembering and using. The layman will find it helpful because it deals with subjects that are vital to a real Christian experience and that are important to basic Christian living.

Some of the subjects treated, and treated in a fresh, inspiring manner are: "What Do You Believe in Most?" "Mourners or Masters of Destiny?" "Facing Our Fears and Finding Happiness"; "The Light and Leading of God"; "A Calendar Without Sunday"; "When the Great Moment Is Over"; "The Roots and Fruits of Democracy"; "Lord, Remember Me"; "Learn to Live Together or Perish."

The author of *By These Things Men Live* is at present the pastor of Wesley Heights Methodist Church, Fayetteville. In addition to pastorates in North Carolina he has served as pastor in Virginia and Maryland. A son, David Charlton, Jr., is a pastor in the Western North Carolina Conference.

—Wade Goldston

In Memoriam

MRS. MAUDE WISE HOOPER

The Woman's Society of Christian Service, of Stumpy Point church has lost one of their charter members, a most faithful and devoted woman, Mrs. Maude Wise Hooper, who died July 17th, 1957.

We wish to pay tribute, and express our admiration and appreciation of her personality, for her devotion to her Christ, her church, to her fellowman, and to her family.

Feeling our loss most keenly, of an efficient and effective member, we pray for strength to carry on for our Master.

We extend our deepest sympathy to her family. May God's richest blessings rest and abide with them and comfort them.



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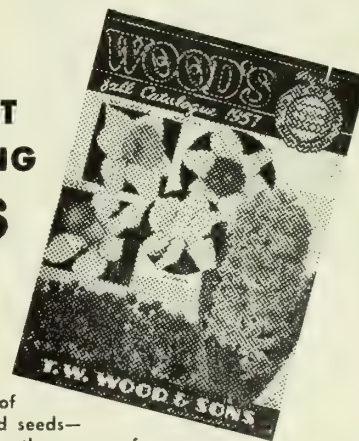
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London—A few nights ago I lay in bed, reading a *Saturday Evening Post* and listening to a program of hill-billy music, and for a moment, I wondered if I had dreamed the whole trip and was back in America.

American movies and American music have taken England by storm, especially among the youth. Unfortunately, neither are the sort of exports of which we can be proud. Every movie marquee in downtown London advertises an American film. Bob Hope's face is ten feet high over a cinema in Piccadilly. I haven't seen any of the pictures, but the notices don't seem to recommend them much. There are two fine pictures here of which I can be proud—"Cinerama Holiday" and its companion film, the name of which escapes me for a moment.

The postman just brought me a copy of the *ADVOCATE* (sent air-mail) and I am delighted to see how well Mr. Park and the guest editors have managed. Many thanks to Wilson O. Weldon and Charles E. Jordan for their fine contributions. I am looking forward to seeing other issues with the work of O. K. Ingram and other guest editors. It is good to know that the paper is not suffering during my absence.

You might not be interested in an account of all the places I have been, but some of them were very important. Central Hall, Westminster, as I think I said last week, is the headquarters of British Methodism. Nearly all of the officials are away, but I got to see the great hall which is not only a church but an auditorium which houses many important gatherings in London.—Wesley's house and the famous Wesley Chapel in City Road are full of Methodist memories—Bunhill cemetery, just across the road holds the grave of Susannah, the mother of the famous brothers.

I have been especially interested in the questions which are asked about American Methodism. Here are some: "Don't the Methodists in your country get those great crowds by serving dinners to those who come to service?" (I can't figure that one out.) "Why don't you use more hymns in the service?" (I know the answer to that one. We are too lazy.)

Then there are even more questions about the riches of America. "Isn't it true that you have many very rich people, but terrible slums where most of the people barely exist?" "Don't the working-class people hate the upper class?" "Do ordinary people have motor-cars?" (I don't know who are the "ordinary people," but suspect that I am one, and answer that they do.) And, from an eight-year-old boy, "Have you seen many cow-boys?" "Do all Americans carry guns?" (He met me yesterday with a fusillade of shots from a cap-pistol, thinking, I suppose, to make me feel at home.)

"Do you have bishops?" asked a leading layman, and when I replied that we do, he asked, "What for?" That took a bit of answering, and I explained that we feel that we need much more supervision than can be given by one man acting as president of the whole church, as in England.

This year British Methodists are trying out the system of having district chairmen, who give their entire time to supervision. The plan is not universally appreciated. Each circuit, composed of from about twelve to 40 churches, is manned by several preachers, with the assistance of a group of devoted and talented lay preachers. Two of the lay preachers whom I have met are retired Army officers, well-educated and gifted as speakers.

One interesting feature of the services where I have preached is the notices read, or given extemporaneously, by laymen, just before the offering. Each Sunday we learn how much money was received in last Sunday's offering. (At one church, the amount is usually around twenty-seven pounds, or about \$85.) Despite the wonderful attitude of reverence and worship in the service, the laymen do not hesitate to inject an element of humor into the announcements. One of them, a retired industrialist, announced a "ramble" (tour on foot) of ten miles for those who felt able to make it. The American preacher didn't accept the invitation to take part, but he walked at least that far in London the next day.

How would you like to sing all six to eight verses of five hymns in each service? That's what these Methodists do, and I have never heard anything more inspiring. Only a few hymns used here are known to us in America, and most of these are sung to different tunes. But how they sing! Last Saturday night the whole choir of Potters Bar church came over to my host's house and sang for me some of my favorite anthems and a number of hymns which I had not heard. The musical standards are high, but the congregations are fully able to keep up with the the choirs. Usually there is no anthem on Sunday morning and there is difficulty hearing the choir over the enthusiastic part-singing congregation.

In Potters Bar (which is a new town, built around an old village, with modern stores and homes surrounding a few ancient buildings) we can buy almost anything we want. Woolworth's is in its proper place on the main street, just as in America. But the small shops do not attempt to sell a variety of goods, only their specialties. For instance, a grocer sells tinned and packaged goods; a green-grocer sells vegetables, a butcher sells meat (and to make sure you understand, he puts his meat in the window, without refrigeration, but with entirely adequate sanitary arrangements. It is not hot enough for meat to spoil).

The trains and buses run on amazingly

frequent schedules. One can get down to London (15 miles to the heart of the city) at almost any time which suits. And the service is good. The bus is a two-decker, usually, and I sit upstairs with a view of the countryside as I travel down to the city, but it isn't long before the "green belt" is passed and we are going by ancient four-story houses which have survived the wars and wear-and-tear of three centuries and more. Just a short distance from my home this week is a house which was almost demolished by a bomb during the war—the only bomb to fall in the town in all the war.

That's all for now. Lacking a special objective, this afternoon I am going to hop on the bus and see where it will take me, so I'll see you next week—in passing.

Final Appointments to High Point Faculty Announced

Dr. Dennis H. Cooke has announced three final appointments to the faculty of High Point College for the coming academic year. The new members, Dr. Marcus W. Collins, Mrs. Kathryn Gerringer Ring, and Mr. Herman E. Coble, Jr., will fill vacancies in Sociology, Home Economics, and Fine Arts, respectively.

Dr. Collins, a native of South Carolina, has been named to head the Department of Sociology succeeding Dr. Thomas C. Keedy, Jr. His teaching experience includes Wayland Baptist College in Texas, Texas Christian University, and the University of Georgia.

Mr. Coble, son of Mr. Herman E. Coble Sr., manager of the college bookstore and professor of education, has been appointed as an instructor in speech, supervisor of the college student center, and director in charge of the college film library. In addition to his high school teaching experience, Mr. Coble has been active in many speech and dramatic organizations.

Mrs. Kathryn Gerringer Ring will succeed Miss Winnie Luffman as an instructor in home economics. Mrs. Ring is a native of Draper, but now makes her home in High Point. She attended East Carolina College where she received her B.S. degree in vocational home economics. She has taught for several years in the high schools of Washington, and High Point.

CHURCH SCHOOL PAGE

(Continued from page 10)

10. Check the leader if he:
 - a. Attempts to tell the group the answers
 - b. Tries to guide the group to predetermined answers or solutions
 - c. Passes judgment on the contributions of members
 - d. Debates with members
 - e. Gives his own opinions so as to weigh the discussion

(These are points of courtesy and mental honesty which should be discussed with the group.)

(Quoted from the Script of the filmstrip "How to Lead a Discussion," produced by Schauffler College of Religious and Social Work, 5115 Fowler Ave., Cleveland, Ohio. Purchase it from the Methodist Publishing House, 1910 Main St., Dallas 1, Texas.)

NORTH CAROLINA

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O. K. INGRAM

•

Vacation time! Wonderful days!

Life in the forest with Dad—

Comradery, fellowship, fun—

Then it's back to the books, lad;

Life's duties now challenge again—

School is where training is had.

—O. D. P.



Methodism from Murphy to Hatteras

The Rev. and Mrs. Wayne Woodward, Todd Circuit, North Wilkesboro District, announce the birth of a daughter, Gail Corinne, on August 20.

The Rev. Wilson Nesbitt, Executive Secretary of the Town and Country Commission of the Western North Carolina Conference, was guest preacher at Broad Street Methodist Church on Sunday, August 25.

Eleven persons have been added to the faculty and staff of Bennett College for the 1957-1958 school year, and four will return from leaves of absence, President Willa B. Player announced this week.

Fellowship Methodist Church, Hamlet, will hold a series of evangelistic services beginning Monday evening, September 16, and continuing through Friday evening, September 20. The Rev. Carl Sanders from Richmond, Va., will be guest speaker.

The new Aldersgate Methodist Church, located on York Mount Road, Charlotte, opened its doors for services on Sunday, August 25. The Rev. Glenn Lackey has been appointed pastor. Our best wishes to this new church and its congregation!

Abernethy Memorial Methodist Church, of Rutherford College, will celebrate their Centennial and homecoming on September 29. Dr. E. H. Nease, Sr., will be guest speaker. All friends, former students of the college, and former pastors of the church are cordially invited to be present.

"Buried 2000 Years: The Dead Sea Scrolls," will be presented over Armstrong Circle Theatre on CBS-TV, Wednesday, October 2, from 10:00 p.m. to 11:00 p.m., Eastern Daylight Saving Time. This is the story of the discovery of the fabulous Dead Sea Scrolls.

The Rev. Paul Carruth, Executive Director of the NC Conference Commission on Christian Higher Education, was guest speaker at the morning service on August 23, at Hay Street Methodist Church, Fayetteville. Mr. Carruth gave information regarding development of the Fayetteville Area Methodist College.

Asbury Methodist Church, Lincolnton, will conduct a church-wide School of Missions September 8 through 11, sponsored by the Commission on Missions and the Woman's Society of Christian Service. The text, "Lands of Witness and Decision," will be taught by the pastor, the Rev. Curtis Murray.

Hanes Methodist Church, Winston-Salem, will observe homecoming on Sunday, September 8. Mr. Walter F. Anderson, of Raleigh, will bring the morning message. Picnic dinner will be served on the grounds. In the afternoon there will be special singing and fellowship. All members, former members and pastors, and friends are invited.

The First Methodist Church, Hickory, observed on Sunday, August 25, the anniversary

of their fifth year in their new church home. The original church was erected in 1871, the second in 1896. An education building was added in 1939. Groundbreaking for the present plant was held on January 21, 1951, and dedication service on April 7, 1957.

Hay Street Methodist Church, Fayetteville, is a singing church. They announce that their new music program beginning this fall will include the Cherub Choir (Kindergarten Age), Carol Choir (Primary Age), Melody Choir (Junior Age), Vesper Choir (Junior High Age), Altar Choir (High School Age), as well as the regular Sanctuary Choir.

The Rev. Robert P. Crawley, pastor of Grace Methodist Church, Charlotte, attended the Advance Retreat of the Disciplined Order of Christ, on the campus of Keuka College, at Keuka Park, New York, during the week of August 22. Mr. Crawley is now serving on the Board of Directors of the Southeastern Region of the Disciplined Order of Christ.

The Rev. Dr. Adlai C. Holler, Sr., has been named editor of the *South Carolina Methodist Advocate* and manager of the state Methodist Center in Columbia, S. C. He has been pastor of the St. George, S. C., Methodist Church since 1952. He succeeds the Rev. Dr. J. Claude Evans, who has resigned to join the faculty of Southern Methodist University, Dallas, Texas, as chaplain and preacher to the university.

Hill's Chapel, on the Lowesville Charge, will observe homecoming on Sunday, September 11. Mr. M. M. (Jack) Rose of Charlotte, prominent Methodist lay leader, will be the speaker at the morning service. Picnic dinner will be served on the grounds, followed by a hymn-sing in the afternoon. Former members and pastors, and friends are invited to join with the congregation on this occasion.

Methodists are the authors of four "first choice" hymns selected in recent years by the Hymn Society of America for special occasions. The Rev. H. Glen Lanier of Charlotte, is the author of "O Master, Who in Days of Youth," the society's first choice in a series of new hymns for youth prepared for the United Christian Youth Movement. Mr. Lanier, a descendant of the famed Georgia poet, Sidney Lanier, also wrote "O Christ of Bethlehem," included in the rural series.

First Methodist Church, Morganton, has undertaken to sponsor the \$3,000 annual salary of a missionary to the Mandarin speaking Chinese in Hong Kong. He is the Rev. Lonnie S. Turnipseed, of whom the Board of Missions' Department of Missionary Personnel says, "He is one of those wonderful young men whom we would send anywhere in the world to do any job." Lonnie, along with a number of other young missionaries, is being sent to this southeast Asia area with the thought that

if and when China opens up, they will be ready and equipped to move in within thirty days to the mainland.

Hayes Barton Methodist Church, Raleigh, is proud to announce the installation of a new three-manual Austin organ in their sanctuary. It should be ready for use by the last Sunday in September.

The Raleigh Subdistrict MYF will hold a Retreat on Friday and Saturday, September 6 and 7, at Louisburg College. This Retreat is planned for counselors and officers of the local youth fellowships.

The Raleigh Area Commission Workshop will be held at Hayes Barton Methodist Church, Raleigh, on Thursday evening, September 12, from 7:30 to 9:30. Workshops will be held for chairmen and members of the five Commissions.

The Rev. S. J. Starnes, pastor of Sunset Park church, Wilmington, is for the 25th year attending the great campmeeting at Ocean Grove, N. J. He reports great preaching by Bishop Arthur J. Moore of Atlanta and Dr. Howard Brennan of Rockville Center, N. Y.

The Methodist Men's Club, Lowell, held its first meeting on Monday evening, August 19. The Club was initiated with a Ladies' Night Program, following a covered dish supper prepared by the Woman's Society of Christian Service. Fifty-two persons were present. Guest speaker was Dr. W. L. Halberstadt, world traveler and teacher in the adult department of Myers Park Methodist Church, Charlotte.

The Asheville Area Training School will begin Sunday night, September 8, and continue through Thursday of that week at Central Methodist Church, Asheville. The school is in the form of a Bible Conference, covering six courses in Bible—"Use of the Bible With Children," "Religion in the Bible," "Interpreting the Bible to Youth," "How to Read and Study the Bible," "Teachings of the Prophets," and "The Fourth Gospel." Those living in the Asheville area are urged to attend this school.

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Editorial Comments

By REV. O. K. INGRAM

Church Attendance in the Summertime

"Summertime and the livin' is easy.
Fish are jumping and da cotton is high.
One of these mornings you gonna rise up singin'
And you will spread your wings and take to the sky."

So George Gershwin wrote concerning these hot summer days. We take it for granted that, when the cotton is high enough to "lay by" and fish are jumping, we are entitled to ease up and relax for a spell. This is undoubtedly a wise policy in agriculture and commerce, but it is lethal when applied to our spiritual responsibilities.

Evidence is rapidly accumulating which points to an increasing tendency on the part of the church people to "take it easy" in religious practices during summer months. Rightly or wrongly, churches reflect the attitudes of their members. Several years ago I was driving through a fashionable suburb in Atlanta and passed a beautiful church which demonstrated by its architecture and well-kept grounds that it was a place of worship for a congregation of considerable means. I could not help rejoicing that these well-to-do folks had erected a tasteful and fitting tribute to God in their community, but I wondered just how important spiritual values were in their lives, for on the bulletin board in front of the church was this notice: "August - pastor and people are taking a well-deserved vacation."

On another occasion while driving through the West with my family we found ourselves in Ogden, Utah, on Sunday morning and, since it has always been our policy to worship on Sundays wherever we are, we began searching for a Methodist Church. When we found it, the notice in front read, "Sunday School Picnic Today. No worship service." We attended a Baptist service at the conclusion of which five new members were received. No easy living for them during the summer months! From my own personal experience I can cite numerous instances in which this tendency to "take it easy" has been evident in churches all over the American continent.

What is wrong with taking a vacation from church when we are trying to relax? Many there are who declare there is nothing wrong with it. They insist that, if they are loyal to the church all during the year they are entitled to a few Sundays off during hot weather, and pastors, who are grateful for their comparatively high degree of loyalty, are hesitant to condemn them.

On the other hand, the Christian needs to understand that it is not merely a question of filling a quota of righteousness or going to church a certain prescribed number of Sundays. The Christian is involved in a love relationship with God and the fellowship of the redeemed. Corporate worship of him should not be a grudging performance of a religious chore but an expression of his love for God and the Christian community; not a routine obligation from which he must occasionally be relieved to break the tension but the one truly free and joyous experience of the week which itself breaks the tension. The attitude which says, "I've attended my share of services, and I'm entitled to a Sunday or two off," falls short of being Christian. It may be symptomatic of a deeper spiritual disease, legalism and adherence to a doctrine of salvation by good works.

Of course, if we are not careful, we pastors may be guilty

of doing what we would condemn in the medical profession, namely treating the symptom and neglecting the cause. Merely condemning non-attendance in the summer months not only fails to get to the underlying cause but, indeed, may tend to aggravate the real disease by laying undue emphasis on the duty (good works) and failing to instill the motive (love of God and the Christian fellowship). In the end, we defeat our own purpose, fail to increase church attendance and encourage the spread of religion that says, "This much goodness and I have done my part."

The answer to this problem, as to all our problems, lies in positive affirmations. As pastors we must recover, practice and preach the high significance of corporate worship as being the focal point of Christian experience. It is not merely time taken out from life but life itself lived most intensely in the presence of the two poles of value reference in the Christian's life—God and the Christian fellowship.

Meditations on the Problem of Evil

A lithesome action-packed fifteen-year-old girl slipped on the high diving board at our local swimming pool the other day and sustained a break in her arm near the shoulder socket. The orthopedic surgeon found it necessary to encase her in a cast from her hips to her chin in order to support the arm in the proper position. When she was brought in from the operating room, she looked pale and lifeless. The cast made it impossible to detect her breathing. Only the pulse-beat in her neck gave evidence that she was living. What a pity! The summer is just beginning, and she must remain relatively immobile in the cast, unable to carry out all the wonderful plans she had for vacation.

It is going to be painful for her wearing that uncomfortable cast in the summer heat. She is going to feel lonely, left out, disappointed. The kind of girl she is and the wise mother she has, however, are going to turn this tragedy into a blessing. For them it will be an answer to the prayer, "Slow me down Lord, so I can live." In the long run her days of inactivity will prove to be the most profitable time of all in her growth as a person. They will be the days of personal interior decorating. Her life will be happier and a more constructive one because of the trouble she is presently experiencing.

This is God's power of redemption at work in our experiences. In a sense, everything that happens to us can be turned to good, if we have the will to let God guide us in the reconstruction of our experiences. "Ye meant it unto evil but God meant it unto good," is the truth, for God can help us bring blessing out of the most untoward circumstances of life.

What then shall we say to these things? Is there no real evil? Certainly there is. The fact that this fifteen-year-old girl is going to be a better person in the long run does not relieve the real pain she feels now. Her frustration at her enforced inactivity is real—not play-acting. The fact that God is at work helping us turn evil circumstances to paradoxically good results does not mean that the immediate impact of those circumstances is not evil. A father lost his three children and found God in his tragedy. Are we to say that it was good for him to lose his three children? No, we can only say that the real evil of his losing them did have one good result.

A great deal of shallow Pollyanna theology is being preached these days about how evil is not real, but you do not find it in the Bible. "The valley of the shadow of death" is real and painful and tragic and evil. And greater is the glory of God because it is real. He is a great God to bring us through it without fear because he is with us. The Christian idea has always been that evil is real but not conclusive. God has the last word.

Day After Day She Prayed to Die . . . Now She Prays to Live Day by Day

By DALLAS MALLISON

She prayed to die—day after day she prayed to die.

Thus Mrs. Nina Duke Wood—North Carolina's best-known and most beloved shut-in and just "Mom" to hundreds she calls "Chilluns"—describes the greatest crisis in her life.

This is not to say that Mrs. Wood—who was 65 on August 26—has not had other crises in her life. In fact, her life has been a long series of crises—each day is almost literally a crisis for she has to struggle for the air she breathes.

To "Mom" who suffers from high blood pressure, an enlarged heart, a bad knee, and arthritis, death is a real prospect. Every day he is a guest knocking at her door—and long ago she prepared for his inevitable entrance.

But no more does she pray to die—rather she prays for "just another day" in which to continue her whole-hearted devotion to her "Chilluns"—the aged, sick, and disabled—anyone who is handicapped in mind, body, or soul. These are her "Chilluns"—and long ago her parish extended far beyond the narrow confines of the two Carolinas.

She has lived a joyous, rewarding, and glorious life. In a very real sense each day is a new adventure for her—and she seems to grow younger and fresher as the years sweep by and as her body grows weaker. Her life is one big labor of love—not really a "labor" but a wonderful privilege.

Who is this Mrs. Nina Duke Wood, of Wadesboro, who has been described as "that most remarkable shut-in" by Isaac London, the chief entrepreneur of the *Rockingham Post-Dispatch*? She is indeed a person worth knowing, for somehow she has captured the secret of living and will to the very end live gloriously and wonderfully—with the simple faith, joy, and awe of the little child.

A smallish, motherly-looking woman, Mrs. Wood's earliest memories are deeply rooted in suffering. Her mother suffered long and hard, and she saw her achieve relief and nobility through devoted service to others.

For more than 18 years of her life "Mom" was a normal, happy girl. She weighed all of 105 pounds and she was filled with the dreams young ladies of her age have. But just before her 19th birthday—on a windy day in March 1911—life changed for her almost as suddenly as a stroke of lightning. While on a shopping trip downtown and as she entered a store door, a big St. Bernard threw her down with tragic results to her fragile body. Her left arm was broken, hip thrown out of joint, and knee shattered.

She was in bed and on crutches for 18 months. At that time doctors did not know how to treat joint injuries as they do now, and her knee never did really get well. Then, on the first day of February, 1938, she tripped and fell over a jagged rock. The two injuries proved just too much for the injured knee joint.

The next three years were spent in bed with innumerable casts and bandages. Then came three more years in a wheel chair and on crutches. The best she has since been able to do is to walk a little around the house with a cane.

Arthritis set in in the knee in 1943, spreading over the whole body until now, as



Mrs. Nina Duke Wood of Wadesboro
. . . Mother of Shut-ins

she puts it, her entire body "is full of kinks and bow knots."

For nearly ten years "Mom" has been bothered with a serious heart condition. She has been a frequent patient in many hospitals. Her "bum motor," as she describes her heart, keeps her in bed weeks at a time, and she never goes anywhere without aid. She has "better spells" when she can stay up and walk about the house—but it is a rare event indeed when she ventures forth from the house.

"I do not have time to go walking, anyway; I am just too busy with my Chilluns," she says.

Solid achievement and many activities show how very busy she has been during the past ten years. She began by writing letters to the shut-in and handicapped—thousands of letters—with pencil and on the typewriter. At one time she had nearly 3,000 correspondents. These persons live in many states and several foreign countries.

Next the idea of a weekly radio program of cheer and inspiration took shape, and radio stations in Wadesboro and Rockingham, and then other towns, provided the media. Parallel with this came annual parties for the shut-in and handicapped of all races, colors, and creeds. Starting in Wades-

boro and Rockingham, these kinds of events have spread to many other cities and towns in the two Carolinas and have become established annual affairs.

She was chiefly instrumental in persuading the late ex-Governor Gregg Cherry to issue a proclamation on May 18, 1948 setting aside the first Sunday in June of each year as annual "Shut-ins' Day" in North Carolina. Today nearly a score of the large towns and cities in this state stage parties each June and a larger number of churches and civic groups sponsor similar parties on that and other dates during the calendar year.

From April 1948 through January 1950 she published, with the aid of Isaac London, a very fine and readable monthly cheer magazine which she called "Bits O' Happiness" which went to around 2,500 persons in many states and foreign countries without charge. Lack of funds forced the discontinuance of this magazine.

As her health allows, Mrs. Wood continues to write many letters to her beloved "Chilluns." For many years she has contributed "Bits O' Happiness" articles to the *Post-Dispatch* and other nearby papers. London describes her as an "interesting, folksy, and inspiring writer." Her articles on "The Miracles of Ramona" and "Dr. Joe and Dr. Jim" are classics. She has the flavor and style of a Damon Runyon.

In promoting annual "Shut-ins' Day," Mrs. Wood has written many letters to mayors, editors, and radio and TV stations in the two Carolinas. She has the copy of the original Cherry proclamation, letters from every governor since Cherry (including Hodges), and letters from many well-known Tar Heels. She has been written up in magazine articles.

With no regular income, "Mom" has been quite resourceful and ingenious in raising money for her many activities. A hobby of hers is making dolls and dressing them for sale, and she does very lovely needlework which she also sells. At times she arranges for the sales of such articles as handmade handbags on local curb markets. Many of these articles are made by her "Chilluns" to whom go the proceeds.

She sends out a continuous stream of greeting cards. At some Christmases she has mailed as many as 2,500 cards. On many Christmas mornings she and her husband play "Santa" to needy families, buying the gifts and food themselves.

Undeniably, Mrs. Wood has lived a lonely life or at least a "life apart." Her 70-year-old husband has been a travelling salesman for 25 years. Their one offspring, Bobby, is married and the father of a little boy. Frail and sickly, Bobby took care of her the long years she was bedfast.

"Mom" is an adopted Tar Heel, coming to North Carolina to live when a young bride. She came to Morven near Wadesboro and about seven years ago she moved to Wadesboro. "I never was much size till I came to this state to live—and now see how I have changed," she says. "My husband says it is because I came to live among such grand folks." She is full of quaint Irish humor.

"I have found that men have quite a bit of the mule in them," she says in commenting on the opposite sex; "They can be

very stubborn, plant their feet, and just sit."

"Mom" believes in miracles and she views the big change in her life as one. She clearly recalls the day her Big Crisis came. As she lay alone praying to die, as she had been doing for days, she distinctly heard a voice saying: "You are a coward! Why don't you find out what it is that God wants you to do and find a blessing in your affliction?" Stunned for moments, she rallied to rise up to start her ministry of good cheer.

A member of the Wadesboro First Methodist Church, "Mom" is a devout Christian and to her Christ is very real and ever present. She lives very close to him. "The Christ I know lives today and He will live forever," she affirms. "His power is just plain folks like you and me," she adds.

"I am just an ordinary person," she wrote this writer, "who through suffering, heartache, disappointment, and faith am trying to lend a helping hand to those who are coming over the rocky road I have travelled. I want to strengthen their faith when they weaken and stumble."

"Have you ever thought that nothing comes into this world except through suffering?" she asks. "All that is beautiful, good, and fine comes through someone's suffering and labor. Our very need for God comes through heartache and suffering. How many of us ever look at a closed

flower bud and realize that even the flower must suffer to bring us beauty and fragrance?"

"What a blessed privilege, what a marvelous opportunity is given me," she exclaims in speaking of her work with the aged, sick, and disabled. "Every day my prayer is that I may be cleansed of all unworthiness, led in the stream of His power, and made fit for His service."

Her loving concern reaches even into the walls of prisons. Two young men who have been or who are in State's Prison in Raleigh are among her many "sons."

Her wholesome, optimistic outlook on life is reflected in her favorite poem, "But Ain't It Fine Today?" The first and last parts of this folksy piece are:

"Sure, this world is full of trouble—

I ain't said it ain't.

Lord! I've had enough trouble an' double,

But I ain't got no complaint

"Havin', losin', takin', givin',

As time wills it so.

It's today that I am living,

Not a month ago.

Yesterday a cloud of darkness

Fell across my way.

It MAY rain again tomorrow—

But say, "Ain't it fine today?"

Norths, who were good friends; and some Episcopalians. One experience proved to be a lifelong pleasant memory: When we arrived at the parsonage, we had a horse and cow and there was no barn, but there was one on an adjoining lot that was just what I needed. I asked one of our men who owned it. He said, a strange old Episcopalian woman but you could not get it. I didn't take that as final but went to my Lord with it and then went to see the old lady, and I never saw anyone more ready to oblige than she was. I asked her the price of rental; she said, "Oh, I don't know; ask some of your men about it." I did; they said about fifty cents a month and she said that was alright. She lived next door. We used water from her well; she found out that I could mend things, and she had me mend things for her. Of course I never charged her, and when I would take her the rent for the barn she would not take it. She became one of our best friends, gave me books and did everything she could for us; and through her, other Episcopalians became our friends. I had the honor of marrying one of their young daughters to a Mr. Steele (Vanderbilt's gardener) of Biltmore, near Asheville.

I am giving these experiences largely for the benefit of our young preachers who think they have a hard time. God bless you, my brethren, JESUS NEVER FAILS. If He has called and sent you out—depend on Him and serve Him by serving His people—He will give you victory!

How enriching, encouraging and helpful these personal contacts and experiences were to a boy preacher on his second charge. They made the hardships or what some now call hardships seem as nothing.

"There are so many hills to climb upward.

I often am longing for rest,

But He appoints me my pathway.

Knows just what is needful and best.

I know in His Word He hath promised

That my strength, "it shall be as my day."

And the toils of the road will seem nothing,

When I get to the end of the way."

EB

PRAYER FOR THE WEEK

'I Said in my Haste . . .'

I have been let down again, Lord, by one in whom I had put my trust, and the sense of resentment is strong within me. It is hateful to have one's confidence deceived, to know one has been cheated, and it has happened to me so many times. I say to myself, Well, you are a fool; you ought to have learnt by your experience not to trust what people say; next time, perhaps. . . . And then I pull up, a little frightened. I see myself coming to regard all men with suspicion, allowing the milk of human kindness in me to dry up. Lord, save me from that. I'd rather be fooled a hundred times. Yes, surely, You can, You will give me of Your grace, who never surrendered Your faith in sinful men, never abandoned the way of love, though You were denied and betrayed and basely sold. Give me, dear Lord, give me the victory of Your lovely spirit, that I may not betray Your amazing faith in me. Amen.

Circuit Riders of the Nineties

By EBENEZER MYERS

In recalling unusual events of the Brevard Circuit, I like to remember my first revival in Brevard which was one of the most unusual of my entire ministry in one respect: The large number of young men that were saved. I began the revival at the evening service of Children's Day. I preached and called penitents, and a young man came to the altar and was gloriously saved. He was the worst drunkard in Brevard or community around, alcohol had him completely in its awful grip. There was a large congregation, many of them young men, and Cliff's conversion was a spiritual electric shock to them. They lingered in the church for sometime after service closed, so we had a good opportunity to speak to many of them about their souls. At the close of a ten days or two weeks revival most of them had been saved and I took into the church twenty young men besides older people and girls and children, one of the most impressive services of my sixty-eight years in the ministry.

I remember that I preached on growth in grace, emphasizing the conditions of growth: *the first* is life, dead things cannot grow, *Ye must be born again*" before there can be Christian growth. *Second* condition is environment: The Christian cannot grow in distillery or saloon; dance hall or in any other thing of the social evils of the day. At the close of the service one of the leading young women of the town, a Baptist with whom I had several arguments about dancing, came forward shaking my hand and said, "I see it now, I'll never dance again!"

Getting these young men and the deeply fixed purpose of this young woman broke up dancing and many other evils in Brevard.

This is what it takes to settle the social evil question, and which the so-called Social Gospel cannot do.

While at Brevard I came in contact with a brilliant and deeply consecrated Methodist preacher, Dr. G. H. Detwiler, who had come South from the Des Moines, Iowa Conference on account of his wife's health. He had come to Hendersonville and was president of Judson College. I had him preach for me, and he was a good preacher, and went from Hendersonville to Columbus in Polk County and had charge of a Northern Methodist School. I was as Mill Spring on the Green River Circuit, here I had him again to preach for me: He kept telling me, "I am coming into your church when I go into the pastorate again." Of course I encouraged and invited him to come on in, and he made us a very valuable man and put in the balance of his life in the W.N.C. Conference. Our friendship and fine fellowship continued to the end of his life. The memory of this dear brother and others of those days is like precious ointment poured forth, not only these dear preachers, Brother J. W. Jones, G. H. Detwiler and others, but many of the people of Brevard: The Forsytes, Hennings, Gashes, Mr. and Mrs. Fitch Taylor and others of the Methodist Church. We had some dear friends in the Baptist Church: Uncle Bob Whitmire's children and other Baptists; some of the Presbyterians, especially the

Mission Secretary Reports on Last Year's Giving

In a recent mailing to Western N. C. Conference pastors by the Rev. Horace R. McSwain, missionary secretary, was the following "Report Card" for the conference year which ended May 31:

Missions and Church Extension—we gave as a conference a total of about \$816,000 (This is a projection of our eight months' giving to twelve months). This was an increase of about \$195,000 over the 1955-56 year. Of this total giving something like \$399,000 was for Church Extension in the Conference. Dr. B. P. Murphy of the Church Extension Department of the General Board of Missions says this leads all conferences in Methodism in giving to Church Extension.

General Advance Specials—we gave \$190,540.20 for the 12 month year ending May 31, 1957 (not including our \$34,500 Hungarian Relief Offering). We were third of all Conferences in Methodism in giving to General Advance Specials. Florida was first with \$316,398 and Virginia second with \$287,851.

World Division (Foreign) Specials—we gave \$148,494.66 for the year ending May 31, which is \$29,000 more than the preceding year. We were third of all the Conferences in giving to World Division Specials. Florida was first and Virginia second.

Week of Dedication—we gave \$31,037.36 for the year ending May 31 which was first of all conferences in Methodism. Mississippi was second with \$30,975.27, and Florida third with \$21,164.22.

Hungarian Relief Offering—we gave \$34,494.55 for the year ending May 31. This was third of all the conferences in the church. Florida was first with \$44,561.06 and Southern California-Arizona was second with \$41,964.60.

Alaska Methodist College—we have given a total of \$25,945.00 which is second only to the Virginia Conference in total giving to this cause.

World Service—we gave \$258,993.82 for the year ending May 31, which put us 9th of all the conferences. We were 12th last year. This was an overpayment of our acceptances by \$12,000, but was \$12,000 under



Rock Grove Church and Parsonage

our apportionment for this 12 month period. The General Church year with the increased quadrennial apportionments began June 1, 1956; our acceptances of these apportionments began October 1, 1956. So for June through September we were paying on acceptances of the last quadrennium, or about \$5,800 per month below the new apportionments.

It will take the redoubled effort of every church, pastor, District Superintendent, and every Commission on Missions to continue to advance in our giving to Missions and Church Extension: The Hungarian Relief Offering will not be repeated; many churches last year carried a full 12 month Special; reports for the year ending May 31, 1957, included the final year-end payments for two conference years, 1956 and 1957! To continue to advance in the year ahead will test the mettle of every one of the quarter of a million Methodists in our conference.

We can be the first conference in Methodism to give more than a million dollars a year to Missions and Church Extension! Will you do your part?



METHODIST WOMEN MEET AT PFEIFFER—The leaders of the Western North Carolina Conference Woman's Society of Christian Service are shown here being welcomed at Pfeiffer College, where they held the eleventh annual session of the School of Missions, August 18-25. Left to right are the Rev. A. James Clemmer, Director of Christian Life at Pfeiffer; Mrs. Clarence S. Cranford of Asheville, president of the Woman's Society of Christian Service; Mrs. Curtis L. Koontz of Lexington, mission secretary of the conference W. S. C. S.; Mrs. Dan K. Moore of Sylva, dean of the School of Missions; and Mrs. Ira C. Shelley of Greensboro, secretary of the Wesleyan Service Guild. More than 460 women from over the Western North Carolina Conference attended. The theme for the school was "Till Christ Shall Dwell in Every Heart."

Dreams Reach Fulfillment

September 8, 1957, brings to fulfillment the dreams of the members of Rock Grove Methodist Church of the Salisbury District.

In 1945, under the guidance of the Rev. H. L. Blackwelder, a building fund was started for a new church building. The building project was started April 9, 1949, under the direction of the building committee and the pastor, the Rev. H. L. Blackwelder. The building was completed and the debt eliminated in June 1955 under the ministry of the Rev. Wade G. Rogers. The church was dedicated February 26, 1956, by Bishop Costen J. Harrell.

When the church debt was eliminated there began immediately a building fund for a parsonage. Work was started on this project July 9, 1955, under the leadership of the building committee and the pastor, the Rev. Wade G. Rogers. The parsonage was completed May 26, 1956. The debt was eliminated August 4, 1957. The service of dedication will be conducted Sunday, September 8, 1957, by the district superintendent, the Rev. Paul W. Townsend.

Members of the building committee were Roy Crowe, Lee Earnhardt, J. D. Bailey, W. A. Overcash, Sidney Chapman, L. V. Kluttz, Clyde Robinson, D. C. Allman, D. C. Boger, Conway Hampton, Clifford Lefler, and R. G. Heilig.

The pastor, the Rev. O. Ray Moss says, "The spirit of fellowship and co-operation has been the means that has allowed such success during the twelve years of this building program. The congregation has been behind the building project and have given unselfishly of time, talents, and possessions. The fine work of this congregation along with the help of many churches and individuals has brought to reality the plans that were once just dreams."

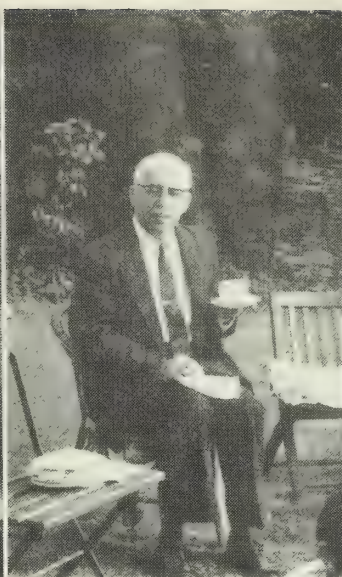
University Fund Tops \$1 Million Mark

Cash on hand for the Alaska Methodist University, to be established in Anchorage, has passed the \$1,000,000 mark, H. Conwell Snoke, Philadelphia, co-ordinator of the university development program, has announced. The announcement means that of the \$2,000,000 that must be on hand in cash before any construction can start, more than half is on deposit either in Philadelphia or in Anchorage.

The Alaska Methodist University is to be the first four-year, church-related liberal arts college for the territory. The president of the newly-organized board of trustees is Bishop A. Raymond Grant, Methodist bishop of Oregon, Washington, Idaho and Alaska.



Drinking tea after evening service. On that Sunday the editor had tea four times in one afternoon . . .



The editor has a cup of tea in an ancient garden near the village of Hertford . . .



Didn't he do anything but drink tea? . . .



Yes—he talked and talked!

The Junior Museum of Nature Project

The following editorial appeared in the *Asheville Times*, August 12. The Rev. L. B. George, prime mover in the project, is a member of the Western North Carolina Conference, who is on sabbatical leave this year.

EDITORIAL

Recent developments in the plans for a children's nature museum in Western North Carolina are most encouraging. The National Foundation for Junior Museums, Inc., has agreed to sponsor this movement and the U. S. Forest Service is considering a plan to allow free use of several acres of Pisgah Forest near Sunburst for the project. The Rev. L. B. George of Lake Junaluska, who launched this grand idea, is going to devote full time to it for a year at least.

Arthur Stupka, naturalist for the Great Smoky Mountains National Park, is enthusiastically in favor of this project. He says the proposed junior museum in this mountain wonderland of nature would not only be a wholesome attraction for young people, but would serve as a fine training center for teachers, camp counsellors and others who work with boys and girls.

If the Pisgah Forest tract is used for this project the development plans would include nature trails and related natural interests in conjunction with the live and specimen exhibits in the museum. The combination of live and specimen exhibits in such a marvellous setting would make the museum famous for a variety of outstanding attractions.

The inspiration and motive which prompted Mr. George to start the movement for this junior nature museum will have great appeal to many people and organizations willing to help make this dream come true. Over a year ago Mr. and Mrs. George lost their only child, LeRoy, age 10. During his short life LeRoy loved to roam the hills and woods with his dog exploring nature's wonders.

The widespread publicity and sympathetic interest attendant upon the unusual circumstances of this boy's illness and death brought numerous letters and donations to his parents. Mr. and Mrs. George decided to place the accumulated funds into active



Getting instructions on how to go places occupied much of the editor's time and caused quite a bit of interest. This is in the social hall of Potter's Bar church. Giving instruction is Mr. Stanley Perry of British Railways and looking on are the Oatway family, hosts for the week.

—Photo by Reginald Doherty

service, one that would not only memorialize their little boy's deep interest in nature's wonders, but cultivate the innate natural interest of boys and girls in Mother Nature's handiworks throughout this mountain section.

The plan is to establish this museum in some choice spot well away from congested urban areas where a year-around program would meet the needs of children of all religious faiths. When it is developed in Haywood County it will be the first attraction of this type in Western North Carolina and one of a very few in the entire South.

Since this famous summer resort region has long enjoyed a national reputation for its superior summer camps for boys and girls there is no better place in the world for the establishment of a first class nature museum for youngsters. And, both directly and indirectly, the adult relatives and friends of these youngsters would enjoy this museum too. This magnificent project is worthy

of the moral support and practical help of all of Western North Carolina because every part of this mountain section will be benefited by it.

Yancey County MYF Holds Revival

By O. L. BROWN

The week of August 12 there was a youth revival for all the Methodist churches in Yancey County, although three or four of these do not have enough young people to carry on a Methodist Youth Fellowship. In at least one of these churches there are no young people.

The president of the subdistrict, the leaders of the MYFs, their counselors and pastors met together and planned the meeting well in advance of the time it was to be held. Each MYF had charge of local publicity, of the special music, the ushering and the offering.

Each of the five nights the service was held at a different church. The meeting started off with a large enough congregation. There was a noticeable increase in attendance every following night. Some of the churches overflowed. The closing service was held at the Burnsville church when it was necessary to open one of the wings of the building to take care of the congregation. At this service 85 to 90 per cent were teen-agers. It was a most satisfying climax to a week of great interest in the Christian religion. The week was one of the most heartening this pastor has seen in youth work in many years.

The Rev. William P. Carson, a Duke Foundation worker, who assisted on the Bald Creek charge this summer, did the preaching in a very effective way.

The Rev. James Hall, successful pastor at Bald Creek, is the prime mover in the Yancey County subdistrict. The people believe in and follow him. His contribution to the success of the revival was outstanding.

Methodism is weak in this part of the Conference but it is much alive and is growing, especially among the young people.

Devotional Readings



Steeple Echoes

By
T. R. JENKINS

Results of Faith

By RICHARD CARROLL JOHNSON
Boone, N. C.

There exists in our world a simple philosophy which is able to revolutionize the life of an individual. An attitude of faith and its successful results has often demonstrated that it is surely a most impressive way of living.

What is an attitude of faith? Simply a mental slant which places God at the center of one's thinking and acting. It means also, faith in one's self and in life. It is a mental attitude which expects not the worst but the best. It believes that good will come, not the bad. This attitude of faith is based on the realization that the whole world is alive with vibration.

We may stimulate these vibrations of the universe in such a manner as to make one in tune with the creative activity of a creative God, and therefore bring the marvelous blessings of God to the individual.

This might sound complicated but it is really very simple. If a person applies to his life and to his problems the faith attitude he will get wonderful results.

There are vibrations in the universe; there are vibrations in man. If he brings the two together the creative blessings of Almighty God are stimulated.

A wonderful result of the faith attitude is this: oftentimes if a person will have faith and believe that his life is guided and directed by God, he will find that what seems to be defeat is really victory.

In faith, let man expect the best and take what God gives with simplicity, for out of the worst, faith can reveal the best.

remaining years of their lives ministering to the pain and suffering there had won them this permission. As rich as their reward has been here in a land of many physicians, the thrill of bringing healing to the pathetic and neglected people of Nepal will surpass any joy they have known before. The richest years of their lives are just beginning.

And I'm thinking of the little Sunshine Lady, past seventy-five years of age, who goes forth each day, rain or shine, with her Bible and Hymn Book, and a basket of flowers, to the homes where there are sick or shut-in folk. How eagerly they look for her visits, and how helpfully she brings the Word of God and the Spirit of Christ into their lives! Her life is as pure gold.

Then there is the man, of around seventy years, who sits day after day in his wheel chair, gathering the children around him to hear the stories of Jesus, or radiating the glory of God to older folk who come his way. And in his more quiet hours he writes gems of thought, given to him by the Spirit of God, to share with others. He will never grow too old to serve.

And during the weary days and nights of those who linger in affliction and suffering, there is the golden ministry of patience, and the witness of the presence of God in their faces.

The later years are a part of life's Sunset. And in the brilliant sunset light, what a wealth of joyous service God has for each older person! An old rocking chair, or perhaps a bed of pain, may possibly hold our bodies some day, but may our spirits, our lips, and our faces still witness for our Lord in some service for Him, until He calls us home. This is my prayer for each one in the GOLDEN LATER YEARS.

I once heard of a boy who won a prize for a drawing at a Sunday school exhibition. When someone congratulated him on having such a good drawing, he said, "That isn't my best drawing." When someone else asked him why he had not exhibited his best, he replied, "Oh, my best drawing hasn't been drawn yet."

That boy was on his way to becoming a real artist. And, not only so; but, his attitude implies one of the cardinal doctrines of the Methodist faith, that of GROWING IN GRACE.

Nothing began as it is at the present. The beautiful cars of today came from the cumbersome, ugly, 15-mile-an-hour cars of the early days of this century. The first cathedrals were catacombs. The kingdom of heaven grows and spreads in the same way: from the first, inadequate, hesitant faith of the first century to the full stature of Christianity as we know it today.

The law of life is growth. And, humans must grow three ways—physically, mentally, spiritually. They must grow in body, or die. They must grow in mind, or degenerate. They must grow in spirit toward God, or become less than they were intended to be. Life is like that: WE GROW OR WE DIE.

On a plaque in one of our public school buildings, I came across these words: "What you will be, you are now becoming." That's why, as persons, we need so much to make worship a vital part of our routine living. MAKE IT A POINT TO ATTEND CHURCH EVERY SUNDAY.



Gold of the Later Years

By ELIZABETH WHISNER

So much is said of the shining years of childhood, the sparkle of youth and early manhood and womanhood, and the richness of middle age, that some may wonder what is left for the later years. Is it a fading of the splendor, a quiet folding of the hands, a wistful looking toward the close of life's day?

A young missionary, giving a brief report of the 1956 meeting of the Board of Missions of the Methodist Church, stated that for the first time in the history of the Board a couple close to sixty years of age were commissioned as missionaries to the foreign field. Both husband and wife had enjoyed a long and successful practice of medicine in one of our eastern cities, but God had laid upon their hearts the tragic need for medical care in an area of Nepal where there were no doctors, and their plea to the Mission Board to let them spend the

Articles of Religion

XIV. OF PURGATORY

The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

This article is Protestantism's answer to erroneous teachings of the Roman Catholic Church. Purgatory, worshiping images and relics, the priest pronouncing pardon—such beliefs and practices are not found at all in the New Testament and indeed did not come into the Roman Catholic Church until the Middle Ages. There is not a scintilla of evidence in the Scriptures to support the idea of purgatory. The worship and adoration of images and relics, and the invoking of the saints through prayer, are hostile to the whole spirit of Protestantism. Protestantism does respect and venerate holy lives of the past and the present, but it yields worship only to God. "Thou shalt worship the Lord thy God, and him only."

As to pardon we do believe in that, but it is God's pardon, not man's. No priestly absolution can convey what God only can give, for "who can forgive sins but God only?" (Mark 2:7). Our Lord taught us to ask our heavenly Father for forgiveness when we need it—as, sadly enough, we often do. "Our Father, . . . forgive us our trespasses."

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Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, *Editor*
Weaverville, N. C.

Methodist Home for Retired Workers

A new leaflet describing the Methodist Home for Retired Missionaries and Deaconesses at 29 Spears Ave. in Asheville is off the press.

At the top of the page is the picture of the home appearing on this page. Under the picture, there are four paragraphs telling about the home and how it came to be. This was composed by Miss Addie B. Greeley, deaconess at the home, and edited by Miss Emma Burris of the Woman's Division.

This says in part: "It was no small task for those of the Woman's Division of Christian Service, who had the responsibility, to select a location for a new home for retired missionaries and deaconesses, even though one important decision had been made, that it would be in the Southeastern Jurisdiction. The other such homes are located in California and New Jersey."

The Home will officially open in September and Miss Mabel Metzger, formerly of the Robincroft Rest Home in Pasadena, Calif., will be the director. Two deaconesses, Miss Addie B. Greeley and Miss Dorothy Dodd, have been living in the home since March 1957 to serve as hostesses and to assist the local board in carrying out the plans to remodel and furnish the home.

"Funds being received through Cash for Supplies are making possible the furnishing of a comfortable and attractive home for those who have given themselves in years of missionary service at home and abroad," says the leaflet.

A lovely guest register in the living room of the Home reveals that Methodist men and women from MANY states have visited the Home this summer.

Mrs. Dan K. Moore Honored

Mrs. Dan K. Moore of Sylva, who was elected to the office of secretary of Status of Women in the Southeastern Jurisdiction, was honored by the women of her home district at a tea given at the Methodist Home in Asheville.

The Woman's Society of Christian Service of the Waynesville District presented to the Home a large pewter punch bowl with a silvered finish and a matching ladle made by Riverwood Crafts of Jackson County. Inscribed on the bottom of the bowl are the words: "Given in honor of Mrs. Dan K. Moore by the Waynesville District W.S.-C.S., August, 1957."



The presentation was made by Mrs. James Fowler of Lake Junaluska, secretary of Status of Women in the Western North Carolina Conference, the office held by Mrs. Moore until her recent promotion to a larger field of service.

Mrs. Rupert Crowell, vice-president of the W.N.C. Conference and chairman of the board of directors of the Methodist Home, accepted the gift.

Mrs. Moore expressed her appreciation for the honor conferred upon her.

Miss Laura Jones, president of the W.S.-C.S. of the Waynesville District, introduced Mrs. Fowler.

After the presentation ceremonies, the women were the guests of the Waynesville district at a tea, "christening" the new punch bowl. Miss Addie B. Greeley presided at the punch bowl. Several members of the board assisted in serving.

All of the women made a tour of the home, to see the colorful new furnishings. Board members served as guides.

Women from Waynesville, Cherokee, Whittier, Cullowhee, Franklin, Robbinsville, Sylva, Webster and Asheville attended the tea.

Eavesdropping

Miss Eleanor Hickok, deaconess at Cherokee, was guest at the Methodist tea in Asheville. She had with her four workers who had known Miss Dorothy Dodd in Kansas City, Mo.

Deaconess Hickok was so filled with zeal about her work that she was describing her daily Vacation Bible School to another deaconess. Said she: "Well, I just did not know whether I would have so many in Bible School this year . . . and when I got there I found that there were 86 children waiting to go in for school! And you know that our room only holds 26. Now, what was I to do?"

She smiled happily as she continued to tell her story—and one knew that she had found a way to teach all 86 of the children of the Cherokee Indian Reservation.

Margaret Billingsley Writes:

Miss Margaret Billingsley, executive secretary of the Woman's Division, wrote to the Wesleyan Service Guild of the Western North Carolina Conference from her quarters in Japan. She was visiting in her part of the foreign field and she wrote to Mrs. Ira Shelley of Greensboro to thank the Guild for a gift of over \$1,000 made to the Tai Wha Community Center in Korea.

"Ruth (Stewart, missionary nurse) was very pleased when I showed her your letter and suggested that we suggest that your gift be designated for equipment, medicines, and rehabilitation of the clinic, milk station, public health work and for special occasions, such as 'Baby Day', etc. Ruth plans to have an annual 'Baby Day' at which time babies who have attended the Well Baby Clinic, etc., are brought for a day of exhibits, recognition for those who are the healthiest, those who have attended regularly, graduation of those who have reached the age of five, lectures on child care, etc. I believe your gift designated for Tai Wha Community Center Clinic and Public Health Rehabilitation and Program will be used in a most effective way.

"The fine Center building is gradually being put into condition following the use of it by the army. The Clinic rooms had been waiting until Ruth finished language school and until funds were available.

"This will be a continuing program which will need milk, bottles, medicines and other supplies and equipment each year, so any amount given this year can be used for the most urgent needs of rehabilitation and later gifts can supplement the program."

The entire love offering contributed by the Guild at their annual meeting at Lake Junaluska amounted to over \$2,000. The Guild designated that \$250 of their love offering would be used to supplement the salary of girls who were working in Vacation Church Schools in the W.N.C. Conference this summer and \$800 would be sent as a portion of the salary for Sally Masten, and the remainder would go to the Tai Wha Center in Korea.

Mary Bethea's Work in Austria

Miss Mary Bethea presents a very real picture of refugees in Austria in a letter to her friends at Pfeiffer College. She says:

"This Methodist Church has turned over its main auditorium for some sixty Hungarian refugees. The room is divided by blankets for men and women. I wish you might see such a sight. We in America cannot know what it is like here. This morning I spent talking with 6 or 7 of the women. Everyone has a story to break one's heart if one really cares for another. Many of them came out of Hungary from promises of the Americans, but now there seems no possibility to go to America. I feel that we must admit more to relieve the sufferings of these poor peoples. We wait each day here for some announcement of what Congress is going to do. Waiting is so hard and these days seem so long for them. I shall try to do something of a social nature with the group. Some have found jobs, but others just have the time on their hands."

Church School Work

in the WESTERN NORTH CAROLINA CONFERENCE

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



Extensive Training Shedule Features National Leaders

Ministers, laymen, and church school workers in general have a real treat in National leaders scheduled in the most extensive fall training schedule ever offered in our conference. The June Conference has made it necessary to shift much of the schedule to this season of the year. Twenty schools will be held as listed below before November 17:

Asheville, September 8
Lenoir, September 8
High Point, September 15
West Jefferson, September 15
Hendersonville, September 22
Thomasville, September 22
Canton, September 29
Reidsville, September 29
Statesville, October 6
Culowhee, October 6
Morganton, October 13
Greensboro, October 13
Asheboro, October 20
Marion, October 20
Hickory-Newton, October 20
Murphy, October 27
Mt. Airy, November 3
Salisbury, November 3
Yadkinville, November 10
Albemarle, November 17



DR. W. A. SMART

Dr. Wyatt Aiken Smart, a member of the faculty of the Emory University School of Theology since its establishment in 1914, is Professor Emeritus of Biblical Theology in Emory's Candler School of Theology. Before his retirement in September, 1952, he served as University Chaplain and Associate

Dean of the School of Theology, in addition to teaching.

A native of South Carolina, Dr. Smart received his A.B. degree from Vanderbilt University in 1904 and his B.D. from Union Theological Seminary in 1907. He also did special graduate work at the University of Chicago. Two universities have conferred upon him the honorary Doctor of Divinity degree—Southern Methodist University in 1919 and Ohio Wesleyan University in 1930.

He is a member of the Society of Biblical Literature and Exegesis, Delta Kappa Epsilon, Phi Beta Kappa, and Omicron Delta Kappa, and the Virginia Annual Conference of the Methodist Church.

Author of *The Contemporary Christ*, *The Spiritual Gospel*, *Still The Bible Speaks* and co-author of *Preaching in These Times*, Dr. Smart is widely known as a speaker and has addressed scores of high school and college graduating classes in the course of his career.

In 1952 Dr. Smart was selected by the Methodist Church to be one of eight delegates to represent American Methodists at the Third World Conference on Faith and Order held in Sweden in August of that year. He served on the faculty of the Co-operative International Summer School sponsored jointly by the College of Puget Sound, Tacoma, Washington, and the Union School of the Methodist Church in Scandinavia.

Dr. Smart has delivered the Fondren Lectures at Southern Methodist University, the Quillian Lectures at Emory, and the Cole Lectures at Vanderbilt University. He has four times been a member of the General Conference of the Methodist Church.

It is a privilege to have Dr. Smart for



DR. UMPHREY LEE

the course on *The Fourth Gospel* in the Asheville School, September 8-12.

Dr. Umphrey Lee, Chancellor of Southern Methodist University, was born in Oakland City, Indiana. His early life was spent in Indiana and Missouri, where he attended public schools. The family moved to Brownwood, Texas, in 1909. In 1914 he received his bachelor of arts degree from Trinity University and entered Southern Methodist University when it opened in September, 1915. He was elected president of SMU's first student body and was awarded the master of arts degree in 1916. In 1931 he received his Ph.D. from Columbia University. He holds the following degrees: D.D., from Trinity University; Litt.D., from Southwestern University; and LL.D. from Ohio Wesleyan University and from Oklahoma City University. He has spent two summers and one winter of study in Germany and in England.

Dr. Lee has served as pastor of local churches, dean of the school of religion at Vanderbilt, professor and later president of Southern Methodist University. He has become a recognized authority on the career of John Wesley and early Methodism. He is the author of: *The Lord's Horseman*; *John Wesley*; *John Wesley and Modern Religion*; *Jesus the Pioneer*; *Short Sketch of the Life of Christ*; *The Bible and Business*; *Historical Backgrounds of Early Methodist Enthusiasm*; *The Historic Church and Modern Pacifism*; *Render Unto the People*; and, with William Warren Sweet, *A Short History of Methodism*.

Dr. Lee is often called upon for public speaking and it is a privilege and a pleasure to have him in the High Point Training School for the course on *The History of Methodism*.



DR. R. H. SALES

Dr. R. H. Sales, Duke University, is a graduate of Hendrix College, Conway, Arkansas, and the Duke Divinity School, and he received the Ph.D. degree from Duke in 1952. Before entering his teaching work at Duke, Dr. Sales served charges in the North Carolina Conference of which he is now a member. He is a member of the Society of Biblical Literature and Exegesis and the

National Association of Biblical Instructors. Dr. Sales is in constant demand for training school work and is one of our most effective Bible teachers. He will be welcomed to the Asheville School in which he also taught last year and where he has many friends.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Asheville Area School Central Church, September 8

In November 1955 the ministers and laymen of Asheville anticipated a June Conference in 1957 and shifted to the early September date for their annual training school. Most of the instructors were invited twenty months in advance of the school. The wisdom of early planning is evident in the excellent faculty that has been secured. With an emphasis on Bible throughout, the following courses and teachers are scheduled: *Use of the Bible with Children*, Mrs. Mark Moore, Elizabethton, Tenn.; *Religion in the Bible*, Dr. Clyde Manschreck, Durham; *Interpreting the Bible to Youth*, Miss Clarice Bowman, High Point; *How to Read and Study the Bible* for young people, Dr. R. T. Osborn, Durham; *Teachings of the Prophets*, Dr. R. H. Sales, Durham, and *The Fourth Gospel*, Dr. W. A. Smart, Atlanta.

Pascal Waugh is director of the school. Mrs. Clarence Bishop is in charge of texts. Clarence E. Morgan and J. W. McRary are serving as chairman of the board of managers and treasurer, respectively. J. W. Fitzgerald, District Superintendent, has assisted with the planning and heartily endorsed the school from the beginning. Pastors of the participating charges are: Ralph Miller, E. A. Fitzgerald, T. L. McDonald, J. A. Lowder, E. H. Blackard, Dorris Smotherman, J. L. McWhorter, Jerry Murray, Pascal Waugh, R. H. Strader, J. R. Hamilton, Ray F. Swink, C. E. Shannon, A. J. Cox, Cecil Myrick, O. L. Brown, Marvin Hoyle, Jr., C. V. Hall, W. T. Ratchford, George B. Culbreth, J. E. Houck.

A promotional fellowship supper was held at Abernethy Memorial Methodist Church on Tuesday evening, August 20, in the interest of the school. Approximately one hundred laymen and ministers were present for the occasion. After the promotional items were taken care of in an effective manner, the inspirational address for the occasion was given by E. K. McLarty, Jr., Brevard College.

First Church, Lenoir

Two laboratory courses will be given by Mrs. Senah Pulliam and Mrs. Madge Newell for workers with primary and junior children of First Church and other Methodist churches in the vicinity. Mallie Harmon is the director of Christian education and Herman F. Duncan is the host pastor.

The Sixth Annual Conference Session of Methodist Youth in the North Carolina Conference is pleasant history. Delegates and staff members numbering 425 closed the session on Friday morning, August 9, and joined 1,500 other youth and their adult leaders in the Twelfth Annual Youth Rally. All meetings of both the ACS and the Rally were held at Duke University in Durham.

Jim Long of Blanch, N. C., 1956-57 President of the MYF, presided over the business of the Conference which made the following recommendations: A conference sponsored tri-district Christian Witness Mission; three weekend conferences, consisting of Drama, Recreation, and Vocations; a goal of \$15,000 for the Methodist Youth Fund; a \$1,500 fund drive toward the purchase of a new conference station wagon. These were only a few of the many items discussed and adopted during the four-day session at Duke.

Fraternal delegates were present from Virginia, North Arkansas, Kentucky, and South Carolina. Greetings were read from President Eisenhower, and Miss North Carolina, Elaine Herndon.

The delegates enjoyed the privilege of hearing Congressman L. H. Fountain of Tarboro speak on the role of a Christian in politics. Other outstanding features of the session included a drama on the theme of ACS—"To Be Alive in Such an Age"—and the Program Areas; a Missions Program featuring a group from Edenton Street Methodist Church in Raleigh, and Miss Jane Stentz, Department of Missionary Personnel, Methodist Board of Missions; a program on Christian Witness featuring Mr. Walter Anderson, S. B. I. Director for North Carolina, the Rev. Linwood Blackburn, missionary to Africa, and the Rev. Ralph Fleming, New-
port.

The Rev. Graham S. Eubank of Fayetteville, was the inspirational speaker during the week and his excellent messages coupled with the substantial worship services and the music, arranged and conducted by Mr. and Mrs. Frank Love of Fayetteville, provided the real highlight of the week at Duke.

The major portion of time was taken up with discussion of the five Program Areas of the MYF and the discussion of these areas as they relate to the individual church and subdistrict. This new approach to the work of ACS was devised by Miss Virginia Turlington of Dunn, who was over-all chairman of the session planning committee. It is a fine testimony to the dedication and skill of our conference youth as one views the workings of an Annual Conference Session for youth.

Another feature of the session was the nomination and election of the new conference officers for the coming year. The nominating committee spent many hours and finally came up with their slate and upon its presentation to the delegates, the following youth were elected: president,

President, Phil Carlton
Publicity Superintendent, Jenny Butler
Conference Director, Robert McKenzie

Phil Carlton, Pinetops; vice-president, Ken Crutchfield, Fairmont; secretary, Carolee Wood, Siler City; treasurer, Al Thompson, Hamlet; and publicity superintendent, Jenny Butler, Goldsboro. These newly elected officers met and appointed the following young people to serve in the other council capacities: Program Area Chairman—Faith, Linda May, La Grange; Witness, Francis Bradshaw, Wilson; Outreach, Howard Garner, Greenville; Citizenship, Jane Bond, Wilmington; and Fellowship, Jo Carole McDaniel, New Bern. As representative to the state body of the United Christian Youth Movement, Anne Landauer of Kinston, was appointed.

The final session of the week was in the form of an Annual Youth Rally which featured an adaptation of Alan Paton's *Cry, The Beloved Country*, which was presented by The Bishop's Company, a troupe of professional actors who present only religious drama. They came highly recommended and will add greatly to any program of religious drama that a local church might have. After a picnic lunch held on the baseball field, the young people gathered in beautiful Duke Chapel for the closing service of worship and the installation of new conference officers. The Rev. Mr. Eubank preached a heart-warming sermon and closed the Rally as he installed the new officers.

Delegates will long remember Duke Chapel, its organ, the messages heard there, the experience of Holy Communion. They will not soon forget the joy of meeting with so many other young people from eastern North Carolina as well as the new friendships made and the old ones made stronger. One cannot judge the value of an Annual Conference Session on paper, rather it will be seen in the lives of the young people who found themselves faced with new opportunities for service and witness in this new age.

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I can't believe that a hypocrite will ever keep an honest man out of the Church.—
R. L. Smith.

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ALBEMARLE, N. C.

It's School Time Again; Where Our Youngsters Live; Football Talk

Introduction

Since it is school time again, we are featuring school news this week. I have asked our very fine principal to prepare this article for us. We are proud of the excellent school that we have on our campus. (I believe everyone understands that our high school boys and girls go to Richard J. Reynolds High School.)

School Again

The summer has swiftly sped by and another school year is just ahead. On September 5 the school will open its doors to 235 elementary and junior high pupils. There will be ten faculty members to greet them and work with them throughout the year.

By mutual agreement of the administrations of the Winston-Salem City Schools and The Children's Home, a junior high school program is being instituted on the campus for the first time. The elementary program will include grades one through six and the junior high school program will include grades seven, eight, and nine.

Our primary department will be ably manned by Mrs. Mildred Marcuson and Mrs. Grethel Folger. Mrs. Marcuson is an experienced teacher but new to our school. Mrs. Folger has been with us for quite sometime. The grammar grades will be taught by Mrs. Emma Russ, Mrs. Mary Ogburn, and Mr. Hemrick. Mrs. Russ and Mrs. Ogburn are returning to us while Mr. Hemrick will be teaching and helping with the coaching for the first time. Our junior high will have E. T. Gibson, Mrs. Ruth Dinkins, T. G. Hamilton, and Wm. R. Edwards returning this year. Mr. Gibson has been appointed assistant principal and will teach mathematics and physical education. Mrs. Dinkins will teach the Language Arts and Mr. Hamilton will teach the Industrial Arts. Mr. Edwards, the principal, will teach in the Social Studies field. Miss Joyce Fulcher will be in charge of public school music and the junior high chorus. With this capable and industrious faculty added to the eager and attentive pupils, the result should be another good school year.

For a month or so the classes will be scattered around the campus. Due to the incompleteness of the addition to the school building, several grades will be temporarily located in some of the cottages. Although this is not a desirable arrangement, it will tide us over until we are able to move into the six new classrooms. There will also be an auditorium, an office, work room, and book room in the new addition. The new auditorium will allow our entire student body and staff to assemble at one time. It will also allow guests from off the campus to attend presentations by the students.

An especial welcome will be given to some thirty-five new pupils to our school. It is sometimes difficult to become adjusted to a new situation and a new school. We have found our children are helpful in assisting those new to our Home and school to make that adjustment. Much testing, ob-

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor



RICHARD JACKSON

servation, and consultation will be made before any child is changed to a new grade. Every child has the right to be placed where he can make progress according to his ability. We endeavor to do that for our children.

We will again engage in many extracurricular activities. In athletics we expect to compete with other city schools in football, basketball, baseball and girls' sports on the junior high school level. The elementary boys will compete in towel tag football, basketball, speed ball, and baseball. The girls will compete in speed ball and softball. We will have a junior high chorus and junior boys' chorus. Our students will participate in the Junior Red Cross program, Radio Council, Children's Theater, In-school telecasts and broadcasts, instrumental music, chapel programs, and other programs that seem advisable.

Without the strong support of the administration and staff of The Children's Home our task at school would be difficult if not impossible. We are happy to have that strong support and co-operation which will enable us to better serve all the children.

—WM. R. EDWARDS, *Principal*

Miss Stephens

Miss Delores Stephens recently joined the staff here. She graduated from High Point College in June. She will teach piano and will direct the high school boys and girls in their glee club work. She will also serve as organist and direct the music for the church services and will assist with the religious

education program on the campus. Miss Stephens is the daughter of the Rev. and Mrs. Ernest U. Stephens, who are now stationed at Oak Grove, Mount Airy.

Cottage Groups

The boys and girls who live here are divided into cottage groups according to age. Listed here are the names of the buildings, the number of boys and girls who live in each, their age, and the name of the home mother in charge:

Reynolds Building, seven boys and seven girls four to six years old and six high school girls, Mrs. Florence S. Wood, home mother; Smith Building, twenty girls, six to eight years old, Mrs. Nell Ammons, home mother; Cornelius Building, twenty girls eight to ten years of age, Mrs. Elna Shellabarger, home mother; High Point Building, seventeen girls ten and eleven years old, Miss Harriet Barr, home mother.

Julia Higgins Building, nineteen girls, eleven and twelve years of age, Mrs. G. W. Edwards, home mother; Lucy Stultz Building, eighteen girls twelve to fifteen, Mrs. Jackie Craver, home mother; Stockton Building, eighteen fourteen- and fifteen-year-old girls, Mrs. Era Hatcher, home mother; James A. Gray Building, twenty-one girls, fifteen to eighteen years old, Mrs. O. E. Croy, home mother. Two high school girls, one in the tenth grade and one in the eleventh, live at the Infirmary. Miss Annie Smith is the nurse in charge there.

Anna Hanes Building, twenty-two boys, six to eight years old and four high school girls, Miss Janet Carter, home mother; Norfleet Building, twenty-two eight- to ten-year-old boys, Mrs. R. E. Sifford, home mother; John Neal II, nineteen ten- and eleven-year-old boys, Mrs. Polly Cottle, home mother; John Neal I, nineteen boys eleven and twelve years old, Mrs. Jamesina Reynolds, home mother. Duke Building, seventeen boys twelve to fourteen years of age, Mrs. Maude Pope, home mother; Wrenn Building, eighteen boys, fourteen to sixteen years old, Miss Sara Little, home mother.

Tise Building, nineteen boys sixteen and seventeen years of age, Mrs. Silver Mull, home mother; and John W. Hanes Building, twenty boys, sixteen to eighteen years old, Mrs. Lindsay Davidson, home mother.

The Picture

The picture of Richard Terry Jackson is presented this week. He will celebrate his seventh birthday September 6 and is an energetic member of the Anna Hanes Building family. Richard and his two brothers, older than he, came to The Children's Home a year ago from Liberty. He is sponsored by the Junior Department at Jackson Park, Kannapolis. Mrs. Charles Ervin, correspondent.

Football

Our football squad of thirty-six boys is hard at work preparing for the football season, which opens with a game with Asheboro on the Asheboro field Friday, September 6. The coaches report that the boys are showing an excellent spirit. They are working hard and it looks as though they will be in good shape when the opening gun is fired. Most of last year's veterans are missing through graduation. The coaches hope to make up for lack of experience with "hustle" and determination.

Ezekiel: The Work of a Pastor

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Ezekiel 1:1-3; 24:15-18; 34

Many readers, when they think of Ezekiel, think of a book containing a baffling series of visions which they can make nothing of. In reality, this book contains some of the greatest writing and most helpful religious instruction to be found anywhere in the Old Testament.

Ezekiel had the heart of a true pastor. He possessed in full measure the two most essential traits of a religious leader—he knew God and he knew man.

As he sat among the exiles by the river Chebar we are told that "the hand of the Lord was upon him." God spoke to him and told him to "stand upon his feet." God needs men and women who will stand at attention when the divine voice comes to them. Even God is limited in what he can do with worms! It is when a man "stands upon his feet" that he displays those qualities of alertness and dignity that make him of potential usefulness to his Creator. It may be that there have been people who have received divine inspiration while lolling in luxury, half-asleep, on their beds, but it is to be doubted. It is more likely, as Albert Schweitzer says, that God will reveal himself to us "in the toils, the conflicts, the sufferings which we shall pass through in his fellowship."

Ezekiel's big job was to restore a vital faith to discouraged people who had suffered a terrible loss. They had been taken from their homes and carried to Babylon by the warrior-king Nebuchadnezzar. Some of their conquerors had taunted them with the words: "Where, now, is your God?" Ezekiel had to find the answer to that question if his people were to be saved. The answer was revealed to him and it was essentially this: "You haven't lost your God; he has lost you. These disasters that have overtaken you are the price you are paying for disobedience to God. You can return to him and he will restore you."

Ezekiel had not only the capacity for hearing the voice of God; he could also enter sympathetically into the lives of the people. In 3:15 he says "I sat where they sat." This is what a pastor must do if he really serves his people. He must enter into their anxieties and sorrows. But he can't do this if they bar the door against him. Many people will go to doctors, lawyers—anyone else—before they will go to their minister. Maybe this is because they sometimes feel that he will blame them and increase an already almost overpowering feeling of guilt. Or it may be that some people think the minister lives in a "different world" from them and doesn't understand their problems. Neither of these ideas is correct for the majority of ministers. They "know what the score is" and, more often than not, can give helpful guidance.

Notice in the Bible selection for today Ezekiel is warned that he is being sent to "a rebellious people." He must not only show his love and concern for them, but he must deliver to them the judgment of God. No minister is true to his task who

fails to warn his people. They may not heed his warnings but "they will know that that there has been a prophet among them." A final word about the laymen: we can be "rebellious" or we can be co-operative. We can join the "anvil chorus" who spend their time "knocking the Church, or we can hold up our minister's hands. We can be part of the world's cure, or we can be part of its disease. The choice is always ours.

The Living Word

By LUTHER A. WEIGLE

"Vile"

Like the Latin *vilis*, "vile" may mean cheap, paltry, or worthless. But it also means despicable or disgusting, whether morally or physically, and this is modern usage. The King James translators were over-fond of the word "vile," using it eighteen times to translate nine different Hebrew words, each of which had a distinct meaning—despised, worthless, a fool, disgusting, stupid, trifling, dishonored, defiled, whipped—and three times to translate three quite distinct Greek words. The Revised Standard Version retains "vile" in only four cases

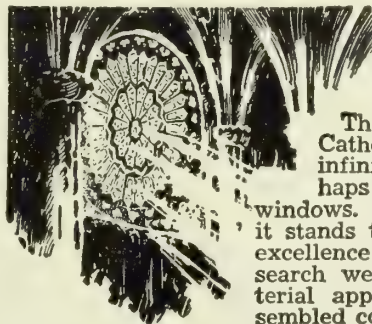
(Judges 19:24; Psalm 12:8; Jeremiah 29:17; Nahum 1:14).

In Isaiah 32:5 "vile person" represents the Hebrew word for "fool." "I am vile" means "I am of small account" (Job 40:4) and "I am despised" (Lamentations 1:11). Bildad's question "Wherefore are we reputed vile in your sight?" is more accurately translated "Why are we stupid in your sight?" (Job 18:3) "They were viler than the earth" (Job 30:8) is an erroneous translation for the Hebrew text which means "they have been whipped out of the land."

In the New Testament "vile body" means "lowly body" (Philippians 3:21). The study in recent years of Greek papyri has made it clear that the "vile raiment" of James 2:2 is "shabby clothing." "Vile affections" is not as exact a translation, either for the adjective or for the noun, as "dishonorable passions" (Romans 1:26).

♦ ♦ ♦

God's best gift to us is not things, but opportunities.—Alice Rollins.



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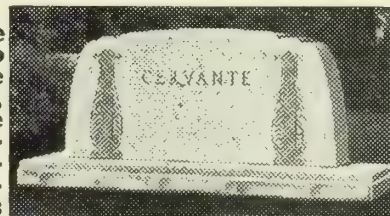
The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

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Story time for Boys and Girls

ELIZABETH WHISNER, *Editor*

School Bell's A-Ringing

Susie was eight years old, and in just a few days would be entering the third grade in the big school down the street.

When she started to school in the first grade two years ago she was plain scared to death, but soon came to love her teacher and the other little girls and boys, and had so much fun learning the stories of The Three Bears, Little Black Sambo, Snow White, etc., and sometimes acting them out in costume for the pleasure of the rest of the class.

When she entered the second grade she was afraid it would be terribly hard, but Susie was a brave little girl, and soon she was spelling and putting words together, learning that two and two make four, and finding out some interesting things about flowers, birds, and other lovely things in our world. She even helped to make a stained glass window of colored waxes that had been melted and blended together. This was a wonderful year.

Now it was almost time to enter the third grade, and once again she was a wee bit troubled as she thought of the bigger room, the new teacher, and so many new things to learn. On the afternoon before the first day of school she climbed in Grandma's lap, and cuddled up so quietly that Grandma wondered what was the matter, though she sorta understood. Presently Susie said, "Grandma, were you ever a little girl like me, and started in the third grade?"

"O my goodness, Susie girl, I surely was your age one time, and just thinking about it now makes me feel young again," and she bubbled over with such a joyous laugh that before Susie knew it she was laughing too.

Then looking up into Grandma's face, she said, "Please tell me what going to school was like when you were eight years old."

"Well, first of all," said Grandma with a far-away look that went back through the years, "Ma and Pa and my brothers and I lived way out in the country, and we youngsters had to walk about three miles (that's a long, long piece, Susie girl) to get to school in the morning, and then three miles back home in the afternoon. Sometimes there was snow on the ground, but that didn't matter a whole lot. With our boots on, and bundled up in warm coats, toboggans and mittens, we managed to get to the school house all out of breath and with red noses. All the other noses were red too, and we had fun seeing whose was the reddest." Susie cackled with laughter as she thought of that room full of red noses.

"And you know, we didn't have a big

school house with lots of rooms like you do, Susie girl," continued Grandma. "The building was very small, with only one room, and all the children, from the first grade on up through the eighth grade, had their lessons at different times during the day in that one small room. And there was just one teacher who taught everything."

"Gee, Grandma, she must have been smart," observed Susie seriously.

"Yes, our teacher had to know a lot so she could teach what it takes eight teachers



JUST DOG

*He does not have a pedigree,
Nor soft and silky hair,
But love for me shines in his eyes,
And loyalty is there.
Nor does he move with dignity,
Nor have a fancy name;
Though but a cur with coarse brown fur,
I love him just the same.
He offers much; his wants are few—
A bone, a drink, a bed
Beside a freckled little boy
When evening prayers are said.*

—Inez Clark Thorson
In THE BAPTIST OBSERVER



to do now. And with it all she was so sweet and kind!"

Grandma continued. "And we didn't have warm air from a furnace to heat the room in cold weather, either. The teacher went to the school real early, and built a fire in a big round stove in the middle of the room. My, how nice it was when we got there and stood around the stove warming our fingers and toes!"

"I didn't know there ever was a school like that, Grandma, but it must have been lots of fun."

"Yes, Susie, in some ways it was more fun than school days are now. But it's easier to learn from your books, with their bright colored pictures. And what a good time boys and girls have as they learn from a book called "Our Wonderful World" instead of the old fashioned "Geography," and from another book called "It's Fun to be Healthy" instead of from a book called just "Health."

"And Grandma, I'll bet you didn't have a record player to sing with either, did you?"

"No, Susie, there wasn't such a thing as a record player when I was a little girl.

And we didn't have any piano at school either. The teacher pitched the tune with a tuning fork."

Wide-eyed with curiosity, Susie said, "What's a tuning fork, Grandma?"

"It's a little metal gadget with a handle and two prongs, and when the teacher struck it on the edge of her desk it made a ringing sound that told us how high to start our singing. Of course, some of us got off key even with the tuning fork. But you know, I've noticed that some folks sing off key these days, even with record players an' such."

"And getting back to the third grade, Susie, seems like I remember that was the nicest grade of all in our little red school house. It was in this grade that I began to feel I was really growing up, and when the school year was over I felt like I would like to do it all over again."

By now Susie was all smiles, and wasn't at all the troubled little girl who had crawled up in Grandma's lap shortly before.

"Grandma, will you go with me to my school tomorrow, when I start in the third grade?"

"Indeed, I will, Susie girl," she replied. And the next morning a gray-haired little woman, with a far-away look in her eyes, and an eight-year-old girl, with eyes full of dreams, walked hand in hand to the big school house down in the next block.

— E. W.



A SHORT STORY

Little George's father had very little hair on his head. In fact, he was almost bald. One day at dinner he asked his mother, "Mummie, why hasn't Daddy got much hair?"

"Because he thinks a lot," she answered.

"Then why have you got so much hair, Mummie?"

Little George may still be wondering about this, for all the answer he got from Mummie was, "Don't talk so much, but get on with your dinner!"



BIBLE QUIZ

Regarding marriages in Bible Times

1. Who went to her wedding on a camel?
.....
2. Where did Jesus perform His first miracle?.....
3. Whom did Ruth (in the Book of Ruth) marry?.....
4. What humble Jewish maid married a king?.....
5. Who married two sisters?.....

Answers to Last Week's Quiz

1. David—I Samuel 16:23.
2. Timbrell—Exodus 15:20.
3. The Heavenly Choir—Luke 2:13-14.
4. Trumpet—Exodus 19:19.
5. The Jews sent into exile—Psalm 137:-

Thirteen Major Church Bodies Oppose Airline Liquor Service

Churches representing 23,327,981 members have officially taken a stand against the serving of alcoholic beverages aboard commercial airliners.

This is in contrast to the repeated excuse by airline officials that "We only serve liquor because the public demands it."

News of Methodism

The Upper Room September-October issue is the annual World Christian Fellowship number. It contains devotions written by people from 36 countries. This booklet is the world's most widely read devotional guide, and is published in 34 editions and 28 languages.

The Raleigh Area Christian Workers' School will be held September 29 through October 3, at Fairmont Methodist Church, Raleigh. It is hoped that workers in the churches in the Raleigh area will take advantage of this opportunity for inspiration and training.

The Rev. Wilson Nesbitt, Statesville, was elected president of the Methodist Commission on Town and Country Work, Southeastern Jurisdiction, at the commission's nine-state conference August 20-23. Mr. Nesbitt, who is executive secretary of the Western North Carolina Conference Town and Country Commission, succeeds Bishop Marvin A. Franklin of Jackson, Miss., in the southeastern post.

Letter to the Editor

"Thou Shalt Love . . ."

Dear Mr. Editor:

It amazed me that you would print such an unChristian letter in a church publication. In my humble opinion, if Mr. Hood will follow Jesus's preaching "Thou shalt love thy neighbor as thyself," then his attitude toward our Negro brothers will change. For in neighbor Jesus meant black, white, red and yellow and if we love them then we want them to have the best of everything, not excluding churches and schools.

I intend to pray for Mr. Hood to conquer his prejudices.

Sincerely,

Lloyd McKinley.

Cramerton

Doesn't Agree

Dear Editor:

I feel that you have used poor taste and poor judgment in permitting the publication of a letter by Eugene A. Hood in the August 1 issue of the *North Carolina Christian Advocate*. Freedom of speech is a political right of the first importance; but it should not be thought to carry with it the privilege of access to the columns of a church publication.

I cannot conclude that the printing of this letter serves even the purpose of a stimulant to wholesome debate, because of the low level at which its arguments are cast.

Yours very truly,

Frank E. Wier.

Burlington

In Memoriam

MRS. BERTHA B. McCOLLUM

The members of Circle No. 1 of First Methodist Church, Reidsville, offer this tribute of love and respect to the memory of a faithful and devoted member, Mrs. Bertha McCollum. A charter member of this church, she served well and gave of her time and talents to her Heavenly Father. — Mrs. J. H. Allen, Secretary.

OPPORTUNITIES

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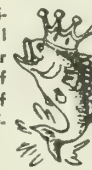
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A Letter from London

By REGINALD DOHERTY

Chapel Steward, Potters Bar Methodist Church

Your editor, Dr. R. Pitt Marshall, took possession of our pulpit at Potters Bar Methodist Church, in the suburbs of London, whilst our own minister the Rev. Norman Sloan was on vacation.

"Took possession" is an appropriate word for within a few minutes of starting his sermon Dr. Marshall, with his great warmth of personality, had melted our hearts towards himself and your great nation. He was talking to us as though he had known us for years, and we listened. Of course, we listened because we were interested. That glorious sense of humor and those hundred and one tales as fresh as dewed daisies straight from the U.S.A. held our attention.

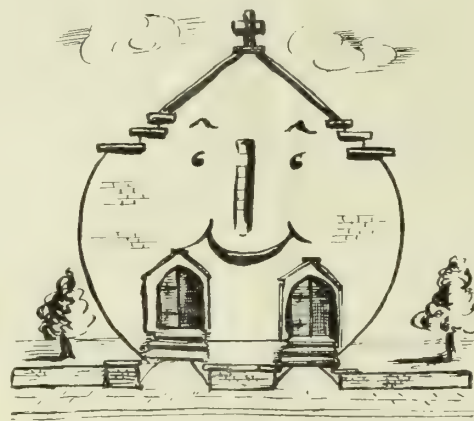
Dr. Marshall has described how witty our ministers are when they are in your country, whilst we feel that your preachers are much more humorous than ours. Our own minister, Norman Sloan, is an exception for he has come from stage to pulpit and has not lost his ability to colour his sermons with sprinkles of light-hearted illustrations.

Our visitor was pleased to find that we were used to having a smile, and he seemed to find it easier to talk to a responsive congregation than to the rows of placid, straight-laced, expressionless faces we might have had if we were bored.

Brevity was another reason for Dr. Marshall's popularity, but we always had our message in his sermons, and, as he says, Methodism must have a method and a message. His first Sunday night service was so short that the kettle had not boiled for our after-service cup of tea. This gave us an opportunity for more hymns. During the service he had complimented us on our singing, and we liked that. Our ears flapped and our chests swelled, and we sang the lustiest that we had ever sung. We have the advantage in the matter of singing, for we have a small church which at present seats about two hundred and twenty, and we were "packed out" every Sunday night for Dr. Marshall, and a full congregation encourages good singing.

A Booming Church

In the CHRISTIAN ADVOCATE of Aug. 8th issue Dr. Nall was quoted as saying that "The downtown church in many large cities is folding up, and the suburban church is booming." It is the same here, and we happen to be one of the booming suburban churches at the receiving end of the general exodus from London. The war, of course, accentuated this and the extensive bomb damage to property created a terrible shortage of living accommodations. It is only during the last year or so that the housing situation has eased. Now towns have been planned around our cities, two boroughs of London have taken building sites here at Potters Bar, and the houses built have in-



'A HAPPY BULGING CHURCH'

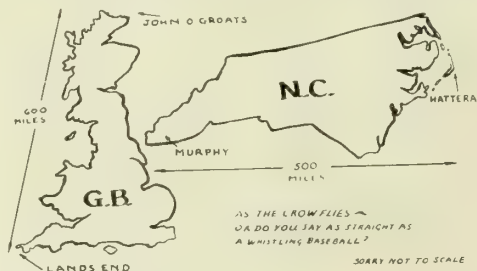
creased our population by thousands, with only the few churches to serve them. We are therefore a happy bulging church.

However, we are due for enlargement, as the rear wall can be demolished and thus extend the church into the hall behind, used now for Sunday school work. This was planned when the church was built and will accommodate one hundred more people.

Differences Between Us

Talking of downtown churches, we say we are going up to town. (Another difference is that we say "vahse" and you say "vace.")

There is, of course, the great difference of space between our two countries. Lands End to John o' Groats is about 600 miles as the crow flies, and your single state seems to be nearly as big as Great Britain, with



about 500 miles from Murphy to Hatteras. No wonder we find so many things out there dwarf us. I know you would think nothing of travelling 250 miles from Greensboro to Washington for the pleasure of getting a tooth "stopped," or pop over two or three times a day to Winston-Salem (the Christian name sounds familiar) to get second helpings of pumpkin pie, if that's where it grows. Your roads are built for fast, long distance travel, and your cars are more than adequate for their job.

We, on the other hand, are lucky if we get a stretch of, say, twenty miles when we can open out and then only in spasms. Our

roads are generally too narrow, and no wonder Dr. Marshall was afraid of having his whiskers cut off as he was whisked so close to the hedgerows when my son drove him at seventy miles an hour to Cambridge. Where you have plenty of land for roads the cost of widening ours through town and cities is immense, owing to the necessity of compensating owners when their property has to be demolished.

Nevertheless, despite these material differences between our two countries, when Americans and Englishmen get together for a chat they find that we have the same moral and spiritual problems underlying our daily lives. The same difficulties of business and family life, with modern youth so similar in many ways, seemingly years ahead of our generation in experience and enterprise full of a zest for living with such a variety of tastes from jazz to symphony and "rock-and-roll" to ballet. We are all striving to keep abreast of this modern world with its maelstrom mixture of greed and generosity whirling us to a very undeterminable future.

Dr. Marshall's visit has awakened in us the comforting truth that we are not alone in our strivings; his visit was an inspiration to us all. His sermons and personal chats have given us far greater assurance than any written words could ever give that we are joined by the spirit of Christ to thousands of churches throughout the United States and the world. We can unite closer through the medium of powerful prayers. It is a comforting thought that there are millions in supplication to God for peace and goodwill in a crazy world.

As I write this in my home in England, I think of you in your homes in North Carolina and thank God that Dr. Marshall's visit has brought us together in spirit. Through the medium of this journal I want to express to you our thanks for the warmth of the greeting he has brought from your great country and for the news of your enterprise and progress in church life.

We wish you God speed from England in all that you are doing.

Note: The illustrations are by the author, who is an artist as well as a retired manufacturer and almost full-time church leader.

"Alcohol Flavored" Accidents

"More than half of the 40,000 persons killed in highway accidents in the Nation in 1957 will be from 'alcohol flavored' accidents," was disclosed recently by a recognized authority on chemical tests for intoxication, Dr. Herman A. Heise, of Milwaukee, Wisconsin. The eminent authority made his gruesome prediction before more than 350 doctors and lawyers in a medical symposium in Philadelphia, Pa.

"The more than half of the accidents," Dr. Heise said, "will not necessarily be caused by alcohol, but they will at least be what you might call 'alcohol-flavored' accidents, and the more the alcohol the worse the accident will be."

◇ ◇ ◇

CHARACTER

When we develop character we acquire lovely personalities, for personality is character shining through everything we do and everything we say.—E. Maude Gardner

NORTH CAROLINA

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DURHAM, N. C.

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September 12, 1957

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Number 36

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(Worldwide Communion)

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Crime in Britain

R. P. MARSHALL

Epworth, England. In this garden surrounding the Old Rectory in this Lincolnshire village, John and Charles Wesley played as children with each other and with their less famous brothers and sisters.

Purchased in 1956 from the St. Andrew's Parish of the Church of England, it has been restored and dedicated as a shrine and hostel for world Methodism.



Methodism from Murphy to Hatteras

The Western North Carolina Conference Board of Ministerial Training held an Executive Committee meeting on September 6 at the Valdese Methodist Church.

The Rev. J. Bascom Hurley was among the ministers retired at the annual meeting of the North Carolina Conference last June. He and his wife are now making their home in Apex, N. C.

The Cabarrus County M. Y. F. Senior Subdistrict held its annual retreat at Pfeiffer College on August 3 and 4. All subdistrict officers and all M. Y. F. incoming and outgoing presidents attended.

Covenant Methodist Church, Gastonia, welcomes Mrs. William H. Carpenter of Dallas as organist and choir director. She is also supervisor of public school music in Gastonia.

The Rev. Charles W. Clay, of Sao Paulo, Brazil, was guest minister at Abernethy Memorial Church, Newton, on Sunday morning, September 1. Mr. Clay is a missionary to Brazil from the Western North Carolina Conference.

Central Methodist Church, Asheville, had as guest minister on Sunday morning, August 25, Dr. Emmett K. McLarty, Jr., President of Brevard College. He is the son of Dr. E. K. McLarty, who was once pastor of Central Church.

Dr. Lem Stokes, president of Pfeiffer College, Misenheimer, was guest minister at Hickory Grove Methodist Church, Charlotte, on Sunday, September 1, in the absence of the pastor, the Rev. Edwin Bailey, who preached at Lake Junaluska.

Dr. William F. Blackard, brother of Dr. E. H. Blackard, pastor of Central Methodist Church, Asheville, was guest minister in that church on Sunday, September 1. Dr. Blackard is superintendent of the Clinton District of the Holston Conference.

Mr. and Mrs. Julian Palmer, of Birmingham, Alabama, announce the engagement and approaching marriage of their daughter, Jean Ray, to Mr. George Lamar Harmon, son of Bishop and Mrs. Nolan B. Harmon. The marriage will take place on September 28.

The Rev. LaFon C. Vereen, pastor of the Farmville Methodist Church, attended the School of Evangelism held September 2-5, at Louisburg College. Dr. Harry Denman, secretary of the General Board of Evangelism, Nashville, and Dr. Dow Kirkpatrick, Atlanta, were the principal speakers.

Bennett College, Greensboro, has opened their 1957-1958 year with an enrollment of approximately 480 young women, which is a slight increase over the figures for the preceding academic year. Among foreign students entering this fall are Miss Williametta Brooks, of Monrovia, Liberia, whose father is chaplain of the Liberian Senate, and Miss Nancy Seunghi Choi, of Seoul, Korea.

St. Paul Methodist Church, Goldsboro, welcomed Mrs. James Crumpler as minister of music on Sunday, September 1. She is a native of Pennsylvania, and a graduate of the Westminster Choir School. She will have charge of adult, youth and intermediate choirs.

Coburn Memorial Methodist, Salisbury, observed its annual homecoming on Sunday, September 8. The Rev. N. C. Williams, Sr., a former pastor, was guest preacher at the 11 o'clock service. Picnic dinner was served on the grounds. This was a time of happy fellowship for all who attended.

Haywood Street Church, Asheville, observed homecoming day and its sixty-third anniversary on Sunday, September 8. A picnic lunch was served in the church dining-room immediately following the morning worship. Many former pastors, members and friends attended.

Miss Colene Cook, daughter of the Rev. and Mrs. Earl A. Cook of Midland, and Brice Earl Gardner, son of Mrs. Frank Gardner and the late Mr. Gardner of Greensboro, were married Sunday, August 11, at the altar of Bethel Methodist Church, Midland. The bride's father officiated at the ceremony.

The Pine Grove Charge (Bethel, Clemmons and Pine Grove), Winston-Salem, has recently installed an automatic washing machine in the parsonage. This is another of the many things the churches have done to make their parsonage more comfortable.

Pierces Camp Ground Church, Halifax, will observe its annual homecoming on Sunday, September 15. Dinner will be served on the grounds. Revival services will begin that night at 7:30 and continue each night during the week with the Rev. Bill Davenport of the Jamesville Charge, Plymouth, as guest speaker.

Salem Methodist Church, Route 5, Goldsboro, will observe their annual homecoming on Sunday, September 15. Sunday school will convene at 10 o'clock, and the morning service at 11. A picnic dinner will be served on the grounds following the preaching hour. All former pastors, friends and members are invited to attend.

The Senior Youth Fellowship of Coburn Memorial Church, Salisbury, held Senior Youth Activities from September 5 through 7. Miss Bobbie Leonard, a student at Pfeiffer College and a member of Coburn, was in charge. Miss Leonard has just completed a summer of splendid work in the Abernethy Memorial Church in Newton.

Gastonia District Laymen's Rally will be held at Brackett's Cedar Park, located on Highway 10 between Polkville and Casar, N. C., on Friday night, September 13, at 7 o'clock. The speaker will be Mr. Walter F. Anderson, of Raleigh, head of the N. C. State Bureau of Investigation, and chairman of the N. C. Annual Conference Commission on Evangelism.

The Burke County Training School will be held October 13-18 at First Methodist Church, Morganton. All church school workers, officers, parents, and other interested persons are urged to take advantage of the inspiration and help that this school will provide.

Rehobeth Church, south of Greensboro will observe homecoming on Sunday, September 15. Mr. Roy M. Booth, of Greensboro, will be guest speaker at the 11:00 o'clock worship service. Present and former members, former pastors, and friends are invited to attend, and join in the dinner and fellowship after the service.

The Through-the-week Church School for nursery and kindergarten children, maintained by Myers Park Methodist Church, Charlotte, began the new year on Wednesday, September 4. Three new teachers have been added to the staff: Mrs. Marilyn W. Massey, of Charlotte, Nursery School; Miss Marjorie Forbes, of Boston, Mass., Younger Kindergarten; and Miss Josephine Phillips of Hickory, Kindergarten.

Braxton Harris, son of the Rev. and Mrs. Reid Harris, moved to Bloomington, Indiana, September 6, where he will be a graduate assistant in the department of education at Indiana University while he works for his Doctor's degree in school administration. His wife and two daughters accompanied him. Braxton recently received his Master's degree from Appalachian State Teachers College. His father now lives at 190 23rd Street, NW., Hickory, N. C.

Cool Springs Methodist Church, on the Glendon Charge, observed its annual homecoming on Sunday, August 18. The Rev. Jefferson Davis, pastor, delivered the morning message, after which a picnic dinner was served on the grounds. Revival services were held the following week, with the Rev. Claude Chaffin, pastor of the Robbins Methodist Church, as guest preacher. Rev. Chaffin is the son of the late Rev. L. M. Chaffin, who served this charge from 1933 through 1937.

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Editorial Comments



By REV. O. K. INGRAM
Elizabeth City, N. C.

Sentiments, Symbolism and Christian Character

"Breathes there a man with soul so dead" he has never longed to return to certain scenes of his childhood and youth? We cannot look at the old ladder-back chair in which Mother rocked and shared the riches of her spirit with us without reliving a moment a multitude of experiences associated with that chair. Nor can we look at the altar of the church of our childhood where we first met God without experiencing again the joys of our salvation. There is a tree near the red brick school house where we lingered one day awkwardly and blushing making our first advances to our childhood sweetheart. Stand under that tree and just try to keep the fragrance of memory from arousing old sentiments! We are creatures of sentiments, and these sentiments are associated with sounds, and visual objects, and even odors. I still cannot smell the fragrance of honeysuckle without recalling the first time I ever kissed a girl, for there was that night an abundance of blossoming honeysuckle near by.

Character is largely a matter of utilizing these sentiments, for sentiments determine attitudes, and attitudes are predispositions of personality to feel and act in certain ways under certain circumstances. Attitudes can be changed or strengthened by arousing sentiments. Religion becomes powerful and effective in personality as time and again certain sentiments are called into action until an attitude is formed and a predisposition to act in a characteristically Christian way is assured.

Do not overlook the power of the lowly sentiment and do not forget that these sentiments are associated with sounds and visual objects. That is why symbolism is the handmaiden of religion. You can call it Romish or Popish or Episcopalian or Catholic. You can be an iconoclast and rule symbolism out of your worship. But, when you do, you have lost one of the most powerful instruments in the formation of Christian character.

The words we use in preaching are symbols themselves whose meaning depends upon the sentiments of our hearers. They may be the most inadequate symbols at our disposal. Visual symbolism which uses many objects expresses deep and subtle religious meanings. As George Ferguson in *Signs and Symbols in Christian Art* says, "There are no words for them. Because the experiences of the soul with life's deepest realities are made known through them, they are a truly universal language—the language of the soul."

For instance, the worshipper sees pictured in a stained glass window a vine. If his training has been what it should have been, he immediately recalls the relationship of God and humanity, "I am the vine, ye are the branches. My father is the husbandman." Or he sees pictured at the apex of the window a dove with wings outstretched and recalls the baptism of our Lord and the dove, a symbol of the Holy Spirit, descending upon Him. The apple suggests more quickly than a sermon the sin of Adam and Eve and the sinfulness of all men. A judicious use of symbols and a diligent education of our people in Christian symbolism will make it possible for a worship experience to have a far more powerful influence in determining the character of the worshiper.

The Editor's Pulpit

A good friend of ours recently suggested that we ought to be very careful about printing letters with which we do not agree. He thinks that the *ADVOCATE* is the "editor's pulpit" and that we should be very careful whom we allow to occupy it.

We agree with the latter statement, but, as a matter of fact, the *ADVOCATE* is not our pulpit; it belongs to the ministers and laymen of our Conferences. Only on this page do we have authority to ask for uniformity of expression—the editors should not disagree with each other! But anyone who desires to write a Letter to the Editor can expect to have it printed, as space permits, provided that (1) it is written legibly, and (2) that it does not attack persons by name.

Occasionally we print something that we, as editors, feel should not have been written, but we do not dare try to make the whole paper the organ of our own opinions.—R.P.M.

English Laymen at Work

One of the most interesting aspects of British church life is the efficient way in which laymen are used. Laymen carry on much of the work of the church. They act as preachers, serving as often as ordained clergymen and, we suspect, equally as well. The average pastor does not try to "run" the Sunday schools of his circuit; indeed he cannot do so, for he must share his time with several churches.

Almost all pastors are linked with other ministers in a "circuit plan," which is similar to what we call a "larger parish." One minister may be an expert in one field and may look after much of the youth work of the circuit; others may do other things well. But the laymen are the leaders in all local activities.

It is astonishing to the American visitor to find so many laymen who are prepared to do the things which we in America leave to the pastor. They are familiar with the working of the church and quite prepared to take over the prayer-meetings, teach Sunday school, or handle the social activities of the parish.

During our stay in England, we have seen very few ministers. Our visit has been arranged and conducted by laymen, who have shown such understanding and friendliness that we are constrained to ask why our American laymen should not be given an equally important role in church affairs.—R.P.M.

Crime in Britain

English papers are full of discussion of the crime wave which seems to have washed upon Britannia's shores. So far, no one seems to be blaming this upon the Americans, but it is possible that we should share a part of the responsibility.

A few days ago we decided to investigate the quality of American films which compose most of the movie fare over here. After seeing two shows, we were inclined to the opinion that the U.S. was exporting trouble. One picture was an expose of corruption in New York ("Beau James"), one (of a double-feature show) was a well-acted, but bloodthirsty, Western, the other a gangster movie which depicted an impossible empire of gangsters who controlled the police in a dozen cities.

Whether or not such shows breed crime, it is certain that they give a wrong impression of America. The questions asked us by young people in England show that they are taking the movies seriously and believing that they correctly interpret life in the U.S.—R.P.M.



The new \$25,000 Oriental Charge parsonage at Oriental in Pamlico County where the Hethcoxes have just finished their last ministry. They are retiring to live at Clayton. This parsonage is the crowning achievement in a material way of his ministry.



The Rev. R. L. Hethcox, 73, who is retiring after 43 years in the Methodist ministry.

Rev. R. L. Hethcox Retires in June After 40 Years of Service

By DALLAS MALLISON

"They love him because he first loved them" could apply most aptly to the ministry of the Rev. Robert Lathan Hethcox, 73, who will be stepping down in June from an active ministry that has covered 40 years and included ten pastorates in both the N. C. and Western N. C. Annual Conferences.

A six-footer, slender, erect as a ramrod, and with a big shock of white hair, Brother Hethcox is a kindly, gracious, and smiling person who has always loved every congregation he has ever served. In turn these congregations without exception have loved him, and the memory of this affection and esteem will be the most precious possession of the veteran preacher as he retires to Clayton where he and Mrs. Hethcox plan to live.

The minister began his first pastorate in 1918 and was ordained in 1923. In a busy and full life he has crowded in several years of Evangelistic work. He graduated at Erskine College at Due West, S. C., and he has the equivalent of two years of seminary work at the Duke Divinity School. He was born at Concord in Cabarrus County August 18, 1884.

His ten pastorates arranged in order of serving are Pleasant Hill Charge; Creswell Charge; Greenville Charge; Asheboro Charge; Mocksville; Fallston Charge; Mount Herman Charge; Newton Grove; Clayton; and Oriental Charge.

The esteem and love of his parishoners are indicated by the length of service at his various locations which have averaged four years. At Creswell in Washington County he spent 12 wonderful years, where, he says, he got in many hours of fishing and hunting. At Newton Grove he spent another eight pleasant years.

He has served four years at Oriental which has three churches on the circuit—Oriental, Pamlico, and Arapahoe. His crowning achievement so far as material things go

was the initiation and completion of the Oriental Charge parsonage, a lovely and well-equipped home which has been the pride of the Hethcoxes.

Members One of Another

By BISHOP HERBERT WELCH

No one in The Methodist Church is better qualified to make this appeal on behalf of the Fellowship of Suffering and Service. Bishop Welch was Bishop of Korea and Japan during 1916-28. He served as MCOR chairman 1940-48.

Bishop Welch will be 95 years old on November 7. Last June, on the 70th anniversary of his graduation, he delivered the baccalaureate sermon at Wesleyan University in Middletown, Conn.

In the observance of World-wide Communion Sunday, October 6, Methodist churches will receive a special offering for the Fellowship of Suffering and Service.

The observance of World-wide Communion Sunday, which is becoming more and more general in The Methodist Church, came to us from the Presbyterians. Its very origin has an interesting suggestion of Christian comity. It is not necessary to unite all the churches into one big Church in order to have "co-operation in action" if only we have "unity of spirit."

Methodism, in God's good providence, has been able to contribute something to other denominations—in doctrinal emphasis, in evangelistic and missionary zeal, in efficient organization. Likewise, we on our part have often been wise enough to follow the lead of others in wholesome and helpful practices and attitudes. That is as it should be: "each for all and all for each."

So this growing habit, with its stress in our one-ness in Christ and our united penitence and reconsecration at the world-circling Table of our Lord, helps to elevate and broaden our thought both of God and

Mrs. Hethcox, who has been dearly loved wherever they have lived, is the former Miss Minnie Hatley, also of Concord. They have five children—one boy and four girls. All the children are grown and married.

In order of their age the children are: Walter Hethcox of Burlington; Mrs. R. Burnhardt of Salisbury; Mrs. Sam S. Woolley of Columbia; Mrs. Charles Webster of Atlanta, Ga.; and Mrs. Ira Murrie of Burlington.

Brother Hethcox has lived every minute of his long ministry, and it is no secret that he is giving it up reluctantly. Failing health and growing weakness have forced him to do so. But it is a safe supposition that he will find some other way of serving the Lord he loves.

It is obvious that he is perfectly at home in the pulpit and he has no peers in sermonizing. With a clear, deep, and resonant voice, he is gifted with a rich vocabulary and well-rounded sentences and phrases. And he knows his beloved Book from Genesis to Revelation. He literally has hundreds of sermon outlines and someone would be rendering a great service if he would help Brother Hethcox edit them so they could be published.

This beloved man of God retires from active service rich in the spiritual, eternal things and in the love and esteem of all ten of his congregations. These in turn will long adore him with deep affection and great gratitude. "They love him because he first loved them."

of the world, and to cause us to ask: "We are Christians together; now what service can we render to the great company of God's children everywhere? Shall our new dedication lead us, standing, like Paul, 'in Christ's stead,' to reveal and illustrate in some way the world-wide love of God, whom we all adore?"

The Methodists have from time to time been accused of being "activist" Christians. I am glad of it! It is quite in line with vital Christianity and entirely in accord with the mind of Christ, to be asking always, "What shall we do about it?" Therefore we Methodists have seized upon this day of peculiar and sacred interest to invite our people to take the needy world into their hearts by laying on the altar an offering for outstanding needs which are not covered on other days or in other ways.

For the last fifteen years the Fellowship of Suffering and Service has been the object of our freewill Communion offerings, and \$7,000,000 has been thus freely given. The spirit of the Good Samaritan has followed the rescue of the Prodigal Son. "Saved for service" has been our motto. "Who is my neighbor?" has taken on a new significance. Our thoughts, our prayers, our gifts have, like the silent voice of the heavens, "gone out through all the earth," and the Church has been blessed, according to the promise.

Half of this offering for the Fellowship

of Suffering and Service is used for a ministry to our boys and girls in the armed forces of the country. Part of this is channeled through our Commission on Chaplains, to shepherd our own and other young people right in their places of service; the other part (under the Commission on Camp Activities) through the churches near forts, posts, and camps to serving these young people in their off-duty hours. The value of such ministries can be measured only in the coming years, as those who are now in the "youth group" pass into the "young adult" and "adult" groups and assume their rightful places of responsible leadership in church and community. What is saved now becomes the treasure of the future.

The other half of the Communion offering goes to MCOR. Those initials are well known in Korea, in India, in a score of other countries where Methodist benefactions, administered by the Methodist Committee for Overseas Relief, have fallen like "the gentle rain from heaven" upon the parched

ground of desperate need—not only for food, clothing, and shelter, but for a Christ-like compassion and understanding which will tell the story of a loving Father and a brotherly Savior.

Words, sermons, are an important part of our Christian message to a sad and suffering world, but "sermons in shoes," live broadcasts of love, go to the heart and build up hope and faith. If it is true that "money talks," and if money given and administered in the spirit and the name of Christ is doubly blessed, then whispers the mystic Voice: "The Holy Supper is kept, indeed, In whatso we share with another's need . . . Who gives himself with his alms feeds three, Himself, his hungering neighbor, and Me."

The \$17,000,000 committed through these years as a sacred trust to MCOR from various sources has blessed uncounted thousands; but almost as much, perhaps even more, it has brought blessing to the thousands of thoughtful, dedicated, and sacrificial givers. "God loveth a cheerful giver."

THE LIVING WORD

By LUTHER A. WEIGLE

"Leave but the sixth part of thee"

A correspondent inquires why "I will leave but a sixth part of thee" is omitted from Ezekiel 39:12 by both the American Standard Version and the Revised Standard Version. It is because this is an erroneous translation of a Hebrew verb, *'shasha'*. This verb occurs only in this passage, and so cannot be studied in varying contexts. Because the first two consonants of this verb, "shsh," are the consonants of the word "shesh," which means "six," the King James translators thought that it meant "I will sixth you."

If they had given adequate consideration to the ancient versions, such as the Greek Septuagint or the Latin Vulgate, they would have realized that the verb means "lead on" or "drive forward," as it is translated in the American Standard Version or the Revised Standard Version. There is general agreement among Hebrew scholars on this point. The translation of the Jewish Publication Society in America, for example, and the recently published Soncino edition of the book of Ezekiel in Great Britain, have "I will turn thee about and lead thee on."

The inquiry aroused my curiosity as to who first made the error which appears in the King James Version. Looking into the sixteenth-century English translations, I find that Coverdale, Matthew, and Taverner had "I will . . . carry thee forth." The Great Bible changed this to "I will . . . punish thee with six plagues"; the Geneva Bible made another conjecture and had "I will . . . leave but the sixth part of thee." The Bishops' Bible got back on the track with "I will provoke thee forward"; and the Douay Bible of the Roman Catholics also had a correct translation, "I will lead thee out."

The King James translators had sound translations of this verb before them in Coverdale, Matthew, Taverner, the Bishops' Bible, and the Douay Bible, but they followed the error of the Geneva Bible.

from help from America. Would you like to support a young lay preacher and his family in the School for Christian Lay Workers, helping him secure in two years the basic training for his future work in the church? Would you like to build a cottage for him and his family? Or, there is a big press that is waiting to be bought in order that literature may soon be reaching the hands of those who want it so badly.

These doors are open. If we are to enter through them, now is the time to act. Many agencies are vying for the souls of these people. Tribal customs are dying rapidly and the African is looking for new things to replace them. His former life of fear and superstition is passing away, and he is emerging into the new world of today. To fail to take advantage of his exploring mind is to invite disaster. To fill his inquisitiveness with the challenge of Christ and His Church will require fast action. The opportunity is here now and waiting for you.

You Can Help Without Hurting

By H. T. MACLIN

District Missionary, Lodja, Central Congo

How may we most effectively HELP the church in Congo without HURTING it? Hardly a week passes but I receive a letter from someone in the home church asking what they can do to help. Most of the time they are interested in supporting an African preacher or in building a church. Frequently they suggest that a name be sent them so they may print it in their church bulletin. These requests reflect the specific appeals made for missionary work in the past. The ideal for the future is that no foreign funds will be used for the support of the ministry and the building of churches.

Methodist churches in the Central Congo conference are fast approaching self-support. One district has been 100% self-supporting from the beginning. Another will be nearly 90% self-supporting this year. To accept money from America for the support of the ministry and the church at this point would destroy the enthusiasm and zeal of the African church to do for itself. Many of the leaders of the Ate-tela are recognizing that self-support, rather than pauperizing the church and driving away those who would align themselves with it, actually revives and gives new life such as no other approach would effect. It gives them a feeling that it is truly their church rather than the church from a foreign country which exists only because the foreign land supports it.

The condition upon which we agree to send a preacher or an evangelist to a new village now is that the village build a church, home for their preacher, and agree to pay his salary. The same is true of a teacher in a locally supported school. The village must agree to pay a specified amount for each pupil on the quarter system. This money is used to buy books and supplies with the surplus going for salaries.

The question may be asked at this point, "Are there any villages willing to do

this?" I would answer, "More than we can possibly handle effectively!" The people want to support their pastors and teachers in a way that they have never before desired. It is our golden opportunity to take advantage of this new spirit and put the church, within two or three years, on a completely self-supporting basis. We should not hurt them by over-helping them at this point in their development.

How then may we most effectively help the growing African church without hurting it? Is there no more need for foreign funds? While the church, as such, is on the verge of complete self-support, schools of higher learning, hospitals, and literature offer avenues of help which will not only be of immense value to the Christian community but are projects which the church at the present time cannot support.

The School for Christian Lay Workers here at Lodja is considering an expansion program in order to train more effectively the lay-ministry. It is hoped that we may be able to have thirty to forty young families of lay-preachers in training within the next three or four years. This calls for building a home for each one, for support for each family while they are in training, and for materials with which to teach them.

Our print shop, also located at Lodja, wants to expand to include some heavy printing equipment and high-speed presses which will hasten the printing of books and other literature for more than 300,000 Ate-tela people. Ours is the only press of any size that prints literature almost exclusively in the tribal language. The development of the school for the training of the lay-ministry depends on what the press is able to produce, and the press depends upon wide distribution and use of its materials.

These are the ways that you can help without hurting. These institutions are but two among many which can most profit



The North Carolina Conference Board of Education announces the appointment of Mrs. Vergil E. Queen, Durham, to the post of Conference Director of Children's Work. This appointment is a part-time position and Mrs. Queen will serve until a full-time Director is employed.

Mrs. Queen has become well known in Christian education circles in the North Carolina Annual Conference. She is an A.B. graduate of Greensboro College. Following graduation there, she taught for sometime in the public schools of Roanoke Rapids. Mrs. Queen subsequently entered specialized kindergarten work and spent four years teaching in Fayetteville. More recently, Mrs. Queen served as Director of Children's Work for the Wilmington District. Also, she has served widely in Christian Workers' Schools as an accredited instructor in several courses dealing with children's work. Mrs. Queen has worked with the Conference Board several years and has served as an instructor in the Vacation Church School Institutes.

A Finger-Phono

A small, hand-turned phonograph which will bring the Scriptures to many thousands of illiterates, underprivileged and neglected groups throughout the world, is now being made available by the American Bible Society. This machine, the result of many months of experiments by Dr. Gilbert Darlington of the Bible Society, plays records on which Bible readings have been recorded. In this way a reading from the Scriptures in any language may be heard.

The finger-phono, as it is called, was given a careful tryout at the Bible House in New York by Mr. P. Mahanty of Bangalore, India, General Secretary of the Bible Society of India and Ceylon. Mr. Mahanty, on his first visit to America, expressed great interest in the phonograph which, he felt, would greatly increase a knowledge of the Scriptures in his own country. Mr. Mahanty has already supplied the Bible Society with twelve recordings in the Marathi language, one of the major languages of India.

The finger-phono, as developed by the American Bible Society, is an improvement on a hand-turned phonograph of the Radio Corporation of America, with a new tone arm and an improved sound box. Ten dollars will supply three kits of machines and a supply of records and needles.

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The sickness which comes only on Sunday must be cured by the Great Physician.

Clyde Church Supports Second Missionary

As a climax to homecoming day at Central Methodist Church, Clyde, more than \$600 was placed on the altar by members for the support of a second native missionary to be sponsored in Sarawak by the church. Speaker for the morning service was the Rev. Herbert Kuehn, pastor of Faith Methodist Church, Gastonia, and a former missionary to Malaya. At the evening service the congregation was privileged to hear Bishop Sante Uberto Barbieri from South America, Bishop of Argentina, Bolivia, Uruguay. The Rev. Clyde L. Collins is pastor of the church.

The missionary to be sponsored with Homecoming Day offering is Undi Panyan. Bankong Lembang had previously been accepted by a family in the Clyde church.

The program for Homecoming Day was sponsored by the Commission on Missions, Mrs. John Stamey, Chairman.

Stockton Elected Treasurer of College Fund

Richard G. Stockton, prominent banker and member of Centenary Methodist Church in Winston-Salem, has been elected Treasurer of the Commission on Higher Education of the Western North Carolina Conference. He will handle the funds to be received in the three million dollar (\$3,000,000.00) campaign by the Western North Carolina Conference.

The election of Mr. Stockton took place at a recent meeting of the Executive Committee in Charlotte, according to the chairman, Dr. Wilson O. Weldon. At the same meeting Dr. Fletcher Nelson, the Executive Director of the Commission, was welcomed and plans formulated for his promotional work.

Dr. Nelson will reside in Morganton where his address is: 205 South King Street, Morganton.

News in Brief

The young people of West Bend Methodist Church, Asheboro, hit upon a "brilliant" idea for helping the church's building fund. They covered the town selling light bulbs, sold out quickly, and returned with \$12.00 profit in forty-five minutes. They plan another sale in September, and have asked those who wish light bulbs to light a candle in their window on the evening of the sale date which will be announced.

The Jacksonville Subdistrict Bible Conference was the subject of a planning session held on the evening of August 28 at the Richlands Methodist Church. The conference, which is a part of the Methodist Adult Program, is to be held December 4, 5 and 6 in Trinity Church, Jacksonville. Dr. W. L. Smart, formerly of the School of Theology of Emory University, and an outstanding Biblical scholar and teacher, will be the lecturer at the three-day gathering. This is one of four such conferences to be held in the Elizabeth City, Rocky Mount, Rocky Mount and Jacksonville areas.

Louisburg College, Louisburg, opened its current academic year this week, with an enrollment of approximately 350 students. A faculty conference was held the preceding weekend, with the following outstanding speakers: Dr. Herbert J. Herring, vice-president of Duke University; the Rev. Henry C. Ruark, pastor of First Methodist Church, Laurinburg; Dr. Ben C. Fisher, Director of Public Relations, Southeastern Theological Seminary, Wake Forest; the Rev. Paul Caruth, of Durham, Executive Director of the Commission on Higher Education of the North Carolina Conference; and Dr. Paul Irvine, Jr., Director of Reading, University of North Carolina. Speakers for the student officers' group included various members of the faculty and staff, and student leaders. The Rev. Herman Winberry, pastor of the Louisburg Methodist Church, brought the devotional message.

ARTICLES OF RELIGION

XV. OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTAND

It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to have public prayer in the Church, or to administer the Sacraments, in a tongue not understood by the people.

The Roman Catholic Church carries on its services and administers its sacraments in Latin. The Reformers, who wrote this particular article, cited the scripture given below against such a practice. They also called attention to the custom of the primitive church in which people certainly did not preach or speak or pray in a language foreign to their life. Origen, an early church father, said in A.D. 202: "The Grecians pray to God in the Greek; the Romans in the Roman; everyone in his own tongue." Religion means nothing at all if it cannot be translated into the life and language and the hearts of people.

"He that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him . . . In the church I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue." (1 Cor. 14:2, 19)

(Reprinted by permission of the Methodist Publishing House from Bishop Harmon's book, "Understanding the Methodist Church.")

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10,000 Methodist Women to Meet

About 10,000 women are expected to gather in St. Louis, Mo., May 6-9, 1958, for the quadrennial Assembly of the Woman's Society of Christian Service, which is the woman's organization of the Methodist Church. The Assembly probably will draw the largest attendance of any Methodist meeting in the next four years.

Women will come from all 48 states, Hawaii, Alaska, Puerto Rico and some overseas countries. They will represent 1,676,000 members of 31,000 local Woman's Societies of Christian Service.

The Assembly will be followed immediately by the Guild Week-end of the Wesleyan Service Guild, an organization auxiliary to the Woman's Society and especially for employed women. The week-end, May 9-11, is expected to draw about 1,000 women, representing 130,000 members of 5,400 local Guilds.

The Assembly will not be a legislative meeting, but one for inspiration and information. The purpose is to "promote and deepen interest in the work of the Woman's Society of Christian Service."

Sessions of the Assembly will be held in the Kiel Auditorium and those of the Guild Week-end at the Hotel Sheraton-Jefferson.

Though there will be about 1,000 official delegates to the Assembly, attendance is open to any Methodist woman. Visitors are expected to account for most of the attendance.

100 to Study as Crusade Scholars

When they open this fall, 26 colleges and universities in 16 states will have in their student bodies 100 selected men and women who will be studying there under an international scholarship program of the Methodist Church.

The 100 persons are from the United States, Alaska, Hawaii, and 26 countries overseas. They will receive study grants under the \$200,000 "Crusade Scholarship" program, which begins its twelfth year.

One of the 100 is Thor Hall of Norway, who will study in the field of religious education at Duke University.

Methodist Girl Scout at Jamboree

One of four Girl Scouts chosen to represent Japan's 7,000 Girl Scouts at the International Jamboree in Canada this summer was from the only Girl Scout troop sponsored by a Japanese Christian church. Miss Tomigo Tanaka, 18, is a member of the troop at Tokyo's Reinanzaka Church, United Church of Christ (of which Methodism is a part). Miss Tanaka was the second girl to represent the troop at an International jamboree. The troop leader, Miss Kikugo Usui, said "I regret that we have not secured the co-operation of the Christian churches in this movement sufficiently to exert a stronger Christian influence through the Scout movement in Japan."



Shown above are Miss Martha Parsons and Miss Josie Parsons, the two oldest living members of Mitchell's Grove Church, High Point, as they participated recently in groundbreaking ceremonies for a new sanctuary.

Japan Honors Women Missionaries

Two retiring missionaries to Japan of the Woman's Division of Christian Service, Methodist Board of Missions, have recently received high honors from the Emperor. They are Miss Barbara May Bailey, Lowell, Ind., and Miss Alice Cheney, Minneapolis, Minn.

At a special ceremony at Aoyama Gakuin Woman's Junior College in Tokyo the following certificate accompanied the Imperial Decoration for Miss Cheney:

"The Emperor of Japan invests Alice Cheney, citizen of the United States of America, with the Fifth Grade of the Order of the Sacred Treasures and causes his Imperial Seal to be affixed at the palace."

Following Miss Cheney's reception of the Order, she was granted the additional honor of an audience with the Empress. A missionary for more than forty years, Miss Cheney spoke in fluent Japanese to the Empress, whom she described as "friendly and easy to talk with."

Miss Bailey was granted the Order of the Sacred Treasures in absentia, since she had previously returned to America because of illness. She first went to Japan in 1919.

Both women served most of their missionary years at Aoyama Gakuin in Tokyo, an institution related to the Woman's Division.

Says a Baptist Editor

If Our Singing Is the Right Kind, God Will Be Praised

Choirs in Baptist churches are as varied as the church buildings in which they sing. In some churches, robed choirs sing formal anthems. In other churches, dress is as informal as the music that is used. As Baptists, we are free to do as we please when it comes to the musical program of the church. Recognizing this freedom, we nevertheless believe that there are dangers of both extremes in church music.

In a penetrating analysis of the place of music in a worship service, Editor Romey P. Marshall of the NORTH CAROLINA CHRISTIAN ADVOCATE touches on some dangers. "Is it the job of the choir to entertain or astonish?" he asks. "Their job is to lead the people in praising God in praying to Him, for a true hymn or anthem must be a song of praise or a prayer We have lost sight of the real purpose of song in Christian worship if we make it nothing more than a means of getting attention and raising enthusiasm. Congregational singing can be a powerful weapon Let us sing good hymns, with attention to their meaning, with enthusiasm of deep emotion, but always with the understanding that our primary purpose is to give our prayer and praise to God. Does an anthem which was chosen for its possible effect upon the critical musicians present help to bring us closer to God? Does a lilting melody with inane words affect only our feet and not our hearts? These are questions which we must always face in public worship."

The Methodist editor concludes, "It is as natural for man to sing as it is for the lonesome dog to bay the moon. Singing lifts us up, and if our singing be the right kind it makes us feel a bit closer to our neighbors and to God."

Baptist churches will be wise to constantly evaluate their musical programs to be sure they are accomplishing their true purpose, rather than being used for exhibition and display purposes.—MARSE GRANT, editor, *Charity and Children*.

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"Sing Unto The Lord"

By HENRY B. LEWIS*

The famous 100th Psalm urges us to come before God's presence with singing. Even for those who cannot carry a tune there is no escape, for we are admonished, at least, to "make a joyful noise." There is no better way for the the strong and vital feelings about our faith to find expression than through the medium of some great hymn of the church.

Many times one can tell how alive a church is by how well it sings. We have much to sing about, and nothing so stirs the heart as to hear some great congregation truly sing as if they were some mighty army preparing for battle. Here is a powerful way in which the congregation can actively participate in a service of divine worship; and truly, one of the things that is required for a successful service is wholehearted participation from every member.

Within the pages of the Methodist hymnal we have one of the grandest collections of hymns in Protestantism. It is sadly neglected! When we sing we are expressing in song the hopes, fears, and assurances of Christians down through the ages. The Methodist hymnal is a storehouse of vital religious experiences. Dynamic experiences of Christians, as well as men of every creed, find expression in poetic form. Because these Christian experiences have become so treasured and loved they have been put to music. We can make their experiences our own.

Every great age has had its great songs. We have only to recall the Reformation and the hymn: "A Mighty Fortress Is Our God." Certainly we are in another great age today. As never before the church is challenged by ideologies and isms of all kinds. We need as never before to send up a song of praise and adoration to the eternal God—a song that will be heard around the world. It should begin in our own church. Let us be a church that sings to the glory of God!

It was the Apostle Paul who said: "... but be filled with the Spirit; addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and everything giving thanks in the name of our Lord Jesus Christ to God the Father." (Ephesians 5:19-20)

*Carr Church, Durham.

God and Your Doubting Heart

By DERMONT JAMES REID†

Most of us remember the Apostle Thomas as "Doubting Thomas." In my reading of this account recently two statements leaped out and gripped me. "I will not believe" and then almost immediately these words follow—"My Lord and My God." Scarcely could one imagine that these two fragments of scripture were born in the same heart

and spoken by the same lips. What a transformation! And all this took place in the space of a few short, fleeting moments.

These are the words of one who was almost overcome by doubt, bewilderment, fear, and deadening defeat. He had lost the glow and radiance of faith. He was languishing in the throes of discouragement. But he did not live on this level of life long. Something happened. He saw the Lord Christ and the warmth and glow of faith was reborn in his hot heart. He was moved by His Precious Presence. Then he stoutly proclaims—"My Lord and My God."

He is like a man who has run out of the sickening darkness of a dreadful night into the light and warmth of a new spring morn-



Prayer for the Week

Very well, Lord; I give in. You have been ruffling up my conscience all day, and I shall have no rest until I have settled with it—and with You, and I know the issue of that. Yes, I turned her away with her subscription list. I said I know it was a good cause, but that I got to many appeals, and living these days was so increasingly expensive, I just couldn't afford it. She said, yes, she had felt like that herself, until she made herself remember what she owed, and did a few sums and prayed about it . . . Lord, I believe now that You sent her, and that that word was from You. I have been remembering what I owe, all the unreconable, undischageable debt. And my self-indulgences are before me; my assumption of what is "my own" accuses me. There is but one settlement with You, Lords it is to hold nothing back from You, since all I am and have is rightly yours. Take what You will, then; not a mite would I withhold. Having You, I shall have all things and abound. Amen.—
METHODIST RECORDER



ing that is kissed by the angels. A thousand angelic choirs sang a medley of celestial anthems to his jaded spirit.

In a certain sense this man is the personal echo of many of us. He made the journey from the valley floor of faith to the mountain crest of assurance. Sometimes this is a long and perilous pilgrimage.

It seemed so to our beloved Job,
It seemed so for the weeping prophet Jeremiah,
It seemed so for the poet of the Psalms,
It was a torturous pilgrimage for the hot hearted Apostle Peter, and the sainted Paul.
It almost tripped Timothy.

And for some of you the road from doubt and defeat has you worried and wearied, foot sore and faltering. You have all but given up the battle. Your prayers go unanswered (you think), your fondest dreams have been shattered (you think), and your ship of hope is floundering in rough seas without rudder or ballast (you think). In short your life and all that about you is out of hand. God seems remote and far away. Your deepest prayer is that of Job who, in a moment of distress and despair cried out "O that I knew where to find God."

The real problem eating at the heart of Thomas was the problem of doubt. This is the problem of so many of us. We may call it by some other name but when we get to the bottom of it—our problem is doubt, and doubt deadens.

The consequence of doubt is that we are stripped of Spiritual Perception, our lives rendered powerless, and contempt and cynicism are bred in us.

The cure for this can be defined in but one term—a leap of faith. Trust is the big word. We must be committed utterly to God's revelation in Christ. Focus your eyes on Christ. Make Him the central figure of your thinking. *Take Him as He is.*

†Davis Street, Burlington.



Steeple Echoes

By T. R. JENKINS

A recent issue of *Steeple Echoes* carried a meditation on one of Methodism's salient doctrines—GROWING IN GRACE. Another of those great doctrines is FORGIVENESS.

Among several things that are involved in the matter of forgiveness, there are at least two that are outstanding: (1) the forgiveness of one another; and, (2) the acceptance of the forgiveness of God.

Dr. Charles Allen, in his book *Roads to Radiant Living*, tells about the event in 1830, when a man named George Wilson killed a government employee who caught him in the act of robbing the mails. Wilson was tried and sentenced to be hanged. However, the President of the United States, Andrew Jackson, sent him a pardon. But Wilson did a strange thing. He refused to accept the pardon and no one seemed to know what to do. So the case was carried to the Supreme Court of the United States.

Chief Justice Marshall, perhaps the greatest Chief Justice we ever had, wrote the opinion. In it he said, "A pardon is a slip of paper, the value of which is determined by the acceptance of the person to be pardoned. If it is refused, there is no pardon. George Wilson must be hanged." And he was.

To have forgiveness, one must accept it. And, in order to be able to accept it, he must practice it.

"Forgive us our trespasses, as we forgive those who trespass against us."



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

A Pattern for Prayer Groups

A pattern for prayer groups, adopted by an inter-denominational group, was discussed by Miss Mary Floyd at the recent Annual Spiritual Life Retreat sponsored by the N. C. Conference Woman's Society of Christian Service held at Duke University. Miss Floyd, director of religious life at Pfeiffer College, and leader for the Retreat, used as her theme, "Discipline and the Good Life."

"A period of silence at the beginning of each meeting of the prayer group leads into a period of sharing," Miss Floyd said. Each week a member of the group is appointed to bring in a paper of not more than 300 words on some topic pertinent to the group. Following the reading of the paper to the group, a discussion may follow, if the group so desires. An exceedingly important part of a meeting of any prayer group is the *period of intercession*.

The members of this particular prayer group adopted a project, thus translating their dreams and ideals into actions. Also, they adopted for themselves certain disciplines which they proposed to practice in their daily living. These included: every member of the group attending a worship service at least once each week; accept for themselves a solemn pledge that every member of the group observe 15 minutes of silence each day as a minimum; they will do something particularly constructive for another person every day, and they will practice austerity.

In our next issue of this page we shall publish some helpful suggestions for personal devotionals which Miss Floyd shared with the group.

Japanese Student Grateful

"I wonder if you know how much my school owes the Woman's Society of Christian Service. You have played a real and important part in our school." These words were spoken from a deep sense of gratitude and humility by Miss Midori Sasaki to the women attending the 11th Annual School of Missions and Christian Service at Duke University last month.

Miss Sasaki, a native of Hiroshima, Japan is a graduate and former teacher of the Hiroshima Jogakuin (Girls' High School and College for Women), a project of the Woman's Division of Christian Service. She is currently doing graduate work at the University of N. C., under the Faulkner scholarship. Upon completion of her studies in this country, Miss Sasaki will resume her teaching position at Hiroshima Woman's College.

Hiroshima Woman's College was founded in 1886 as a high school by a Japanese minister and a small group of workers. Having been baptized in the United States, the minister felt a great need for a Christian school for young women in Japan. A young missionary, Miss Nannie Gaines, agreed to

go to Japan to help the minister found the school. Later, when the school closed, Miss Gaines volunteered to teach the Japanese girls. Miss Gaines died in 1933, after 46 years of service in Japan. Her ashes are buried on a hillside overlooking the city of Hiroshima.

"The 70 years have not been easy," Miss Sasaki said. "The school has come through providential disasters, and conquered man-made disasters of war. A great fire in the city destroyed the school and, to the utter amazement of the people, Miss Gaines opened a school in another building. The re-constructed school was destroyed and several members of the faculty and other workers were killed when the atomic bomb was dropped on the city of Hiroshima in 1945. The school was re-opened in a city suburb without transportation. The school has been re-built and has been a blessing of God and of the Woman's Society of Christian Service in the United States," Miss Sasaki declared.

One thing about the Hiroshima Woman's College which distinguishes it from other schools, according to Miss Sasaki, is her unity of purpose in character building. "High academic standards are important," she said, "but character building is also important. I believe Hiroshima Woman's College embodies that purpose—including the faculty, students, and workers. I am not alone in my love for the school, for many of its graduates tell how they became Christian under the influence of the school." Miss Sasaki cited the important role played by the American missionaries throughout the history of the school both in the academic and in the religious life of the students.

Today, with an enrollment of 1,350 in the high school and approximately 450 in the college, Hiroshima Jogakuin is well established on two campuses with Dr. Hamako Hirose, a graduate of the school, as its president.

DVBS, Youth Camp, Festival

A recent letter from Miss Elsie Parker, N. C. Conference Wesleyan Service Guild's representative in Brazil, reveals a busy but happy life as a missionary at Instituto de Povo, Rio de Janeiro.

"July is vacation month in Brazil," Miss Parker writes. "We have two months of summer vacation and one month of winter vacation in the schools here in Brazil . . . We are now engaged in a Daily Vacation Bible School, studying about the church around the world."

"I took two days vacation plus a weekend and went to Juiz de Fora, an industrial city located northwest of Rio. It is a five-hour trip by bus. The road passes through beautiful mountain scenery almost the entire distance. The city itself is located in the mountains, a narrow valley surrounded by mountain ranges. I wish each of you could

see some of this beautiful scenery. Granberry Institute, a Methodist school, is located in Juiz de Fora. It is both a day school and a boarding school for boys and a day school for girls. It has a beautiful location in the heart of a rapidly growing city. The buildings, however, are old and much work is needed on them. The school has a high scholastic rating and graduates are very much in demand.

"Two youth groups plan meetings at Camp Clay in July . . . The new dining hall there is practically completed and will seat 100 people at a time. Our great need at this time is more cabin space so that every youth who desires this opportunity can participate.

"June is the month in which special festivals are held in Brazil for various saints. We have seen special altars in some of the streets, processions of people carrying an image of a saint, fireworks, special programs, etc. Unless you have seen it taking place it is hard to visualize how people worship and at the same time fear these saints. I am glad that our religion does not need to be one of fear or one in which we need to ask saints to intercede for us."

Miss Parker expects to return to this country this fall for an eye operation at Duke Hospital.

Neighborly House Serves Koreans

Neighborly House (formerly Pohay Quan), in Seoul, and one of six community centers in Korea under the sponsorship of the Woman's Division of Christian Service, was rehabilitated about three years ago. The name "Neighborly House" (Euline Quan in Korean), was suggested by Bishop Hyugki Lew, and those who live and work there try to make it just that. Thinking of Acts 1:8, "But you shall receive power when the Holy Spirit has come upon you . . ." they begin each day with family prayers.

One of the first needs was to teach the children from a nearby refugee camp who could not afford to attend school. Now fifty boys and girls come to study the Bible and the three R's. Women come to sew and to knit and make quilts for those in need. A Bible class for mothers is proving very helpful in point of knowledge and spiritual development. Many of the children who come to the kindergarten are from non-Christian homes. Since there are many evangelistic opportunities in each group—refugee, neighborhood, and student—a Sunday school has been organized and church services are being held. Neighborly Church now has a student pastor and more than fifty members.

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PATIENCE

Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridles the tongue, restrains the hand, and tramples upon temptation.

—Bishop Horn

NOTICE

If you received a questionnaire card, please fill it in and mail it just as soon as you can.

Church School Rally Day

in the North Carolina Conference

September 22, 1957

Theme: "The Time is Now"

Christian Education Week

in the North Carolina Conference

September 29 - October 6

Theme: Learn to Give—Give to Learn

Church School Rally Day is observed each year. It is a time to emphasize the importance of Christian education and to give recognition to the workers in the local church who are taking responsibility for this task. It is also a time to give members of the church a special opportunity to contribute financially to the work of the annual conference board of education.

A careful observance of Church School Rally Day is "twice blest": It blesses each church member as he comes to a better understanding of Christian education; and it blesses the annual conference board of education as it receives the gifts of the day.

Every member and every constituent of every Methodist Church in North Carolina should have the privilege of receiving the blessing of giving to support Christian Education through the Rally Day offering for the Leadership Training Fund. If the opportunity is given to every person, and the need presented, the people called Methodist will respond. There is no quota, no apportionment—but—

A total of \$12,000 is needed to underwrite the total program of Leadership Training in N. C. Conference. This program includes 45 Christian Workers' Schools, Laboratory Schools, Vocation Church School Institutes, Scholarships for Leadership School, Bible Conferences, Family Life Workshops and other projects.

Special help will be given declining churches through this fund in the "Co-operative Program to Strengthen Churches."

All Expenses of District Directors of Children's Work, Youth Work, Adult Work, and General Church School Work are also paid from this Leadership Training Fund.

The Church School Rally Day Offering is the sole source of support for this entire system of help for your church.

Follow Up Rally Day

Margaret L. Gothard says in "The Church School" for August, 1957, "The Time is now" is a significant statement. Although it applies to the program that may be used in the churches for an observance of a special day, it is even more important in its application to the ongoing program of Christian education in each and every local church. The time is now—this Sunday, this meeting of the commission on education, this workers' conference, this leadership training conference, this call from an individual teacher!

The importance of Christian education will not be emphasized in your church if a Rally Day program is 'all there is to it.' An undue emphasis on one day will not say, 'The time is now.' Rather, it will say, 'The time was then; we had a good program and a large attendance—fine!'

So, let us then plan an effective Rally Day, and follow it up with a Promotion Day emphasizing growth in body, mind and spirit; and let Christian Education Week make an everlasting impression in the life and work of our hundreds of churches.

Rally Day, September 22
Promotion Day, September 29

"This year's theme involves a double approach. First is the idea of **learning to give**. This means more emphasis on guiding pupils into realizing that a Christian is a steward. Our money, our time, and our talents have been entrusted to us by God not for selfish use but to be used for advancing God's purposes. God is the owner of all things. Second is the idea of **giving to learn**. That means that in order for the church school to operate we must give money and time and talent for its use. The church school must have teachers and officers, literature, supplies, a building in which to meet, and many other things. Christian Education Week this year is to help the church and the community to understand both of these ideas and to do something about them."

SOME PROGRAM SUGGESTIONS

Sunday September 29

Promotion Day in Sunday School

(1) Are you giving Bibles to children entering Junior Department? The Revised Standard Version will be of much more help to them than the King James which they probably have at home.

(2) Let departments receiving new children and young people plan ways of welcoming them and helping them feel wanted and "at home" on September 29.

(3) If necessary, start a new class for Older Youth—Young Adults. The filmstrip, "It Can Happen Here," shows how. (Rental \$1.00 from the board office.)

11:00 Worship

Service and sermon on theme of giving for Christian Education, in local church and in field of Higher Education.

Dedication of Church School officers, Teachers, Counselors.

Evening Service

Dedication, Sunday Evening Fellowship—supper, recreation, study groups (including MYF), preaching.

Through the Week

Talent recruitment (for many jobs)

Family visitation.

Christian vocations emphasis

Workers' Conference and Division Councils

In the Family

"The family has many opportunities for teaching Christian stewardship. Some of these are: To acknowledge God's gifts by prayer, worship, and conversation; to give to church and other causes as a matter of family planning; to save money and care for possessions as a matter of Christian conscience; to counsel together as a family about finances and budget; to share responsibilities in the home with each person working in accordance with his ability; to provide personal allowances for all members of the family and help children plan for their use; to serve other members of the family and other people beyond the family as a Christian privilege."

Detailed guidance is given for all these observances in The Rally Day Program, "The Time is Now"; in the August Newsletter to Church School Superintendents; and in the August "Church School" magazine.

Rabbits, Rats, and Relief in Korea

By MRS. EULINE S. WEEMS
Seoul, Korea

The Methodist Committee for Overseas Relief in this area of Korea is working in close connection with the Woman's Division of Christian Service.

I am working with MCOR and the WDSC in resettlement of refugees and victims of war and famine. I actually visited from house to house in one village in making a survey and was connected with surveys made in two others, which we hope to be model villages in the MCOR program. That will come later.

Last summer MCOR received by plane some pigs from America, and some of those were distributed in that area, with the understanding that each person who received one would return one this year. In one village where they received three pigs they feel they cannot keep a second pig for themselves until every Christian family has one of the pigs. We are thankful for this community feeling and trust it will spread.

You have heard of "counting your chickens before they hatch." This time it is pigs, and one man told me when he would be able to keep some to raise. These pigs are so much larger than Korean pigs that everyone wants that kind, but two churches where they can feed them with army garbage had to take some Korean pigs with a few of the American ones. One group said they could feed twenty and another fifteen. We are supposed to receive that many from them next year to send to other churches. One church asked for baby chicks, saying they have a good market for eggs because there are so many soldiers in that area. At another church they have hills and non-tillable lowlands for grazing so they asked for calves. They can cut the grass and dry it for winter feeding.

Many families have one or two rabbits. They won't eat the meat and don't know how to cure the fur. There is an abundance of clover, some of which could be cut for winter use, and in many places they can get bean scraps where bean curd is made. We sent one young man to an orphanage that raises New Zealand rabbits. He stayed ten days learning how to care for rabbits and to cure the fur, and brought back twenty rabbits with him. When rabbit meat is served at our house, part of my work is to eat some first and say how good it is. I'll have to sell the idea to the country people, too, for that will give them inexpensive meat for the table (they usually have none) and the furs can be used for clothing. It is their custom to line short coats and vests, for men, women and children, with fur.

Part of our work has been helping people to see what they can do to help themselves. Often after one village receives help for a project, another asks for the same thing. There is too much of the idea that everyone has to receive exactly the same thing. When the need is so great, we feel it is better to help one group more this year, and then another group next year. They take the attitude that you have to have rats; you can't get rid of them. If you put out poison you

are apt to kill domestic animals. Finally one pastor said they needed cats—most were killed during the war. I thought that was a good idea so we bought thirteen—and all died within a week. They say they had a contagious disease. I suggested they buy two or three this time and see what happens. We also bought five for another village where the rats have lice. I saw a month old baby's back raw because of rat lice. One Korean said that rats eat one-tenth of their grain. I wonder if that much goes to God's work! Again, some have seen things they can do to improve sanitation and have gone to work.

The surveys showed that the majority of the people were in debt and it was said that all would be by the time they bought their fertilizer. Interest is so high that fertilizer bought with borrowed money in May is doubled in price when it is paid in October. One pastor told me that the people in his church who had no food in June last year were without food in March this year, and that was true in other villages, too. These are the people I work with. We were able to buy a lot of fertilizer for one church and help a few individuals in several others, but there is no end to the need.

Another thing that interests me is getting people who have had advantages to share with those in the country. A former kindergarten teacher, whose marriage has been delayed a few months, wanted something to do, so she has gone to one of these country churches to open a day nursery for three months. They have no equipment other than a church with movable benches and an organ. When forty were enrolled she said that was enough. Their mothers are very busy working and this gives them some peace of mind while they are away from the children. It is our first project of this kind. Another church asked for a student to play their organ for Daily Vacation Bible School. Our assistant kindergarten teacher is going for that. Two girls from the hostel are going to help a Korean woman missionary for three weeks. Seminary students will be helping in other churches.

News of Methodism

Christian Action, a quarterly church school publication for older youth of The Methodist Church, will become a monthly with the October issue. The magazine also will have a new digest-size format. And, in addition to the church-school lessons it has been carrying, it will have material for evening meetings of older youth, articles on many subjects of interest to older youth, and interpretations of the place of older youth in the life of the church.

The Rev. Robert S. Clemmons, Nashville, staff member of the Methodist Board of Education for 12 years, will become director of adult church-school work for The Methodist Church October 1. Mr. Clemmons will succeed the Rev. Dr. M. Leo Rippey, who resigned after 29 years in the work to become minister of education at Mount Vernon Place Methodist Church, Washington, D. C. Mr. Clemmons' title will be Director, Department of Christian Education of Adults, Division of the Local Church, Board of Education of The Methodist Church.



DR. SANDERS

Dr. Carl Sanders to Lead Revival

Fellowship Methodist Church, of Hamlet, will have as its revival preacher this year Dr. Carl J. Sanders, outstanding Methodist minister and superintendent of the Richmond (Va.) District. The revival will be held September 16 through 20, with services daily at 10 a.m. and 7:30 p.m.

The Rev. George Megill, pastor of the church, states that for two years they have been trying to secure Dr. Sanders for a revival, but due to the great demand for his ministry, it was not until now that a date could be consummated.

Dr. Sanders has traveled extensively throughout Europe, the Near East, and the Holy Land. He was guest minister at the North Carolina Annual Conference in June, and was chief speaker at the Laymen's Retreat held at Duke University this year. "He is a forceful and dynamic preacher, with a mixture of the old-time fire and down-to-earth horse sense," says Mr. Megill.

In addition to the membership of Fellowship Church and community, delegations from surrounding areas will be coming to hear Dr. Sanders, and a great week of spiritual stimulation, inspiration, and fellowship is expected.

**Find the strength
for your life...**



Religion In American Life Program

WORSHIP TOGETHER THIS WEEK



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

School Daze

Once again school bells have rung, and our corridors are echoing to the patter of many feet and the murmur of voices heard distantly behind closed doors of the classrooms. It's a cozy feeling, this oneness of purpose, helping the children grow, and it is good to have them back.

We could introduce the NEW principal of Methodist-Lewis School, but she is a familiar figure to all of us, being none other than Mrs. Helen Madison, our beloved third grade teacher for the past twelve years. Mrs. Madison will continue to teach our third graders as well as serve as principal. Her office is a cheerful room on the third floor of the Vann Building, where she will hold conferences at scheduled times, so as not to conflict with class work.

The most popular innovation from the teachers' standpoint will be a Faculty Room where our teachers may enjoy the national institution called the "coffee break," and rest a moment from their busy routine. This has been a long-felt need, and we are happy for our teachers.

Since our Junior High and Senior High students now attend classes out in town, we have the first six grades only at Methodist-Lewis, the membership consisting of both our Home children and the town children living in this area. The contact between the two groups is a broadening experience for both, and the fusion becomes such that you cannot tell which are Home and which are town boys and girls.

Things are indeed looking mighty pleasant around the classrooms as the year's work gets under way. We are pleased to report that five of our previous teachers have returned to us. They are: Mrs. Gertrude Walker, 1st grade; Miss Irma Williams, 2nd grade; Mrs. Madison, 3rd; Mrs. Odessa Brady, 4th; and Miss Monnie McDonald, 5th. Our newcomer is Mrs. Joan Langston Bowling from Newton Grove who will take over the sixth grade work. Mrs. Louise Wilson is organizing her voice and piano work in our music department, and the band and orchestra will resume shortly.

Meanwhile, our kindergarten is already making great strides under the able supervision of our own Miss Mary Ferree. Miss Mary had plans made and work organized before the regular school opening date, as anxious to start the year's program as our kindergarten boys and girls were to begin. Her unselfish dedication to her profession and to our children reflect in the rapt interest the children have in learning when Miss Mary is their teacher.

Oh, My Operation!

There's almost no one left to listen to the account of "my operation" around our

campus these days, we've so many new initiates into the great organization termed the "T. and A." (Tonsilectomies and Adenoids). These last weeks before school started has seen many a youngster go over to the Rex Hospital *with* and come back *without*.

Our genial Mr. Ofcharik has chauffeured some 15 quaking youngsters to the hospital's Admitting Desk, and picked up an equal amount of triumphant children, proud that "it's all over." The children spend two days in the hospital, two in our own infirmary, and then, if coming along just fine, they are released to their cottages.

This is the period where the house mothers have to particularly hover over the convalescents, as mothers will, to guard each child against a relapse of any kind. If you've kept track of one child, or even two or three through such a period, you can appreciate the patience and perseverance of these "mothers of many," and the high calibre of the people who have assumed both the physical and moral responsibility of the young people in their cottages.

Dr. James R. Ballew has been in charge of surgery, and has taken mighty fine care of the patients. Assisting at the hospital have been Mrs. Margaret Cheek, house mother, and two of our own older girls, Kay Landis and June Caddell.

On the receiving end at the Infirmary we've had Miss Frances Pratt, and since August 26, Miss S. Frances Horne and Miss Barbara Ann Waite. These nurses have indeed been "angels of mercy" to the children.

Now "paid up" members of the T. and A. Association are: Tex Ammons, Bobby Barmer, Larry Boykin, Charles William Ellis, Billy Ray Faircloth, Butch Faircloth, Darlene Ferguson, Pat Ferguson, Danny Futch, Michael Futch, Nina Sue Moore, Betty Jean Parrish, Wanda Pleasant, Wayne Smith and Theresa Zienkowicz.

Further Patients

Along with our tonsilectomy cases, we have had two others who have been patients at Rex Hospital. They were Lewis Utley, who had a cyst removed from his neck, and Stanley Murray who had one removed from his shoulder. Both boys have been getting along just fine.

Meal Time Planning

To anyone who plans and cooks a family meal, it often seems the most thankless job in the world, as hardly ever is everyone pleased who sits at the table. This gargantuan task at our Home falls to Mrs. Mabel Holmes, our excellent dietitian, who tries to please a family of over 200 three times a day, seven days a week, with a tasty, well-balanced meal.

So that our friends who have not had an opportunity to dine with us may get an idea of some of our menus, here are "spot" meals taken from the actual menu sheet for the week of August 19 to 26:

MONDAY

Breakfast: Cereal, Bananas, Eggs, Apple Butter, Toast, Milk, Coffee.

Noon: Corned Beef Hash, Pinto Beans, Slaw, Biscuits, Butter, Fruit Gelatin, Milk, Tea.

Night: Pork Chops with Mushroom Sauce, Steamed Rice, Bread, Banana Pudding, Milk, Tea.

WEDNESDAY

Breakfast: Orange Juice, Sausage and Eggs, Apple Sauce, Toast, Milk, Coffee

Noon: Beef Stew, Buttered Potatoes, String Beans, Corn Meal Muffins, Butter, Chocolate Pudding, Milk, Tea.

Night: Broiled Bologna, Sliced Tomatoes, Beans and Potatoes, Hot Biscuits, Butter, Orange Marmalade, Milk, Tea.

SUNDAY

Breakfast: Orange Juice, Eggs and Sausage Links, Apple Jelly, Toast, Milk, Coffee.

Noon: Baked Chicken, Giblet Gravy, Mashed Potatoes, Green Lima Beans, Cranberry Sauce, Hot Rolls, Butter, Blackberry Pie, Milk, Tea.

Night: (at Barbecue Pit) Weiners, Rolls, Chili, Mustard, Drinks.

Brand New Bus

From now on, when our children ride to school at Hugh Morson Junior High, to church and Sunday school, or to the various places where they go in numbers, they will ride in comfort and style. A proud new possession arriving just in time for the school year is our 41-seat bus.

The exterior of the bus is painted bright green and white, while the interior is in a soft pastel green, with beige plastic-leather upholstery. We hope to have a picture of it here for you soon on this page.**

Our Younger Social Set

Learning to put their best foot forward socially are our twelve, thirteen and fourteen-year-olds. Mrs. Edith Huber has planned regular Thursday evening "socials" in the picnic shelter, or Soda Shop recreation room, depending on the weather, and reports an enthusiastic response to this idea from this group.

**A foot-note to this proud report is that, enroute to an M. Y. F. Sub-District Folk Festival at Wynnewood Methodist Church just outside of Raleigh on August 26, our bus broke down, and the 40 young representatives never did make the meeting.

However, the bus responded to some emergency mechanical treatment, and returned the children to our Home. We are pleased to report that this difficulty with the bus was a technical one not uncommon to a new automobile, and our faces are no longer red, nor is the bus in disgrace.

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Only a few can be great, but all can be good.—*Christian Union Herald*

Daniel: Standing Firm in Crisis

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Daniel 5:1, 5, 13-14, 16-18, 22-28

First, let us consider the book of Daniel from which our selections for this study have been taken. It consists partly of incidents out of the past which are used to give men courage for the present and future. It contains also a series of visions which are almost impossible to understand without a thorough study of the times in which the book was written, that is, about 165 B.C. At this time the Jewish nation found itself in danger of extermination by a Syrian king who was imbued with a fanatical love of Greek culture and with an equally fanatical hatred of the religion of the Jews. It was his aim to rid the country of Judaism and install pagan worship in its place. He had insulted the Jews by forbidding circumcision and by burning their Scriptures wherever his agents could find them. The account of these atrocities is found in the apocryphal book of I Maccabees, the first few chapters.

To encourage the resistance to this evil program and to stress the virtue and the necessity of loyalty on the part of the Jews, the book of Daniel was written. Scholars think it played a big part in the almost incredible victory of the Jews and the subsequent cleansing of the temple from pollution by foreign worship. This event is still celebrated by the Jewish community at the festival of Hannukah, or "the Feast of Lights."

Daniel is chosen as the hero of the past, whose example had the greatest appeal under the peculiar conditions of that time. It is his strict loyalty to the faith of his fathers that the discouraged and oppressed people are strongly encouraged to imitate.

From where we stand today it may appear that Daniel and his friends were unnecessarily scrupulous about what they would or would not eat or drink. So it must have appeared to the king's chamberlain who had the boys in charge. First, he must have found it impossible to understand how these Jewish lads could resist the tempting dishes set before them. Then, too, how could they dare risk the displeasure of the king who had it in his power to kill them or let them live? Also their chances of promotion at the court of the monarch were in grave danger as the result of their refusal. To say "No" under such circumstances demanded a brand of courage we cannot help admiring.

The rewards of their loyalty were all they could have wished. Not only were they not punished for their non-conformity, but they were abundantly vindicated at last. For those who read and heard this story in the terrible days of persecution, the suggestion was clear—"don't be corrupted by the culture and religion of the pagans; dare to be a Daniel!"

If anyone thinks this lesson is out of date, or has no meaning for today he has only to look about him. The pressure to conform was never so great. We are asked to conform in the matter of our physical standards of living—homes, cars, food, dress. We are asked to conform in thinking; or at least, thinking which differs too much from crowd

opinion is not popular. We are objects of tremendous pressures of the written and spoken word (not to mention the gaudy ads in nationally circulated magazines) to measure our success in life by the brand of car we drive or house we live in. It is easy for those who don't want to go along with all this to develop a Pharasaical attitude.

One can be too proud of the fact that one is out of date! But this doesn't obscure the very real fact that, in our day as well as through the history of the Christian centuries, there is conflict between the way of the world and the way of Christ. It is up to each of us to make a definite stand for what we believe to be Christian! In other words, Daniel is not out of date!



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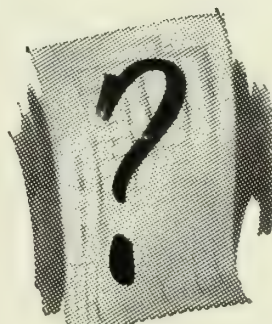
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Story time for Boys and Girls

ELIZABETH WHISNER, Editor

My Mummy Smokes

I know my mummy loves me. She dresses me up in nice clothes. She feeds me on the things that are good for me. She buys me lots of things. She reads books about how to take care of me. She sits up with me when I don't feel good. She will do most anything for me. But I wish she didn't smoke!

I've never had a clean kiss in all my life. Sometimes her breath is awful bad; and when she kisses me just after she has been smoking, it almost makes me sick. All the time there's something funny tasting about

with that child today. Why can't he be good when there's company in the house?"

Once, when she was holding me and smoking, I got some ashes in my eye, and it hurt awful and I screamed and screamed. That night she told Daddy I had a temper tantrum. I didn't know what a temper tantrum is, but it sure hurts.

It's awful hard growing up with grown-ups. And now Grandma's started smoking too! I wish my mummy didn't.

—Confided to Dr. Roy L. Smith
The Christian Advocate

FORGIVENESS

*If Mary takes my nice new ball,
And quarrels when we play,
And then she's really sorry, I'll
Forgive her right away.
If Johnny hurts my feelings
I won't stay mad for long;
I'll just forgive him in my heart,
Then sing a merry song.
Jesus forgives me every day
For naughty things I do;
And so when others do me wrong,
I'll just forgive them, too.*

it. Once it made me sick, and I cried, and she said it was something I had eaten.

She was fixing my oatmeal the other morning, and smoking, and she got ashes in it. 'Course she didn't see it, but I had to eat it.

I get so tired of living in smoke all the time. It hurts my eyes and I rub them hard, and she doesn't know what's the matter.

The worst thing is when she lays a cigarette down and the blue smoke gets into my eyes and nose, and stings and stings. She doesn't know why I fuss so much, and sometimes she shakes me for being bad.

Sometimes my lungs hurt from so much smoke, and I cry, and mummy gets cross, and I don't know how to tell her. Then we both get fussy, and mummy tells my daddy that I have been "just awful all day."

And I don't like the way some men look at my mummy when we are eating in a restaurant and she is smoking.

Maybe I'll get used to it, but it's awful hard on a little fellow like me. I like fresh air and clean things. I feel so good when I get outdoors and away from my mummy's smoke.

Sometimes mummy has company in the afternoon, and when all the "girls" begin to smoke and there aren't any windows open, it gets terrible and I get cross. Then mummy says, "I don't know what's wrong

The Worry Bird

Have you ever seen the Worry Bird? If you have, you will never forget what he looks like. He's all humped over, with his head down, his feathers ruffled, and with the gloomiest face you ever saw.

"And where do you find this bird?" you ask.

Well, he's not actually a bird of real flesh and feathers, but an imitation bird that somebody has made to look like folks who worry over everything, and who never seem to find anything to be happy about.

There was a time when I had a Worry Bird on my desk—not because I enjoyed looking at him, for even the sight of him almost made me worry. But I kept him there because he showed me what I looked like when I got all upset and worried about this or that; when I was afraid of what folks might think of me, or of what was to become of me when I got old; or when I fretted because someone hurt my feelings; or—well, you can think of a lot of the things people worry about, and that make them wear a long face and forget to smile.

You know, there are lots of folks like that. They worry about things that absolutely can't be helped, or about things that are really none of their concern. They worry about things that actually never do happen, and about people who don't need to be worried about at all. And a lot of worry goes to waste over whether our daily needs will be taken care of. It is said that only about eight per cent of all our worries are about things that really matter, and even these aren't helped by worry.

Someone has humorously expressed needless worry this way:

*The Worry Cow would have been here now
If she'd only saved her breath;
But she feared her hay wouldn't last all day,
And she worried herself to death.*

Of course there are many things that we should be deeply concerned about, and that

we should take to God in earnest prayer; but having faith that He will work these things out in His own good way will do away with the constant worry and fret.

If more of us would take a look at the Worry Bird, or perhaps the Worry Cow, I believe we would realize that this habit is not worth what it costs in bad disposition, gloomy face, and depressing effects on other people. Troubles, real or imaginary, often vanish in the light of a brave, trusting spirit, and a bright face that reflects an abiding faith in God.

DIFFERENT SKIN

I am the person who was born to live in a skin with a different color from yours. I could not choose my parents, nor you yours. Thus, the color pigments embedded by the unchangeable hands of nature in your skin are perchance white, while mine are black, or brown, or yellow.

But underneath my skin I am just like you. My muscles ripple in the same waves of power, and thrill to the same throb of joyous action. My mind has the same function as yours. I reach out, just as you do, in hope and aspiration. I love and hate, hope and despair, rejoice and suffer, along with you.

When my children lose their fair chances at life, and become aware of the bitter road of prejudice they must travel, then I know what my color has cost.

I offer you my hand in rebuilding an unjust world, that you and I may make it better than we have found it.

I am the person in a different skin.

—Gospel Herald

TODAY'S CHUCKLES

Silly: What animal took the least baggage into the Ark?

Billy: The rooster—he took only his comb.

"Junior," said the teacher, "how many seasons are there?"

"Two—baseball and football," replied Junior promptly.

BIBLE QUIZ

Some Sleep Experiences in Bible Times

1. Who slept in a small boat during a great storm?
2. Who once had a stone pillow to sleep on?
3. Who slept while they should have been watching, while danger threatened only they loved?
4. Who slept under a juniper tree?
5. What does the phrase mean, "Asleep in Jesus"?

Answers to Last Week's Quiz

1. Rebecca—Genesis 24:61-67.
2. At Wedding in Cana of Galilee—John 2:1-11.
3. Boaz—Ruth 4:9-10.
4. Esther—Esther 2:16-17.
5. Jacob—Genesis 29:15-30.

Letters to the Editor

Guilford Faculty Member Is Methodist

Editor, the Advocate:

Members of our church enjoy the Advocate, and turn with special interest to "In Passing." Your observations on Wesleyan church life in England were noteworthy.

For over thirty years I was a local elder in the New Hampshire Conference. Soon after I came here four years ago I found William P. Locke, of that Conference, was a professor in High Point College. His father served in the Conference forty-two years. My pastor for seven years in the Woodsville, N. H., Methodist Church arrives this week at Guilford College. Dr. Oscar M. Polhemus will be assistant professor of History and Political Science, adviser on rural ministry, and student counselor. His father was a Methodist minister in Indiana. He received his A.B. and A.M. from Indiana University, and his B.D. and Th.D. from Boston University. In World War II he served as army chaplain in the Pacific area. In the New Hampshire Conference he served two larger rural parishes and was deeply interested in rural churches. One of these, The Headwaters (Connecticut River) Parish, at Colebrook, N. H., was featured in one of our Methodist films on the Town and Country Church. This appointment he served until the recent session of Conference in May.

I expect my friend may find his way now and then into our Methodist pulpits, along with his teaching at Guilford. I hope you may meet him.

Our new pastor, Roy Bell, is being well received in our church and community, and his ministry promises to be fruitful in our midst.

Sincerely,

Ben M. Smith

911 E. Street
North Wilkesboro, N. C.

Calls for Strategic Retreat

Dear Editor:

Sometime ago I wrote but never got off for publication an article on "A New Look at Christian Higher Education." The substance was that the Church, which always being in the minority cannot hope to perform the major social services of the culture, must develop a policy of pioneering certain major social service advancements and guiding them until they become accepted by the society at large, upon which achievement, the Church retires from the field except for a token effort to keep the conscience of the Church and the society aware of the Church's continuing interest in the field. Its major "investment resources"—the sacrificial interest and subscription of the church people—are then directed into new areas where the sensitive conscience of the Christian Church is prepared to see need which the conscience of society at large cannot yet discern.

In the field of higher education, therefore, the Church having won its battle for public education and guided it to universal acceptance in our society, has need for a strategic retreat from the field rather than for a broadside advance, retaining only a token of first-rate schools of higher education to demonstrate its continuing interest and to exert such leaven upon the state system as is necessary to prevent the capture of state schools for secular ends.

Accordingly, the present grandiose plans of ever-enlarging church institutions of higher education need radical re-examina-

tion. Because the cause has been won, the interest of the church people in the project dwindles and requires ever larger promotion to gain their support. Volunteer projects can only be carried where there is interest, and Christian interest follows the course of the new adventure to which the Christian conscience calls the Church. There may be a mission in providing church colleges and universities to leaven the whole vein of public education, but either the case is far-fetched or our people are so far secularized they cannot see it, and it becomes an increasing uphill battle to win their support.

So without further evidence than all that has been said in this regard during the last years, the Church, having won the battle for higher education, needs to perform a strategic retreat in this area and turn the limited resources of its people in new directions.

One in particular is the related field of education of the extraordinary student for the highest personal development and the strongest training in a thorough philosophy of Christian truth as the framework for life.

So far as I know, we have no truly Christian college, except seminaries, in our Methodist system. We have church colleges which under Christian auspices operate within the secular framework of our culture. There is room for a true Christian university, not large, far more selective in the academic and moral requirements than any among us has dared to be, committed to the most thorough education for decided Christian leadership.

All this is elicited by O. K. Ingram's recent editorial on the N. C. Conference's relation to the W. N. C. Conference over the decisions on the new colleges.

Cordially,

Joseph T. Shackford.

Walkertown.

◇ ◇ ◇

Take hold, my son, of the toughest knots in life and try to untie them; try to be worthy of man's highest estate; have high, noble, manly honor. There is but one test of everything, and that is, is it right? If not, turn right away from it.

—HENRY A. WISE

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IN PASSING

(Although the editor has returned home, we reprint this week extracts from an article written by him for the **Greensboro Record**. Other articles on English church life will appear from time to time.)

I Visit a Castle

Last week I had the pleasure of visiting a famous English castle which has been in the hands of one family for 600 years. They are definitely upper class, of course, but they are so poor that they cannot afford to live in all of their castle, and the grounds are thrown open to the public at two shillings a head. After touring the great house, with its treasures of gold plate, paintings and statuary, seeing the bed in which Queen Victoria slept and passing by a million dollars worth of treasures, we were told that for another shilling we could tour the Duke's private apartment.

And so we did, walking through rooms still beautiful, but simply furnished with ancient relics of furniture. The Duke was absent, but we were told that if he had been at home we might have met him.

In a remarkably candid story of his house which he wrote for the guide-book ("two shillings, please") the youthful heir to all this grandeur explained that he owed five million pounds death duties to the government, and thus was forced to turn his home into a tourist attraction. With infinite tact, he contrived to intimate that these tourists were honored guests whose privilege it was to help him out of a hole!

As a result, the polyglot crowd of 10,000 on Bank Holiday behaved as guests and cheerfully bought souvenirs from the dozens of vendors in the house, drank tea in the 600-year-old hall where Queen Elizabeth once sat in state (now a modern tea-room), and took their children for pony-rides in the very interesting, but tiny, zoo, where llamas, ponies, calves and goats jostled and nudged the visitors in search of tid-bits. (One persistent billy-goat attached himself to me and insisted on trying to digest my guide-book.)

The Polite Englishman

Politeness is a virtue which is taken for granted over here. Motorists signal those behind them when they may be able to pass, and slow down to make that possible. There seems to be no idea that driving a car is a sort of war, in which no quarter is asked or given. After an Englishman passes another, he waves politely to express his thanks.

Of course, the fact that English roads were made for donkey carts and not automobiles may have something to do with this. I have traveled for miles on main roads which were hardly more than country lanes and in which it is absolutely impossible to pass at will. Add to this fact the observation that there is no speed limit except in restricted zones and you can see that politeness is not only a virtue; it is a matter of life and death.

The American in London finds himself the object of solicitous interest, for he is

spotted at once for what he is. If he asks foolish questions, he is answered cheerfully by Bobbies on duty, salesmen, and casual passers-by.

English Shops

One guide-book warns Americans that they need not expect to be waited on as

soon as they enter an English shop (no "store").

Perhaps I haven't found the right place but I have tried many of them and have found almost instant service; no insistence on salesmanship, but courteous attention. After breaking the film in my camera (and thus missing some good shots of the Changing of the Guard at Buckingham palace), I went into a camera store in the famous Bond Street and the clerk took the film into the dark-room and changed it in a matter of seconds. "No charge."

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Christian Advocate

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In This Issue

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JUDSON WHITE

N. C. Conference Plans
Drive for Funds

Editorials

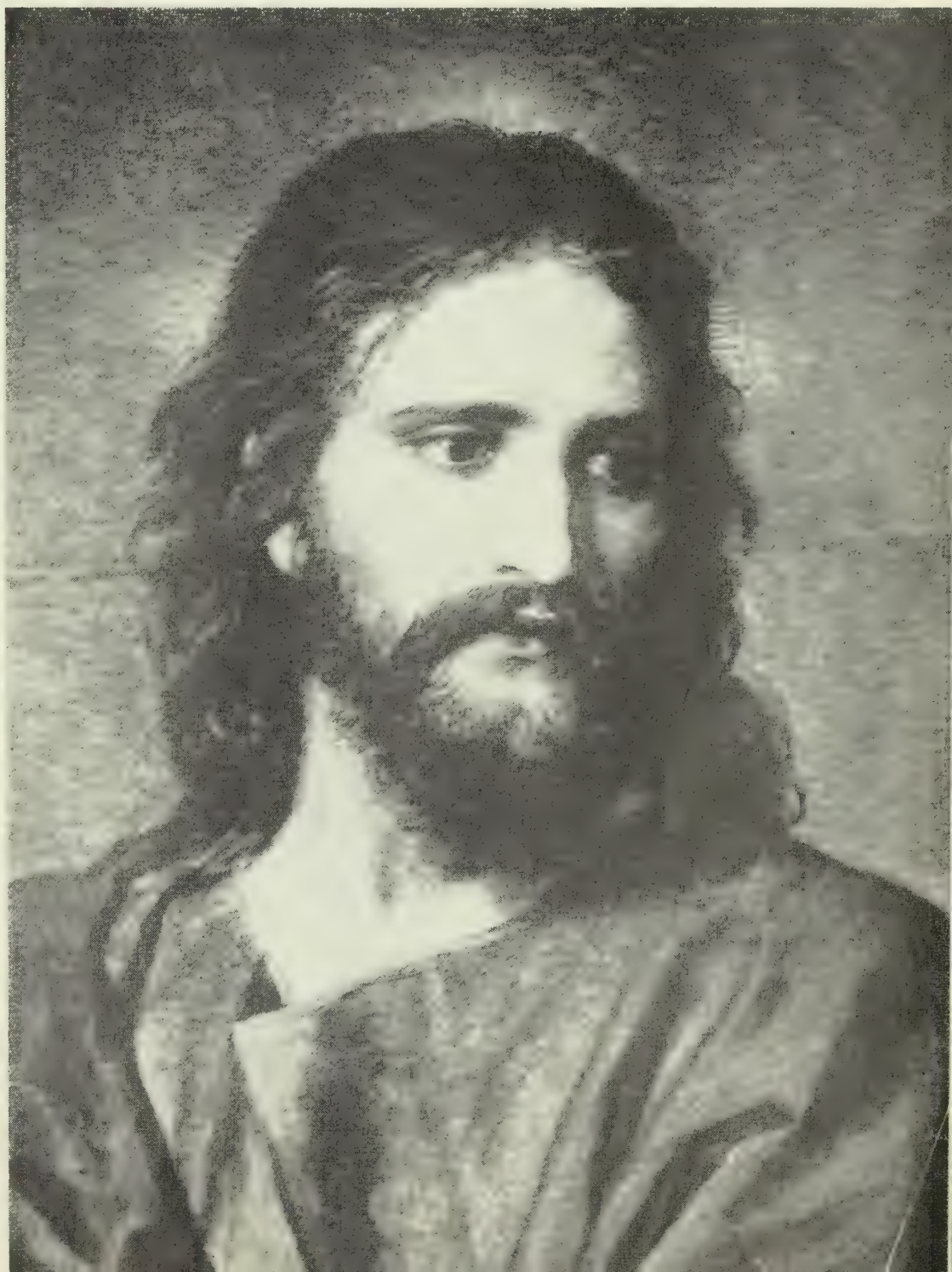
British Methodists Love
to Sing

How Many Hymns Do
You Know?

North Carolina Meets
the Test

•

*Our dim eyes seek a beacon,
And our weary feet a guide,
And our hearts of all life's mystery
Seek a meaning and a key;
But a cross shines on our pathway,
On it hangs the Crucified,
And he answers all our longings
With the whisper, "Follow me."*



Methodism from Murphy to Hatteras

The Rev. T. A. Collins has returned from Europe with the Methodist Youth Caravan. All correspondence, applications and requests to the North Carolina Conference Board of Missions for loans and/or donations should be directed to him at 920 Lake Boone Trail, Raleigh, N. C.

The Rev. Wade R. Bustle, pastor of Mayodan Methodist Church, is giving a series of lectures on Bunyan's *Pilgrim's Progress*, Wednesday evenings at 7:30, at the church. Those in the Mayodan area are invited to hear these challenging messages.

The Methodist Men's Club, of Hay Street Church, Fayetteville, held its first fall meeting on Tuesday, September 10. Guest speaker was Mr. Stacy Weaver, president of the new Methodist College in Fayetteville. This was the first local public address of Mr. Weaver since his election to presidency of the college.

Spray Methodist Church, Spray, will observe homecoming on Sunday, September 22, with the Rev. T. R. Wolfe, a former pastor and now retired, as guest speaker at the morning worship service. Dinner will be served on the new church lot. All former pastors, and members, and friends are invited to attend.

Miss Jenny Butler was recently elected publicity superintendent of the North Carolina Conference Methodist Youth Fellowship. All pastors, counselors, and MYF presidents of local, subdistrict, and district groups wishing to contact or send materials to Miss Butler should address her at Route 3, Goldsboro, N. C.

High Point College, High Point, has opened its thirty-fourth academic year with an enrollment of approximately 950 students, the largest in the college's history. Renovations and additions have been made on the campus, and the staff and faculty have been increased to take care of the greater enrollment.

The North Carolina Christian Advocate wishes to take this opportunity to express congratulations to the young men and women who are entering college for the first time, or who are returning to college this fall. You have our prayerful best wishes, and our sincere hope that you will have a happy and profitable year.

Broad Street Methodist Church, Statesville, will observe the fiftieth anniversary of the present church building on Sunday, September 22. Bishop Nolan B. Harmon will be guest speaker at the morning worship service. Picnic dinner will be served at the church, followed by an old fashioned sing. All former pastors, members, and friends are invited to attend.

First Methodist Church, Randleman, and Dilworth Methodist Church, Charlotte, are now added to the growing list of churches that are paying special tribute to infants born into families of the congregation. In addition to the announcement in the bulletin, there will be a rose in a bud vase on the pulpit, which will be taken to the mother and baby.

Bessemer Methodist Church, Greensboro, will observe its annual homecoming on Sunday, September 29. Guest speaker at the 11 o'clock worship service will be the Rev. Ralph L. Reed, pastor of Midway Methodist Church,

Kannapolis. Picnic dinner will be served on the grounds. Former pastors and members, and friends of the church are invited to attend.

Grace Methodist Church, Wilmington, observed Youth Day on Sunday, September 8. The morning sermon, "Making Jesus' Way Our Way," by the pastor, the Rev. Dr. Joyce V. Early, was directed primarily to youth, and in particular to those who will soon leave for college. The Grace young people were in charge of the evening service.

Delta Methodist Church, on the Sandy Ridge Charge, will observe homecoming on Sunday, September 29, with the Rev. Mike Tuttle, of Lexington, as guest speaker at the morning worship service. Picnic lunch will be served at 12:30, followed by special singing by quartets and other groups. All former pastors, members, and friends are invited to attend. Also all singers who would like to participate in the afternoon program.

Miss Mary Jo Whitted, daughter of Mr. and Mrs. D. T. Whitted, Sr., of Canton, began her duties as director of Christian education at Main Street Methodist Church, Reidsville, on September 1. Miss Whitted is a graduate of High Point College, and this past June received her M.R.E. from Duke Divinity School. She served as educational assistant at Trinity Methodist Church, Asheville, for two years, and was director of education at First Methodist Church, Mount Gilead, this summer.

The Woman's Society of Christian Service, of St. John's Methodist Church, Durham, is conducting a study course based on the Gospel According to St. Mark. The study in three sessions began on Sunday evening, September 15, at 7:00 o'clock; and will continue on the evenings of September 22 and 29. Mr. James L. Clegg, Jr., is conducting the study and discussion on the themes "Seedtime of Christianity," "The Way of the Cross," and "Disciples to Such a Lord."

First Methodist Church, Maiden, will observe homecoming and the sixty-seventh anniversary of the church's founding on Sunday, September 22. Guest speaker at the 11 o'clock worship service will be the Rev. J. H. Winkler, Marion District superintendent and former Maiden pastor. After a picnic dinner on the church lawn, there will be an old-fashioned "sing," with special music presented by several neighboring choirs and quartets. All former pastors, former members, and friends of the congregation are cordially invited to attend.

Moriah Methodist Church, Greensboro, had a great day on Sunday, August 25, when they observed homecoming, dedicated their sanctuary, and broke ground for their new parsonage. The Rev. Herman F. Duncan, a former district superintendent, and present pastor of First Methodist Church, Lenoir, was guest speaker at the morning worship service, and conducted the dedication ceremony. Following a picnic lunch in the fellowship hall, the Rev. Leo Pittard, pastor of Centenary Methodist Church, Greensboro, conducted the groundbreaking ceremony. The church reports that the parsonage building fund campaign was a success, with a good margin beyond the goal set.

The Story of the Methodist Church, Leaksville, North Carolina, compiled and written by James Oscar Thomas, is just off the press. This is an interesting history of the founding, growth and development of the one hundred twenty-year-old church, and contains pictures of former pastors and other outstanding leaders. Sale of the booklet is being sponsored by the choir of the Leaksville Methodist Church, for the benefit of their organ fund. Copies are available at \$1.50 from W. T. Amos, Chairman, Edgar Parke Billups Memorial Organ Fund, 210 North Hamilton Street, Leaksville, N. C.

First Methodist Church, Norwood, will observe their second church anniversary and homecoming on Sunday, October 6. Sunday School will convene at 10:00 a.m., morning worship at 10:55, and evening worship at 7:30. The Rev. Clegg Avett will be guest speaker at the morning service. Dinner will be served on the grounds or in the church hut. A week of evangelistic preaching and congregational singing will follow throughout the week, with the Rev. E. Paul Hamilton, pastor of the First Methodist Church, Wadesboro, as speaker. Services will begin each evening at 7:30. All former pastors and members, and friends of the church are invited to attend the anniversary and homecoming, and also the evangelistic services.

Rev. R. Odell Brown, recently appointed by Bishop Garber as Conference Evangelist for the Virginia Conference, has received a further recommendation from Dr. Carl J. Sanders, District Superintendent of the Richmond District, Virginia Conference, as follows: "The Rev. R. Odell Brown has served as pastor of the Hillcrest Methodist Church, Richmond District, and is now a Conference Evangelist in the Virginia Conference. He is a man of excellent evangelistic gifts and is devoted to the evangelistic cause. Mr. Brown is a man of great faith and has dedicated himself to the evangelistic work of the church under the leadership of the Holy Spirit. He is energetic and untiring in his work for Christ and the Church. I count it a privilege to commend him as a Conference Evangelist."

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He stands best who kneels most.—Selected

NORTH CAROLINA CHRISTIAN ADVOCATE

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EDITORIALS

A

British Methodists Love to Sing

One of the high points in the editor's recent visit to England was the occasion, a few Sunday's ago, when a packed church at Potter's Bar Church participated in a song service of Wesleyan hymns. With the assistance of a couple of expert sound engineers, we were fortunate to be able to bring home with us a recording of that service. Playing it over in the office yesterday, we were impressed by the fact that the congregation sang with all the expression and musical ability of a great choir. There was no dragging, no running ahead, for the people sang as with one voice.

Some of our readers may have noted that the editor usually has a good word to say for the liturgical service—that is, a service which follows a set form of prayers, responses, and versicles. He found that sort of service in one English church and it was wonderful. But in others he found only a simple "sandwich" of hymns, scripture readings, and prayers. There were no responses and not even a creed. But, oddly enough, he felt that in Potter's Bar Church, which followed that plan, there was a liturgy which was deeply moving and compelling.

What is the difference between such a service and the ordinary "simple" service in this country? Perhaps it is in the fact that the English people sing hymns as prayers, that they make of every hymn an expression of their faith in God and their love for Him. Thus hymns are prayers and hymns are creeds, and the reverent simplicity of such a service is much to be preferred over any elaborate duet between minister and choir.

But the secret of such services is not in the simplicity of its form, but in the genuineness of its spirit. These folk were not singing ditties of doubtful theological value; they were not just having a good time or killing time until the preacher was ready; they were serving God in the service of worship—which is the true meaning of liturgy.

How Many Hymns Do You Know?

English Methodists are not confined to a group of about 25 hymns in their worship. Their Hymnbook, which differs greatly from ours in that it contains far more real Methodist hymns, also has the distinction of being one of the largest collections of religious verse in the world. If we remember correctly, the total number of hymns in the book is 956, and we would guess that the average congregation knows about 300 of these.

When the visiting minister was asked to select the hymns he declined, saying that he was afraid he might pick some that nobody knew. With a smile, the choir director remarked that he thought it was not very likely. After listening to one congregation for a month, singing five hymns at each service, without repeating, we are of the opinion that he was right.

American churches can learn many things from their English cousins. For one thing, they might learn, if possible, how to maintain full steam ahead while singing ten verses of a hymn. They never seem to tire, as we do, and there is no feeling of boredom and few non-singers. Five hymns in one service may seem too many, but one who hears such singing will not ask for any less. Perhaps we, too, could stand a little more congregational singing and less recitals by the choir.

North Carolina Meets the Test

During the past week the eyes of the world have been upon certain Southern states where a sort of token integration had been promised in the public schools. London newspapers carried stories of anticipated trouble in Greensboro, Charlotte and Winston-Salem, as it was announced that in these cities a certain number of colored children would be admitted to the schools. In the opinion of correspondents for the British press, there would be violence in North Carolina, and we watched the daily shipboard news to see if their prediction would be fulfilled. But it was not until we arrived home on September 3 that we learned that North Carolina had met the test and that there had been no real trouble.

We cannot help being proud of our home city and state. There is no doubt that many citizens oppose school integration more than any other form of integration, but the good sense of the people, and, we believe, their Christian charity, has prevented any flare-up of violence or ill-considered acts of opposition to lawful process. John Kasper was received in silence as a few apathetic or merely curious listeners heard his rabble-rousing speeches and turned away in disgust. Sanity has triumphed in North Carolina.

The admission of a few colored children to our schools as a part of a careful plan to block sudden and forced integration of all Negro and white scholars may be deplored by many people of both sides of the question. Those who want full integration will not be satisfied with a token gesture; those who oppose *any* integration will not like to see even a little opening in the dam of separation. But Christians, no matter what their position on the main question, should rejoice that no child has suffered more than a slight unpleasantness and that in most places the actions of the white pupils have been those which we would expect from boys and girls who try to be gentlemen and ladies.

The action of Arkansas' governor in defying the Federal Government has brought that state into a dubious position. His action will, no doubt, be hailed in the foreign press as the beginning of a new civil conflict over the question of states rights. Whatever it may be, it is fortunate that North Carolina's chief executive has not followed his example.

Before September 3, the question asked by foreign writers was, "Can integration in the schools be postponed by such a plan as that of North Carolina?" Correspondents of European newspapers this summer seemed doubtful if the plan would work. But, as we write this, the situation seems well in hand, and a compromise which was accepted as a forlorn hope by some and a dubious and disagreeable compromise by others may prove to have been the means of preventing sudden and drastic action which might provoke a wave of violence. North Carolina has not defied the Supreme Court decision; it has tried to effect a compromise which would offer token obedience under careful supervision.

And while we are on the subject—Have you thought to say a prayer for those much-misunderstood men and women who serve on our school boards and in positions of authority in the system? One of them said to us the other day, "I now can sympathize with the early Christian martyrs!" We knew what he meant.

The church's greatest mission is far more to the unchurched than to its members; to those who are "not good enough" than to those who feel they have "arrived."—Anon.

Do You Take Your Emotions to Church?

By JUDSON WHITE

Most folks today are puzzled about what to do with their emotions when they go to church. Now Grandma didn't have this problem because she looked on her feelings or emotions in about the same way she thought of her baby—they were both a part of her and went where she went. Today this fact is all but forgotten in many circles and the emotions, if not the baby, are looked on as questionable companions in many circumstances. Naturally this has posed a real problem and a number of solutions have resulted—not all of which have been good. For example, some individuals apparently check their emotions at the country club each Saturday night, others try to act like they don't exist, and a goodly number find the battle too much for them and just don't go to church.

Hence, for some reason the emotions have gotten a bad reputation for themselves and this is in some ways understandable. It is no secret that none of us have to look very far to find ample evidence of emotional excesses. In fact this seems to be a sort of trademark of our times. The net result has been embarrassment and/or indignation from most quarters accompanied by a resolve to conquer the problem at any cost. The methods or plans of attack have seldom been effective because so little is known about the "thing" we are trying to control. At any rate it is a problem of real importance and the more we try to ignore it the more it keeps popping up like the proverbial "bad penny," and at a time we least expect it. Just when we think we have arrived at a happy solution and have the situation well under control, that big revival tent holding 10,000 souls pops up on our TV screen and jars us out of our happy complacency. To be sure we try to rationalize those large crowds in one way or another but some phases of those services strike a resounding note in our own church history. It is difficult for us to deny old Peter Cartwright even if we do say "Times have changed." The point is have people changed?

Religion isn't the only area of human activity which has seen the need to face and study this problem. As a matter of fact business and industry place satisfaction of emotional needs at the top of the list when determining either customer or employee policies. Ask any real industrialist and he will verify this point. Modern education has likewise done much research in this area. The emotional experiences involved in group membership and learning continue to be the main problems we seem to work hardest to understand. Ask most any teacher what her opinion is on the matter and she will be most certain to state that we cannot forget the child's emotions unless we wish to see his education suffer.

What then shall we do with the emotions when it comes to religious activities and

worship! Should we leave them at home, forget them, or take them with us? Is there a general rule or law which will serve us as a guide or, possibly, is it an individual matter? The fact that we have had to ask all of these questions indicates that the answer is a difficult one and that it may be impossible to arrive at a solution which will be satisfactory to everyone.

However, let us look further into the matter in order to determine whether the behavioral sciences can be of any service to us in our dilemma.

One of the more hopeful avenues of speculation which we can follow in this matter is to attempt to determine the nature of human consciousness and to discover the part that emotions play as the human being responds to a given behavioral situation. In other words, how do the emotions fit into the total scheme of human behavior? First off, let's take a look at some people we all know and they may help us see this matter quickly and clearly. Everyone knows that easy-going fellow that we ask "How do you feel about this or that?" We would never say to him "What do you think of that?" He is more the feeling-type individual and relies on how he feels about things to guide his behavior. Now there isn't a thing wrong with him, but that's the way he is. Then we know the lanky-lean individual that we just naturally seem to address with "What do you think about it?" He seems to always put *thinking* first and *feeling* at least second, if at all. Here we have different people and try as we may to make them alike they remain just what they are—different.

Let's move along in another hopeful direction. We all have seen a beautiful sunset. Just how do you go about reacting to one? Do you seem to *think* about it or do you tend to *feel* as you react to the vivid display of colored light? Most folks will readily agree that they just plain *feel* when it comes to reacting to such things as sunsets and the like. Now if you think the matter over carefully you will readily discover that there are a tremendous number of things in this old world which seem to call for one of these sunset-type, or feeling responses. That is, we just have to *feel* about them and can't get very far if we rely too heavily on thinking. Now let's not be too easily satisfied for there is more to this world than feeling for we *think* too. There are problems in the area of human living which can be solved only by human thought. We have to think them out. Of course our feelings may get upset in so doing but the basic nature of the problems demand that we *think* about them and try to eliminate feelings as far as possible. Most situations call for both *feeling* and *thinking* but there are some activities which are more characteristic of one or the other.

If we keep these facts of human behavior

in mind we have a more realistic picture of how people go about reacting to the various phases of the environment or life of which they are a part. People just don't *think*, do they just *feel* about things. They may both or they may do either. Now here's the important thing to remember: there are some things, or phases of living, which have to be *felt* about and they defy even the most logical efforts at thinking.

Just how and where does religion and emotions or feelings fit into this picture? Let us explore further.

Think about faith. Think about hope. Think about love or charity. Are they feelings which you can *think* about or must we recognize that we have to *feel* about them? Be sure we can and do follow some thinking activity about these three foundation stones of Christianity in order to identify them in the final analysis we tend to emphasize feelings in such responses more than thought. This simply serves to emphasize again a fact which seemingly was being understood by our grandfathers than as today—the dimensions of human consciousness are broad. To illustrate the point let's draw a line of some six inches length and place the word "feel" at the left end of the line, or continuum, and the word "think" at the right end of the line. When we have done this we can locate any given human activity at some point along this line according to whether it is a more feeling-type or a more thinking-type response or activity.

Feel ————— Think

The point to note here is that it is basically incorrect to think of the boundaries of human consciousness as totally limited to the confines of *thinking*, for the *feeling* aspects of human behavior make up a rich and meaningful part of the total. This fact has been avoided in recent years and it has long been the vogue to relegate the feeling portions of human behavior to a lesser important position than is accorded to the thoughtful aspects. They have long been the poor relations of human behavior and required to sit at the second table, indeed if they were allowed to sit down at all.

We have asked ourselves two basic questions. First, what are the dimensions of human consciousness and, second, where does religious activity or worship fall along that dimension, or boundary line, which we have established? Part of religious worship must rely on *thinking*; thus a service or activity has evolved which emphasizes that phase of human behavior. However, an important portion of religious worship calls for *emotions* or *feelings* and it is in this area that we are falling down today.

For some odd reason many people seem to equate the expression of emotions in religion with the ravings of a maniac. Nothing need be further from the truth. Not many mature individuals find such types of carrying-on attractive. But, by the same token, why limit the opportunity of the individual to get the most out of religion possible by denying him access to one of his most valuable religious tools, his emotions and feelings?

The successful church of the future needs to be no more—and certainly no less—than the dynamic ones of the past. Such church provided a type of religious program geared to the total needs of the total man. The

lled modern man is as emotionally starved as was his pioneer counterpart at one Ridge, Kentucky. However, the likeness is one of coincidence only. Those old pioneers were starved for human contacts and outlets for their feelings due to simple geographic isolation. Today the modern man is just as emotionally isolated in the final analysis as his ancestors were. In effect, he has become "lost in the crowd" or in an endless forest of "things" until he has forgotten the knack of knowing how to worship fully as a human being.

Most churches recognize the situation and have bolstered their approach or religious programs. Family night and youth movements are but a few of the many practical and functional answers to the problem. However, we must once again find ways to make it possible for the worshiper to express himself individually, and completely. This will make it necessary for us to "re-

personalize" the religious process in a manner which takes into account that man is a social animal. It must be possible for him again to be a personal worshiper in a group of personal worshipers and he must do it for himself.

Thus it would seem that we need to take a few hints from Grandma, go on back to church and take our emotions and feelings with us—because they are a part of us. About the only real problem that confronts us (and it isn't exactly a small one) is to provide for a "re-personalized" worship for the whole individual but at the same time to recognize that folks are born and remain different. Our insistence on total uniformity of worship can only drive people out of church or to another church. The Church has been confronted with great problems before and has grown great because of the great decisions it has made. Let us be of good hope!



REV. V. E. QUEEN

N. C. Conference Sets Stage for Big Drive for \$5,000,000

By DALLAS MALLISON

"And Jesus said unto him, 'No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God.'" (St. Luke 9:62).

Important steps in faith and vision were taken by the N. C. Methodist Conference Commission on Christian Higher Education in an all-day special session on Friday, Sept. 14, held at the Duke Memorial Church in Durham with the chairman and pastor of the church, the Rev. Vergil E. Queen, presiding.

A summation of the important steps taken in reference to the Quadrennial program of Christian Higher Education by the Commission at this meeting includes:

(1) In pursuance to the authority granted by the N. C. Conference, the Commission voted to employ a full-time professional fund-raising group to direct the approaching fund-raising drive.

(2) After a thorough canvas of the applications of the three reputable national firms competing for the direction of the drive, the commission voted to authorize the executive committee to make the actual selection of this organization.

(3) The executive committee—which met in special session after supper on the same day at the Duke Memorial Church with the Rev. Mr. Queen presiding as chairman—decided to accept the plan as outlined by the firm of Ward, Dreshman, and Rhinehardt, Inc., of New York City.

(4) The Conference will "keep faith" with the communities of Rocky Mount, Fayetteville, and Louisburg by a re-affirmation of its projected \$5,000,000 goal for capital funds for N. C. Wesleyan College at Rocky Mount, Methodist College at Fayetteville, and Louisburg College plus the Wesleyan foundation programs and other purposes.

(5) The full Commission will meet again at St. Paul's Methodist Church in Goldsboro on Wednesday, September 18 (convening

at 10 o'clock a.m.), for the purpose of hearing the three colleges present their detailed or specific capital needs and the allocation of specific amounts to each institution.

(6) Bishop Paul N. Garber—who attended as an ex officio member—issued a call for a special session of the full Conference on November 4, 1957, to be held at Hay Street Methodist Church in Fayetteville, the Rev. Graham S. Eubank, host pastor.

Nearly everyone of the 56 members of the full Commission were present, including the Rev. Paul Carruth who is executive director. The Commission is composed of members of the regular or standing Conference Board of Education, all nine district superintendents, all chairmen or heads of standing Conference commissions and boards, and the bishop.

It is a specially-created body set up for the present church quadrennium (1956-60) by the N. C. Conference for the special and specific purpose of carrying out the Higher Education mandate of the Conference in pursuance of the Higher Education Emphasis set in motion by the General Conference at Minneapolis in May, 1956. The Commission's life is for the duration of the present quadrennium and may be extended for continued action on the same program after 1960.

At the outset of the sessions the Rev. Mr. Queen outlined the purposes for which the meeting was called. By taking certain "initial steps" the group was to lay a "blueprint for Christian Higher Education" for the Conference. Mr. Carruth outlined the specific aims he hoped the group would consider at this time and expressed his confidence that all would put their shoulders to the wheel and achieve the goals of the Higher Education program.

Besides chairman Vergil E. Queen, other officers of the Commission include Dr. W. L.

Clegg, pastor of the Hayes-Barton Church in Raleigh, vice chairman; and the Rev. W. Stanley Potter, pastor of Steele Street Church in Sanford, secretary.

"We must and we will, I am confident, keep faith with the people of Rocky Mount, Fayetteville, and Louisburg," declared Walter F. Anderson, president of the Conference Board of Evangelism.

Supporting the actions of the Commission, Bishop Paul N. Garber reviewed the history of the nearly two-year movement that has crystallized in the Higher Education effort now getting under way. His interpretation of the commitments of the Conference, taken in special and regular sessions, is assuring the communities of Rocky Mount and Fayetteville that their capital assets fund totals will be matched dollar for dollar by the Conference.

He also pointed out that the Conference has promised historic Louisburg College the sum of \$450,000 in capital assets money if the College raises \$50,000 on its own initiative—something Louisburg and Franklin County people have already done, he pointed out.

The Conference has also made other commitments, such as aid for the important Wesleyan Foundation programs which include the vital services of providing trained personnel on college campuses to guide and aid Methodist students attending these institutions, he said. It was also pointed out that the over-all total will include an item to cover the expenses of conducting the campaign.

Declaring that the program means a "new and better day for eastern Carolina," the Bishop said it also will mean "better preachers" as well as "better laymen." Both, he asserted, are urgently needed.

The bishop issued a clarion call for a united and enthusiastic effort as a necessary requisite in making the mammoth drive successful.

Even the most gifted and imaginative member of the N. C. Conference cannot picture the ultimate benefits that the two new colleges and an expanded and strengthened Louisburg College can bring to eastern Carolina, an area with few colleges. But surely the dullest or least sensitive senses that something "is in the air." A "new mood" is gripping the entire N. C. Conference.



The modern, functional educational building of Konnoak Hills Church, Winston-Salem

Konnoak Hills Church One Year Old September 15

Konnoak Hills Methodist Church, the first church organized in the Winston-Salem District in 32 years, observed its first anniversary on Sunday, September 15. Special worship services marked the event with the Rev. Clifford Peace, pastor-counselor of the R. J. Reynolds Tobacco Company, preaching during the morning worship service. In addition, a picnic on the grounds, sponsored by the church school, followed by a musical program of quartet and congregational singing was held on Thursday night.

The church was organized by Bishop Nolan B. Harmon on September 16, 1956. At that time services were being held at Griffith School but now, with the aid of the Winston-Salem City Board of Missions and Church Extension, the congregation occupies a modern two-story educational building on Weisner Street in south Winston-Salem. The first Sunday service was held in the new structure on the first Sunday in April of this year.

Dr. Kenneth Goodson, formerly superintendent of the Winston-Salem district and now pastor of the First Methodist Church, Charlotte, initiated efforts to form the new church. Dr. Lee Tuttle, present district superintendent, held his first quarterly conference there on October 21, 1956. The pastor since its beginning has been the Rev. S. M. Needham, a veteran of 43 years in the Methodist ministry. Through his energetic leadership Konnoak Hills has grown and has established a well-rounded church program.

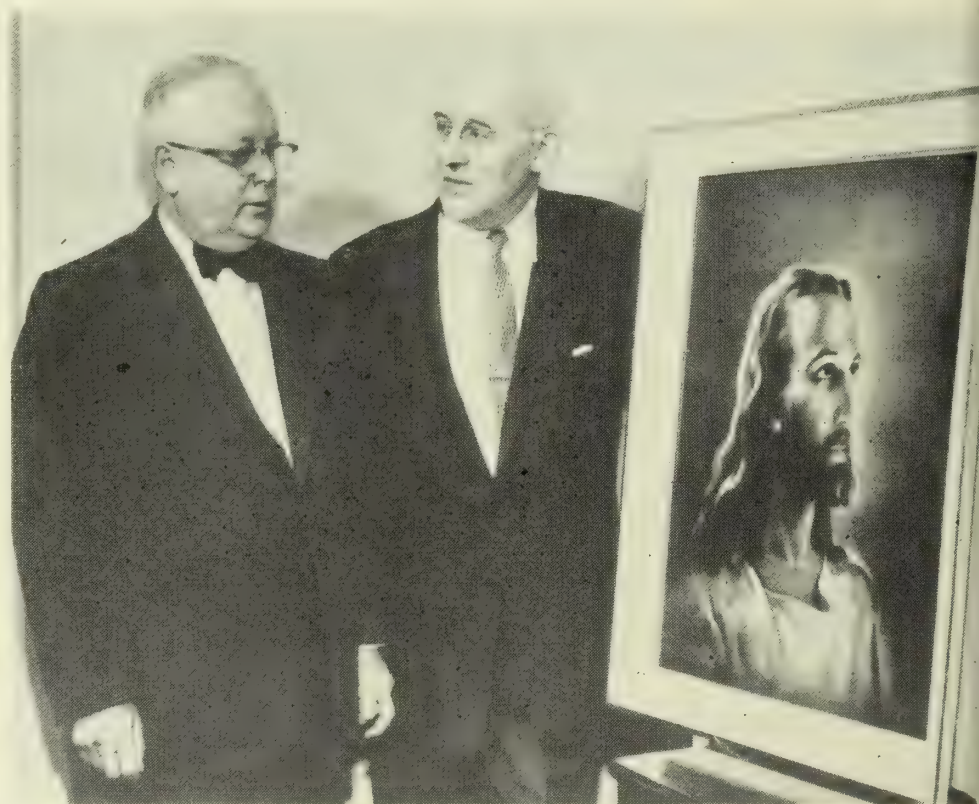
The 39 members present at the church's organization has increased to 132 members while the church school now has an enrollment of 193 members. Through an active Commission of Membership and Evangelism and an enthusiastic congregation it is hoped that church membership will be pushed over the 200 mark by the end of the conference year. A new sanctuary is also included in the year's plans to take care of the expanding congregation.

Making an important contribution to missions and the local church program, the organization of the Woman's Society of Christian Service closely followed the organization of the church. Mrs. J. C. Clodfelter, its president and organizer, has led the society in an intensive local, national and world mission program and has done much to raise funds to provide church necessities. Other accomplishments for the first

year include a successful Vacation Bible School, the organization of an MYF and a Methodist Men's Club, and the formation of a choir under the direction of Mrs. Ralph Conrad.

Three Lay Institute Dates Are Announced

A year ago, the Board of Lay Activities of the W.N.C. Conference planned and held its first conference-wide Laymen's Institute and Workshop at First Methodist Church, Charlotte. This first Laymen's Institute was a great success. It had been hoped that 100 laymen would attend. Nearly 200 participated. The Institute was both informative and inspirational. Out of it came an insistent demand from the laymen for a second Laymen's Institute to be held this fall.



Warner Sallman, Chicago, painter of the internationally famous "Head of Christ," will receive a citation from "The Upper Room," internationally circulated devotional guide, October 3 in Washington, D. C. The Rev. Dr. J. Manning Potts (left), editor of "The Upper Room," will present the citation, which is for outstanding contributions to world Christian fellowship.

In fact, the demand has been such that three regional Institutes have been set by the officers of the Board of Lay Activities as follows:

Saturday, Sept. 21 Central Church, Asheville, for the laymen of the Waynesville, Asheville and Marion Districts (Western Region)

Saturday, Sept. 28 Centenary Church, Winston-Salem for North Wilkesboro, Winston-Salem, Greensboro and Thomasville Districts (Northern Region)

Saturday, Oct. 5 Dilworth Church, Charlotte for Gastonia, Statesville, Salisbury and Charlotte Districts (South Region)

The Western Regional Laymen's Institute will be directly in charge of Frank Benfield of Asheville, Associate Conference Lay Leader, and the District Lay Leaders of Waynesville, Asheville and Marion Districts.

The North Region Laymen's Institute, Winston-Salem will be directed by Robert M. Smith of Mount Airy, Associate Conference Lay Leader, and the District Lay Leaders of North Wilkesboro, Greensboro, Thomasville and Winston-Salem Districts.

The South Region Laymen's Institute, Charlotte will be in charge of Tom Little of Wadesboro, Associate Conference Lay Leader, and the District Lay Leaders of Gastonia, Charlotte, Statesville, and Salisbury Districts.

The complete program for each of the Regional Lay Institutes and Workshops will be outlined in the *ADVOCATE* for September 26.

EDWIN L. JONES
Conference Lay Leader

With Billy Graham in the New York Crusade

By R. ODELL BROWN*

In my lifetime I have attended many historic meetings of great significance for church and state. But the greatest event I have ever witnessed was the Billy Graham Crusade in New York. God was there, and I saw the acts of the Holy Spirit.

When for sixteen weeks Madison Square Garden was filled night after night, with often an overflow of many thousands (to which Billy Graham preached on the outside because there was no room inside) for the longest revival in the history of the Christian Church, with literally hundreds of converts every night, that was indeed a miracle of the Lord. There is no other explanation for what I saw, heard and felt.

Although I could write a book on what I experienced in other services, space will not permit. I would like to share what I witnessed on the closing Saturday and Sunday of the "crusade."

On Saturday night, with every seat taken and people standing everywhere that police would permit, Madison Square Garden was filled to capacity. Outside was an overflow crowd (a night-after-night occurrence) of 5,000 to 10,000 people. While Cliff Barrows led the congregation and 1,500 voice choir in singing, I went outside with a member of the Executive Committee to hear Billy Graham preach to those who could not get inside! To his invitation to accept Christ as Saviour hundreds responded.

The Rev. Layton Ford and Dr. Grady Wilson, the associate evangelists, whom I know personally, invited me to sit on the platform just behind Billy Graham. At close range I saw Miss Ethel Waters sing—the most thrilling singing I ever heard from any woman white or black. The best singers of New York City were in that choir. Led by Bev Shea and Cliff Barrows no words can describe the beauty and spiritual power in that music.

The joy and heartfelt enthusiasm of the executive committee were electrifying. They were the happiest group of men I ever saw. On that platform were top leaders of New York City and of this country—the Vice-President of U.S. Steel, a famous inventor, a top insurance executive, the president of the largest theological seminary in the world and others. Over the results of the crusade no words could describe their joy as they spoke to the congregation and to me personally. A converted Jew, a merchant, had spent three and four hundred dollars a night taking his friends out to supper to get them into the revival. Another man said that with no effort he tapped friends on the shoulder who gave \$100,000 gladly and another friend of his gave \$100,000 to start the Saturday night televising of the crusade. There was an indescribable heavenly joy as

the people sang and an unmistakable awareness of the power of the Holy Spirit as Billy Graham preached. When he gave the invitation literally hundreds came confessing Christ as Saviour and Lord. How many I do not know, but I followed them to the large counseling room where it looked to me like 2,000 people. Here were converts, Jews, Catholics, and non-church goers. A Roman Catholic woman, a convert, said to me: "No matter who comes to my house—the groceryman, milkman, insurance man, relatives, neighbors and strangers—I tell them what the Lord has done for me."

The manager of Madison Square Garden who sat on the platform with me said this crusade was the greatest thing that had ever happened in the Garden and had drawn the largest crowds in all its history.

Early Sunday morning I visited the Times Square Garden area to observe. The police were towing all cars off the street to make possible even standing room in the streets for the crowds that would come that night to hear Billy Graham. Everywhere they were talking about the crusade. A negro sitting on the curb said, "I have been here 45 years and nothing like this has happened in New York before." Everywhere, people were smiling and friendly. I spent nearly three years in school there, but never before had I seen such joy and enthusiasm for Christianity. Everybody was talking about it. Nobody was criticizing the church or Billy Graham.

Still observing, I was invited out to Sunday dinner by a scientist and a prominent business man. One is in charge of broadcasting for a great radio service. Firsthand, they knew the inside story of the Graham meeting, and here are some of the things they told me: Bible sales had never been so large in history as in the Graham meeting. A count had been kept until they passed the million-and-a-half mark and there they quit counting. Catholics on all hands were saying, "I wish that fellow Graham was on our side." Bishop Sheen was riding a train Billy Graham was on. He asked to see Billy, and said to him, "You are preaching faith and

(Continued from page 7)

Vass Dedicates New Educational Building

With the largest congregation of the year taking part, the new educational building of the Vass Methodist Church at Vass was dedicated in a special service Sunday morning, August 4.

The Rev. Walter C. Smith, Jr., of Greenbelt, Md., pastor of the church from 1954-56, during which time the building was erected and put into use, gave the dedicatory address, based on Psalm 23.

Miss Bessie Cameron, chairman of the Commission on Education, formally presented the building to be dedicated "to the glory of Almighty God and to the purposes of worship, fellowship, study and service," after which the district superintendent, the Rev. O. L. Hathaway of Fayetteville, led the act of dedication with the people giving responses.

The pastor, the Rev. T. Fant Steele, Jr., presided, and the choir sang the anthem, "The Church's One Foundation."

Final event of the hour was the baptism of three babies. The district superintendent baptized Melinda Ruth Steele, daughter of the Rev. and Mrs. Steele, after which Mr. Steele baptized Julia Ann Lassiter, daughter of Mrs. and Mrs. Bobbie Lee Lassiter, and Ronnie Charles Parker, son of Mr. and Mrs. Charles Parker.

A picnic dinner was served from a long table on the church lawn, and the people lingered for an hour of fellowship.

The new building, erected at a cost of around \$22,000, has a fellowship hall, well-equipped kitchen, storage closets and rest rooms on the first floor, and four classrooms on the second. These classrooms, with those in the original building, are ample for the needs of the near future, and make space available for a pastor's study in the church.

The Vass Methodist Church, which at the recent North Carolina Annual Conference was assigned Mr. Steele as its first full-time minister, built a three-bedroom brick parsonage with living-dining room, kitchen, family room, carport and storage last spring and had it completely furnished, ready for occupancy, before conference.

♦ ♦ ♦

"Hymns are poems addressed to God and are among man's oldest writings. They are sung in 1,200 tongues around the world, and if the Bible were to be destroyed we would still retain all of its truths in our Christian hymns."—Dr. Bliss Wiant.

View of the educational building from the rear of the church.



*Mr. Brown was recently appointed Conference Evangelist for the Virginia Conference and resides at 804 Wolfe Street, Fredericksburg, Va.

Devotional Readings

THE SIGHT OF YOU RESTS ME

By ELIZABETH WHISNER

On a shabby street in a small town lived an elderly woman who had spent many years with pain and loneliness. Confined to her bed at times, and during better days to a wheel chair, she lived bravely and without complaint, with a daughter who ministered lovingly to her every need. Always there was a smile and a cheerful greeting for those who stopped in to see her, and as she sat by her window, she gave a bright smile to each passerby who chanced to look her way.

For some time she had been noticing a tired looking man who passed her house late in the afternoon, apparently on his way home from work. Each day he looked toward her window, smiled back at the glowing face inside, raised his hand in friendly salute, and passed on down the street.

Inquiry revealed the fact that this man lived some distance away, in a different direction from his place of business. The lady wondered why he came this long roundabout way to reach his home.

One evening the smiling face was not at the window. The man's heart was troubled as he walked slowly past the house. He had not gone far when he decided to turn back and make a friendly inquiry at the small house. As he sat beside the little lady's bed he learned that this had been one of her bad days, and she had not been at the window at all. Then she asked him why it was that after a hard day's work he came the long way around to go home in the evening. Laying his hand gently on hers, and looking into her eyes, he replied, "The sight of you rests me."

The world is very weary, not from the burden of actual toil, but from the weight of sorrow, of loneliness, disappointment and frustration; from the hurt of misunderstanding, and the sting of criticism. And there is fear that weighs heavily on the spirit.

It is surprising how little it takes to give a lift and a moment of rest to one who is weary. The warm, bright smile of the lady at the window, whose body was burdened with pain, but whose spirit was free and outgoing with love and friendliness, gave a feeling of rest for a moment to the tired man as he passed down the street. 'Twas like a miracle, and well worth the extra distance in order to pass by her home.

There is some weary person next to you and me each day—weary with disappointment, perplexity, or the load of responsibility. There may possibly be no actual lifting of the burden, but if a bright smile, a friendly hand-clasp, or an understanding word of encouragement gives even a moment of rest, the load is eased, and there is fresh strength to go on. It is the little "rests" along the way that shorten the miles and cheer the heart.

We are prone to overlook the fact that cheerfulness is a "talent." Many have not discovered it, while others have "hidden it

away." This was the one talent that the disabled, suffering little woman was able to use, and how beautifully she used it! Her life touched relatively few people, but the very sight of her gave a lift to their spirits.

What of us who are well and able-bodied, mingling freely with our fellow-men, with a thousand opportunities to smile new courage into some tired heart, to speak comfort to a troubled one, and to radiate the warmth of friendship to some life in the chill of loneliness?

Someone has said that the eyes are the "windows of the soul." As those who are weary look into our eyes, is there a glow from the soul there that will draw them our way, with the thought, expressed or unexpressed, "The sight of you rests me"?



PRAYER FOR THE WEEK

FATHER, I thank Thee that Thou hast so fashioned us that our hearts can find a perfect rest alone in Thee. I thank Thee that sometimes Thou dost grant us what we blindly desire, that we may find of how little worth it is, and turn our hearts toward their true home in Thee. I thank Thee that Thou dost make us strangers in this world of time, that we may know ourselves the children of eternity. Help me to receive with gratitude what Thou here dost give of peace and inward joy, and find in it the foretaste of what hereafter Thou hast prepared for them that love Thee. Amen.—METHODIST RECORDER.



Steeple Echoes

By

T. R. JENKINS

Methodists used to talk a great deal about a "new birth." "For one to be a Christian," they declared, "he must 'be born again.'" Disagreement would often arise over the question of whether or not that "new birth" was instantaneous or a process of growth. And, the contenders on both sides of the question did not stop to realize that it could be either one, or, a combination of both.

Methodism still believes in the "new birth." Not many of us talk in the same theological terms which characterized our forebears; but, all of us know that there is something distinctive about a truly Christian soul—and, that it doesn't happen alike in every person. Moreover, we also know this: that, though the process may not be the same, the product definitely is.

An American tourist was traveling in Europe, according to a well-known story. When

he went to the desk to pay his hotel bill, the cashier asked if he wished to wait for a receipt.

"No, thank you," he said. "If God wills, I will be back here next week and you can give it to me then."

"Do you believe in God," asked the cashier.

"Why, of course," said the tourist, "don't you?"

"Oh, no," he answered. "Over here we gave that up a long time ago."

"In that case," replied the traveler, "I believe I will wait for my receipt."

It makes a big difference with one whether or not he believes in God and, more particularly, what kind of God he believes in. What one believes about God is the pivotal fact of his experience, for it determines what he believes about life and duty and destiny. And, what he believes about those things will show up in his daily living.

The Living Word

By LUTHER A. WEIGLE

"Strain at a gnat"

The expression "strain at a gnat" (Matthew 23:24 KJ) is not a proper translation of the Greek text, which means "strain out a gnat." This verse was correctly translated by Tyndale and all other sixteenth-century English versions, and has been correctly translated by the revised versions. The King James Version stands alone in this error.

How did it happen? That is an unsolved mystery. Bishop Lightfoot and Archbishop Trench were convinced that the "at" was a printer's error, and not the fault of the King James translators. "We have here," wrote Trench, "an unnoticed, and thus uncorrected, error of the press; which yet, having been once allowed to pass, yielded, or seemed to yield, some sort of sense, and thus did not provoke and challenge correction, as one making sheer nonsense would have done." Most Biblical scholars agree with this opinion, on the ground that it is hard to conceive that a group of scholars as competent as the King James translators could have made so egregious a mistranslation.

On the other hand the Oxford English Dictionary gives evidence, from quotations dated 1583 and 1594, that the translators in 1611 may have adopted a phrase that was already current. Its meaning would be "strain (a liquid) at (the sight of) a gnat." If so, the phrase "strain at a gnat" probably was first used colloquially, in oral speech. It certainly did not come from the Bible translations current from 1580 to 1611—the Bishops' Bible, the Geneva Bible, or the Rheims New Testament.

Whatever its origin, "strain at a gnat" is not a sound translation of Matthew 23:24, and has led to much misunderstanding. As an English idiom "strain at" may mean to balk or scruple at, or it may mean to strive hard for. See the Oxford English Dictionary, under the verb *Strain*, sections 14e, 19, and 21; also Webster's New International Dictionary.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

Mrs. JOHN C. WRIGHT, Editor
Weaverville, N. C.

School of Missions—The Women Speak

The 11th annual School of Missions and Christian Service of the Western North Conference held at Pfeiffer College at Misenheimer made history this year by having the largest attendance on record; 468 women set aside time to attend the conference and learn of the mission study courses to be presented in their local societies during the coming year.

Mrs. Curtis Koontz says, "The school was a real success as to numbers and the quality of work done."

Spiritual Life Retreat

The very atmosphere which prevailed during the Spiritual Life Retreat August 16-18, was one which was felt intensely by everyone attending. Under the leadership of Miss Mary Floyd, a new spirit seemed to be among the women there. Using the theme, "Discipline and the Good Life," Miss Floyd led the group through the periods of meditation which included thoughts on discipline in all phases of life. Conversation groups, intercessory prayer groups and worship in the chapel made up the more formal part of the program.

Beginning with a period of silent fellowship in the Henry Pfeiffer Chapel, the women prepared themselves for the hours ahead. There was no spoken word nor audible benediction. It was indeed a time spent in "being still—and listening," and feeling that Christ was truly among those present.

Except for certain periods when the chimes from the chapel were being played, there was no restriction of silence. Rather it was asked that "disciplined conversation" be observed at all times. That, with the fact that there was much time for personal and private meditation seemed to make the Retreat a rich experience.

An Hour of Commitment on Saturday morning was the high hour of the Retreat, and was used as a preparation for the observance of Holy Communion which brought to a close the Retreat on Sunday morning. This particular Retreat will never come to an end, for the spiritual impact of it will be felt by those who attended as they go back into the busy life of the church, community and nation.—Mrs. CLARENCE C. CRANFORD, *Fres. of W.N.C. Conference.*

Mission Study Classes

"The Gospel According to Mark," taught by Dr. Lem Stokes and Dr. Nelson Moore averaged 100 students per day.

People are showing great interest in how the gospel can be applied to their own daily lives. Dr. Stokes gave us a good bit of background, saying that Christianity was influenced by both Hebrew and Greco-Roman streams of thought. The Romans taught the value of the individual. The Greek, "know

thyself" (or self-searching); Jesus, "deny thyself."

Mark was well qualified to write; the Jerusalem Church met in his home; perhaps the upper room was his; he was at the scene of Jesus' arrest and associated with Paul and Barnabas.

Mark explains the future, saying that true worship is not to be associated with earthly temples—also that in perplexity we ask many questions. He teaches that it is not for us to know these. Faith is needed and God finally triumphs. Jesus, to find power and renewal, retreated to a quiet place for prayer and meditation. Jesus felt His mission unlimited and preaching of the gospel was His central theme.

In the class, "The Social Witness of the Local Church in the Ecumenical Movement," taught by Dr. Kenneth Goodson, a theme of, "In every place a voice," was stressed.

Dr. Goodson spoke of the rapid changes in our church today—39 nations have changed the polity of their governments recently. The keen eyes of India and Africa, and others see the headlines in the papers, not only the things that are happening there, in their own countries, but also in Clinton, Tenn. World-conscious Americans are needed today more than world-minded Americans. The next generation will need ONE world in which to live.

He asked the questions, "Have we lost the aroma of love? Are we ready to help those who seek the authentic will of Christ?" —Mrs. T. V. GOODE, *Sec. of Promotion, W.N.C. Conference.*

Miss Marian Derby taught the course on Japan. She gave outlines of the historical background, leading to the present. Her references, handed out on mimeographed sheets, connected the study with articles in the various copies of *Methodist Woman* and *World Outlook*.

Class members made interesting contributions to the programs and displays.

Japanese songs, parasols and other items added atmosphere. Miss Derby's personality and knowledge made it a privilege to attend her classes, and left the student with a deep desire to return to her society and hand on that which she had learned.—Mrs. J. E. DOOLEY, *Sec. of Promotion, Statesville District.*

Miss Mary Floyd presented a fine, soul-searching study of, "Christ, the Church and Race," emphasizing the world brotherhood of Christian men and women, and the individual's responsibility to so absorb the teachings of Jesus and the spirit of the Master, that the focus will be on unity and love, and not on discord and disunion.

Workshops and Clinics

Mrs. Clarence C. Cranford and Mrs. John Hoyle, Jr., led the workshop on, "Parliamentary Procedures and Leadership Re-

sponsibilities in the Woman's Society of Christian Service."

Mrs. Rupert Crowell and Mrs. Leslie Barnhardt conducted the workshop on, "Techniques for Group Discussion and Action on Current Issues."

Mrs. Russell Young, Jr., presented a study of "Audio-Visuals in the Church."

Fellowship of the Women

All work and no play makes Jack a dull boy, but there were no dull Jills at the School of Missions. Under the able leadership of Mrs. Ralph Bisel, Mrs. Walter Gibson and Mrs. J. E. Dooley there was fun and fellowship for all. Even a real party after one of the evening programs, with coffee, homemade cake and cookies. Dr. and Mrs. Lem Stokes entertained at a tea one afternoon from 3 to 5 o'clock in their home for all attending the School.

Sing-songs and stunts in the dining room after dinner each evening, led by Miss Odessa Benbow, put everyone in a gay mood. (Odessa, by the way, was graduating that week from Pfeiffer College and was going September 1 to be an assistant to Miss Eleanore Hickok at Cherokee.)

School girls will be school girls, and the "girls" at the School of Missions were no exception. Feasting in their rooms after the evening program was the order of the day. The aroma of coffee was evident in all the dormitories and a constant parade to the vending machines in the halls was positive proof. A peep into the open doors of the rooms disclosed groups of six to ten women chatting and nibbling, renewing friendships made at last year's school and making new ones.—Mrs. RUPERT CROWELL, *Vice-pres., W.N.C. Conference.*

Statistics—Registrar's Report

Registration full time students, leaders and staff, 148; Fraternal delegates, 2; Missionaries, 2; Day students, 61; Faculty members, 5; Visitors, 190; Retreat (not at School), 60. Grand total, 468—four above the 1956 total.

The Missionaries

Two missionaries were present for the School; Miss Lorena Kelly and Miss Marlene Harmon, both from the Belgian Congo. Miss Kelly presented a report of her work in the mission field and showed slides of the mission station. Miss Harmon also showed slides and led a conversation group about her work.

Miss Harmon spoke at the Wesleyan Service Guild Weekend at Pfeiffer, just after the W.S.C.S. School. Mrs. Ira Shelley writes: "Marlene Harmon is home in Gastonia and made her first speech to the Guilders attending the Mission Study Weekend. We did appreciate her message and the time we had to talk to her and get better acquainted. On Saturday night she shared her experiences in the Congo with us. The most meaningful to any of us was the story she told about leading the old woman to Christ, her very first convert. As we listened, we felt that we, too, had had a convert, that old woman, for we had sent Marlene."



MISS LOUISE ROBINSON

MAY I PRESENT YOUR CONFERENCE DIRECTOR

On Friday, November 1, 1957, Miss Louise Robinson, Director of Children's Work, West Market Street Church, Greensboro, will assume the office of Conference Director of Children's Work, with the Conference Board of Education, Salisbury, N. C. Miss Robinson is the unanimous choice for the person to fill the position formerly held by Mrs. W. R. Reed who is now living in Richmond. Mrs. Reed herself had designated Louise Robinson as a person she would choose to continue the work.

Miss Robinson is a graduate of Central High School in Charlotte. Harrison Church, near Charlotte, is her home church. She received an A.B. degree at W.C.U.N.C. and taught in the elementary schools of Charlotte before doing graduate work at Scarritt College where she received the M.A. degree in Christian education. Before assuming her present position as Director of Children's Work at West Market, she served as Director of Christian Education in Pensacola, Florida.

During her administration at West Market, the planning and construction of a superb education building was initiated and carried out. This building, the furnishings and equipment, and the program developed there demonstrate in an excellent way what can be done in making adequate preparation for the Christian education of children in the church school.

She has not only left her imprint upon the physical structure at West Market but has developed the leadership education program of the church to the end that children who are taught there receive the benefit of excellent guidance and instruction.

There are many things which she has done in addition to the regular routine responsibilities of a Director. She has developed an excellent program of Junior Day Camp, aided in the organization of a more adequate church library and audio-visual library. Her Through-the-Week Kindergarten is accredited with the State Department



MRS. LOIS EDDY McDONNELL

of Education and is considered one of the best in our conference. She started with a group of twenty-five children and now has four groups with one hundred children enrolled and seven workers. She has also assisted in the development of a most adequate record system for the church and church school.

Carl Mabry, Chairman of the Commission on Education, writes in glowing terms of her work at West Market. Both Mr. Mabry and Dr. C. P. Bowles, say, "She is a person of sterling character and is deeply consecrated to her Master and the work of His Church. Our only reason for consenting to her change of position is to release her to a larger field of service in guiding the Christian education of children in the Western North Carolina Conference."

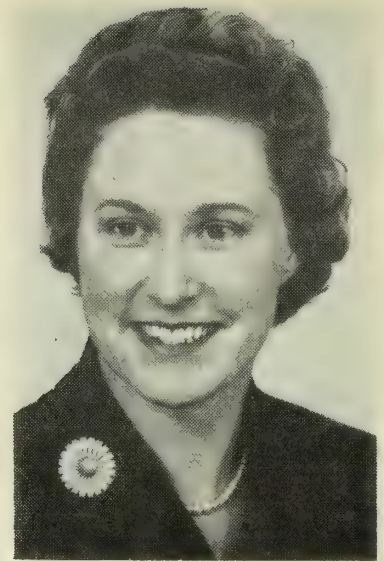
As Executive Secretary, speaking for the Conference Board of Education, we are indeed happy to secure a person for the position of Conference Director of Children's Work with the academic training, the fine background of experience, and sterling qualities of character and leadership possessed by Miss Louise Robinson.

CARL H. KING, *Executive Secretary*

Mrs. Lois Eddy McDonnell

Mrs. Lois E. McDonnell, Carlisle, Pennsylvania, is a nationally known teacher and writer in Christian education. She has taught at Lake Junaluska and will teach in our Greensboro school, October 13-17, 1957. Mrs. McDonnell is a graduate of Dickinson College and has an M.A. from Columbia University where she did her major studies in younger childhood education. She has also studied at Pennsylvania State and Boston University.

For eight years she taught the first grade in the public schools of Carlisle. During that time and since she has served as superintendent of the primary department, superintendent of the children's division, and supervisor of the vacation church school at Allison Church. For fifteen years she has written curriculum material and contributed



MISS ANNA DONNER

articles to *Child Guidance in Christian Living*, *Christian Home*, *Church School*, *Pictures and Stories*, *International Journal* and *Children's Worker*. The most recent publication by Mrs. McDonnell is *Finding Christian Friends in the Philippines* for extra sessions with children.

She is a member of the Conference Board of Education, a member of the television committee of the United Churches of Harrisburg. Her husband is with the Carlisle Trust Company and they have two children, Mary, age 12, and Mickey who is 11.

Miss Anna Donner

Viby, Denmark

Anna Donner, a teacher in the elementary schools of Denmark and counselor with the Scandinavian Caravan, endeared herself to our young people, our ministers and laymen wherever she appeared this summer.

Anna is a leader in her Methodist group at Viby, Denmark, where she is a member of the Commission on Youth Work in the congregation. She is especially interested in the work among students in her community. Her many friends will be interested to know that she has been awarded a Crusade Scholarship and that she will study at Syracuse University during the fall and winter. She expects to return to her school work in Denmark by April 1, 1958. As soon as her address is established at Syracuse it will be available from the Conference office for people who want it.

PEN PAL CLUB

A great many people should be interested in continued correspondence with the recently acquired friends. For the information of those who wish it the following addresses are given:

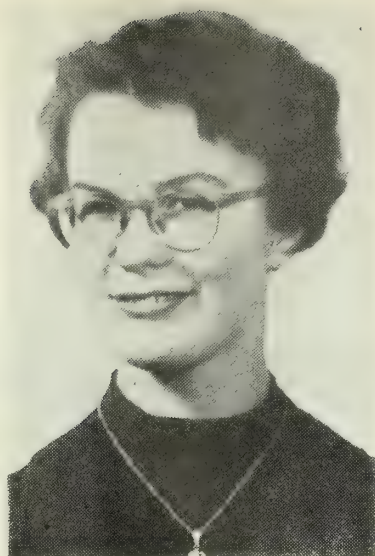
Mr. Ake Larsson, Lund, Sweden, Revindegatan 19 C; Miss Vivan Johansson, Box 305, Bergeforsen, Sweden; Mr. Lars Pettersson, Stottingsgr. 1, Hagersten, Sweden; Miss Anna Donner (Until March 20), c/o The Crusade Scholarship, University of Syracuse.

(Continued on page 13)

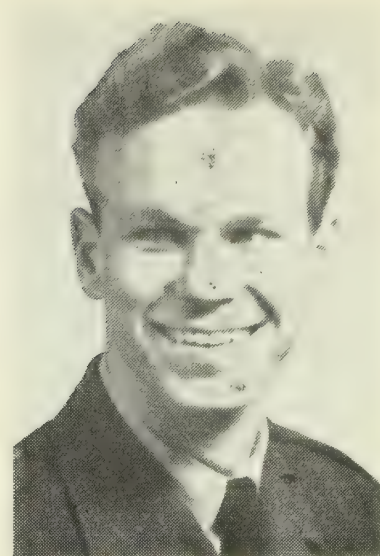
Observe Church School Day In Each Church, Sunday October 13



LARS PETERSSON



MISS VIVAN JOHANSSON



DAG KRISTIANSEN

The Caravan Experience

CARL H. KING

The plan for having a group of young people along with adult counselors move from one community to another as caravanners has been in operation in our conference and in the Methodist Church at large for approximately fifteen years. It grew out of a quadrennial emphasis on youth work known as the Youth Crusade in progress at the time of Methodist union. Such groups have been active in our conference every year since 1941. In 1955 the program was enlarged by sending a caravan overseas. On invitation of Bishop Odd Hagen, Stockholm Area, sixteen persons visited and had Christian fellowship with other Methodist groups in Norway, Sweden, Finland and Denmark. In 1956 another group continued this experience with our Scandinavian Methodist churches.

Friends from Overseas

From the beginning of the overseas visitation, it was a part of the project to invite a group to come to western North Carolina to participate in our camp and assembly programs and to visit in our homes, our churches and our communities. These plans culminated and the dream became a reality when eight choice Scandinavian Methodist people came to share their Christian witness with us during July and August. Our contacts were enlarged and our experiences were made more significant when Reinhard Brose, Germany, now a student at Duke, Heli Ploberger, Austria, now a student at Greensboro College, and Do Sook Kim, Korea, also of Greensboro College, participated in our activities. Reports from many sources indicate that it was a most rewarding experience for all concerned. The Christian witness of these fine friends made a wholesome impression on our youth and also on the adult membership of our churches. Ministers, laymen and young people all are generous in their approval of the project. Claudia Covington, Wadesboro, has given

us some impressions gained from four of these people who were guests of the First Methodist Church, Wadesboro, and of the Anson County Subdistrict.

Impressions from Overseas Caravanners

CLAUDIA COVINGTON, Wadesboro

Anna, Vivian, Lars, and Dag, from Denmark, Sweden, and Norway—Just a few weeks ago these were only names, pictures, or descriptions on the church bulletin board. These four composed one of the two Scandinavian caravan teams that visited the Methodist Youth Fellowships of the Western North Carolina Conference. Our MYF was one of the host groups for the five-day visit of the team in our sub-district.

Typical Methodist Youth

Scanning the information on the bulletin board, one might conclude that these young people were not different from typical American youth. Anna was an elementary school teacher, while Vivian was still working toward her undergraduate degree. Lars, a high school graduate, was employed as a shipping clerk to help finance his seminary training of the near future. Dag, who had already completed an undergraduate degree and military service, was interested in studying architecture.

From Pictures to Personalities

As frequently occurs, first impressions paint vivid pictures in our memories. Upon the arrival of our talented and interesting friends, the bulletin board descriptions came to life with added personality. The caravanners certainly came to America prepared, not only with fluent English mixed with sparkling individual native tongues (among the team members, each Scandinavian conversed in the language of his own country), but also apparently with more than ample luggage. By the time of their arrival in our sub-district, the clothing, supplies and souvenirs had become so numerous, that all of the Scandinavian "summer clothing" (heavy woolen jackets, suits and dresses) had been crowded out of the suitcases on individual hangers to be packed at the top of the

bulging car trunk or on the laps of some heavily-burdened traveler. The sight of this "summer clothing," of course, emphasized our southern heat of which the caravanners spoke frequently and understandably not in complimentary terms.

Sharing the Christian Witness

Immediately, the process of sharing experiences began. Thinking of these experiences can only bring thoughts of the healthy growth which occurs when Christian young people share their faith, talents, customs, and ideas. In reference to their sharing of Christian faith, Anna's clear recollection of Deuteronomy 31:6; "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee," which had been her mother's parting words before the journey from Denmark to America, made it seem impressively true that these people from other lands were not foreigners at all, but were our Methodist brothers and sisters joined by the same Spirit.

As for their sharing of talents, the range was vastly distributed from Dag's tenor voice to Vivian's ability to pick and eat fresh figs in Anson County. Syracuse University will be fortunate in being a part of the further development of Anna's talents this fall as she accepts a Crusade Scholarship in the graduate school.

As Others See Us

The customs and ideas shared could be recalled for extended lengths of time and on innumerable topics. The Scandinavians were amazed not only by the American hot weather and heavy traffic, but also by the waste of delicious food, the apparent poverty of the Negro sections of town, the frequent and open discussion of dating and marriage among the young people, and the shortness of the marriage ceremony itself.

Two definite impressions concerning American customs and habits were developed by the male caravanners: Dag declared that he would never become engaged to an

(Continued on page 13)

Make A Personal Pledge And Contribute Regularly To MY Fund

Children's Home School Program Closely Correlated with City System; Fifth Sunday

School Days

There is something thrilling about the beginning of a new school year. Anyway, this is true for me. It represents a part of the growing process of life. We see in the process the unfolding of life. Through it we begin to make discoveries. The child begins to discover the world about him and really discover himself. As the world unfolds before him (or her) he responds to it and thereby his own life unfolds. I think it one of the most marvelous things in life.

This makes our school such a very important part of us. Our teachers are surely key people in the directing of this growing process. So much of their influence can be unconsciously made. The ideals they hold, their character, their attitude day by day make deep impressions on the young life before them. Fortunately for us, they are about the finest group to be found in all our society. We certainly have found them most helpful in every respect here at our Children's Home. We know that some of our finest work is done by them.

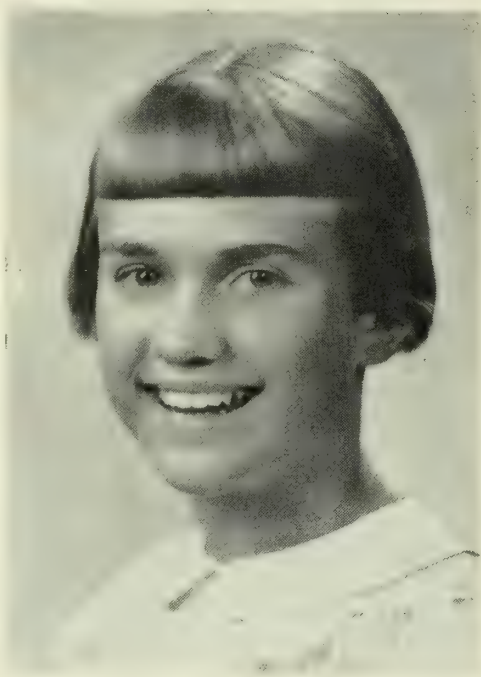
We, too, know that we are most fortunate to have our school a part of the Winston-Salem City School System, which is recognized as one of the outstanding school systems in this country. It is a genuine pleasure to work with Dr. Phillips, Mr. Jeyner, and the other fine people on the city school staff. They are always most understanding and sympathetic with us as we deal with all the situations that arise.

We have this year brought our program more completely in line with the program at the high school. Our people are going to the Richard J. Reynolds High School on a full day basis. They will be there from the opening bell to the last one in the afternoon. They will purchase their lunches in the school cafeteria, just as all other people will be doing.

It is interesting how so many situations present questions for us. There arose the question of payment for the lunches for our people at the high school. Of course, the simplest answer, and probably the safest for us, would have been to pay for all the lunches served our people at the end of the month with a check. But then we immediately saw that this would have sort of set our people apart from the rest. It would have denied them one of the normal experiences that other young people have. It might have indicated a lack of faith in them to handle one of the normal routines that other children handle every day. So we decided the home mothers would give them the money weekly and they would handle the rest as all other young people do. There will be some mistakes made but we have to take those chances with developing life.

For the first time in several years our ninth grade will remain here this year. It will be the first year of our junior high program. We are pleased to have this program on our campus. The junior high program is a splendid one. It offers many opportunities for meeting the needs of early adolescence. We started our arts and crafts program last

THE CHILDREN'S HOME
WINSTON-SALEM, N. C.
A home for the homeless. Owned and maintained by
the Western North Carolina Conference
M. T. LAMBETH, Editor
BEULAH TAYLOR, Assistant Editor



HELEN HOLDER

year. This gained the interest of our people immediately. It offers a grand opportunity for exploring and developing interest of that age level. We are pleased that a homemaking program will be added to our curriculum for our ninth grade girls. This program will offer an opportunity for capturing the interest of the girls at that level in many phases of home life and personality development that will be most helpful.

Our goal is to give our young people a balanced program. The ideal is to reach all our people and to develop the total person. Too, we must know for our children here that we cannot rely on homes to do much of this for them. What we do is all that we can count on.

We will be happy when our new school building is completed. Our teachers are teaching at different places on the campus for the time. The outside walls and the roof are completed for the new building. So there should be nothing to hold up the completion of the building. We had hoped that we would be in our new school by the first of October but this looks a bit doubtful now.

The Picture

The picture of Helen Holder is being presented this week. Helen was twelve years old August 25 and she is in the sixth grade in school this year. She and two older sisters and a younger brother came to The Chil-

dren's Home from Bakersville five years ago. Helen is sponsored by the Sarah Foster Bible Class of Broad Street, Statesville. Mrs. Clyde Lanier is at present the correspondent for this class.

Asheboro 26 - Children's Home 0

Our boys came out on the short end of our first football game. That game was played with Asheboro on the Asheboro field last Saturday night. The game was a much better and closer game than the score indicates. Our team lacks experience and made some mistakes that ran the score up. This, football men tell me, is likely to happen in early season games. Our boys never quit scrapping and gave promise of better things to come. It is good to win but it is still important how you play the game. I know that our boys will "stand up well" in this department. We will be playing Glenn here on Friday afternoon of this week. The rest of the schedule is as follows: September 20, Gray, at Bowman Gray Stadium, 8 p.m.; September 27, Lexington, Alspaugh Field, 4 p.m.; October 4, Thomasville, there, 8 p.m.; October 11, Spencer, Alspaugh Field, 3:30 p.m.; October 18, Walkertown, there, 8 p.m.; October 25, Statesville, Alspaugh Field, 3:30 p.m.; November 1, Davie County, Alspaugh Field, 3:30 p.m.; November 8, Barium Springs, there, 3:30 p.m.

Mrs. Penick Recovers as Eddie Newsome Enters the Hospital

We are most happy that Mrs. Penick has completely recovered from an operation on her feet. Following the operation and a week's stay in the hospital, she returned to our infirmary where she made her recovery under the watchful eye of Miss Smith, our nurse.

Eddie Newsome has had some difficulty with a disk in his back for a number of years. He was finally convinced that the only thing to do was to take the time out for an operation to correct his trouble. We are happy to announce that he is now recovering nicely following his operation.

The Fifth Sunday

September has brought a number of events of special significance to The Children's Home. Not the least of these is September 29, the last Sunday of the month, a fifth Sunday and a Children's Home Sunday. This Sunday comes at an opportune time, both for raising a considerable part of The Children's Home askings of the congregation as well as providing for the needs of the boys and girls here. Whatever you do will be appreciated.

Boys and Girls Enter College

Seven of our June graduates have or will enter college this fall. Edward Ridge has enrolled at Lees McRae, Jack Mitchell at Appalachian State Teachers College, Brock Ridge left today for Pfeiffer College, Leilani Assas will enter High Point College, Betsy Carpenter and Jean McClure will enroll at Woman's College in Greensboro, and Belma Allen is entering King's Business School. We are happy to have these young people continue their educational programs.

Nehemiah: Patriotism in Action

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Nehemiah 2:17-18; 4:6; 13:19-21

This lesson is the last of our series of thirteen on "Personalities of the Old Testament." These short biographical studies have covered a wide range of time, and have attempted to show how each of these people, in his own generation, helped to fulfill the purpose of God in history. We conclude this series with a study of Nehemiah, a man who believed patriotism and religion are very closely linked.

The book of Nehemiah is unique in many ways. It contains none of the inspiring poetry of Psalms and Isaiah, nor do we have the deep personal religious feelings revealed by such a writer as Jeremiah. It is a matter-of-fact diary of an able, idealistic and energetic young Jew who, after achieving distinction as a government official in Babylon, returns to take charge of the rebuilding of his home city, Jerusalem.

He was interested not only in re-building the walls of the city, but in renewing the moral and spiritual life of the community. Like all good civic and political leaders, Nehemiah realized that stone and mortar mean nothing "if man unbuilds goes." So he carried on a revival of religion as he rebuilt the walls. Religion and patriotism went together.

Some cynic has defined patriotism as "the last refuge of a scoundrel." By this he meant that a man with low moral character and with a heart full of hatred can "wave the flag" and proclaim "my country right or wrong." But such facts as these should not cause us to down-grade patriotism. As Dean Inge, of St. Paul's, London, has written: "There are few sentiments of which a man has less reason to be ashamed than the lump which rises in his throat when, returning home, he catches sight of the white cliffs of Dover." Substitute the Statue of Liberty for the white cliffs of Dover and many an American could echo the same feelings. There's nothing wrong about love of country. We need more of it. Moreover, we need a type of patriotism which fits into our concept of a Christian civilization.

Notice that in our story for today it was only when a group of deeply concerned people from the run-down heap of ruins that was once their holy city came to Nehemiah and called his attention to prevailing conditions that he began to get excited about returning and helping them. We need people who are always on the alert to make and to keep public officials aware of the needs of the community, both its material and non-material needs.

Nehemiah inspired the people to put in order the sacred precincts of Jerusalem. Do our churches always glorify God? Are they clean? Do they show that somebody "loves the courts of the Lord?" Later in Hebrew history King David became ashamed that he lived in a beautiful palace while the center of Hebrew worship was still a rough tabernacle. How do our churches compare with our homes in beauty, convenience and

cleanliness? Do we need some modern Nehemiahs to urge us to "rise up and build?"

It would be a mistake to assume that Nehemiah accomplished all he did with no opposition. Those who attempt to improve their communities and their churches usually find people who are indifferent or even hostile to these plans. A case in point was Nehemiah's experience with the Sabbath breakers. When the Sabbath traders were driven out of the city they camped just outside the walls. Here they were a constant temptation to people to continue breaking the Sabbath by slipping out and trading with them. It was only when Nehemiah threatened severe penalties that they desisted. In him the forces of righteousness had a clean, courageous, competent and tireless champion. Read the entire book and you will see that Nehemiah probably made some mistakes. Reformers, like everyone else, are not free from human imperfections. But he *tried*. Are we trying?

The Caravan Experience

(Continued from page 11)

American girl, for diamonds were out of the range of a Norse pocketbook! Dag and Lars both affirmed their new understanding of why Americans become lazy—because there are too many cars!

State Church and Free Church

They were impressed with the kindness of American people, and with the adult church school activities. As a possible explanation of their lack of church school religious training after the ages of twelve to fourteen, Anna stated that religion is a compulsory subject in the public schools of Scandinavia. The church and schools are state controlled, the Lutheran denomination being the State religion. The Methodists, Baptists and others are minority groups in those countries but their witness for the Free Church and for the Christian way of life it represents is invaluable to the social order in which they live, and work and witness.

Scandinavian Culture and Religion

Besides the knowledge shared concerning various customs and topics of mutual interest and concern, the caravaners seemed to be above average in their ability to evaluate and to adjust to new situations and environments. The hostesses who entertained these people in their homes were impressed not only by the good manners of caravaners, but especially by the importance of the church in their lives. Although the Methodist Church is very small in the Scandinavian countries, its human packages sent to America this summer have been opened to reveal large gems of spiritual strength, new insight and understanding, and genuine fellowship.

The pictures and descriptions have been removed from the bulletin board, but the bright memories of the opened packages linger . . .

"Be strong . . . for the Lord thy God, he it is that doth go with thee . . ."

WEARY PILGRIMS

There are pilgrims, worn and weary,
Strongly tempted by the foe,
Who desires to make them dreary
And to fill their hearts with woe.
Who need prayer that is uplifting,
And effective for their souls,
Ere they find their faith is drifting
And they're headed toward the shoals.

Let your prayer for them be tender
And as earnest as can be,
Till you find the great Defender
Sends His grace to keep them free,
And to draw them ever nearer
To His heart of love so sweet,
And they feel that He is dearer
Than all earthly things they meet.

Make these weary pilgrim brothers
Your companions on life's road,
Helping them to seek for others
That have fainted 'neath their load;
And thus praying you'll be living
In their lives across the years,
And be giving, nobly giving,
That which lifts and keeps and cheers.

Walter E. Isenhour

Taylorsville, N. C.

Pen Pal Club

(Continued from page 10)

cuse, Syracuse, N. Y. After April 1: Miss Anna Donner, Brorsonsvij 7, Viby, J., Denmark.

Miss Anna Kristine Karlsen, Peder Klowsgt. 8, Stavanger, Norway; Mr. Dag Letting Khristiansen, Karlsrogt. 6, Larvik, Norway; Miss Kaarina Mattila, Rongankatu 5, Tampere, Finland; Miss Tove Lisbeth Arnesen, Sandefjord, Norway; Reinhard Brose, M.G.C., Duke University, Durham, N. C.; Heli Ploberger and Do Sook Kim, Greensboro College, Greensboro N. C.

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Story time for Boys and Girls

ELIZABETH WHISNER, Editor

Crosspatch

By MARGARET JORDAN SPRINKLE

From the tall, square tower of the City Hall the ancient clock boomed one-two-three-four-five-six-seven-eight doleful notes.

In her bed three blocks away, Jane Jeffreys turned over, rubbed her eyes, and mumbled, "Eight o'clock."

"Jane," her mother called, "it's eight o'clock."

"I know it," Jane rolled over the left edge of her bed and landed on the cold floor. She reached for her scuffs, but they were not there. "Mother," she called crossly, "Dickie has taken my scuffs."

"No, I didn't," Dickie yelled from his room. "I have my own."

Jane looked on the right side of her bed, and there they were just where she had left them the night before.

"Hurry, Jane, we'll be late to school," Dickie called as he ran down the hall.

"I can't find my spelling book," Jane complained as she entered the breakfast room. "Dickie, where—"

"Here it is," her mother soothed. "Now eat your cereal before it gets cold."

"I don't like oatmeal," Jane's mouth dropped at the corners. "Dickie isn't eating oatmeal."

"I've finished mine," Dickie ate his egg hungrily.

"Don't cook me an egg," Jane's face grew longer. "I'm tired of eggs." She took a bite of her cereal, turned up her nose, and curled her lips in an ugly pout. "No raisins again. I like raisins in my oatmeal."

"We'll be late for school," said Dickie, as he finished his milk.

"Mother," Jane wailed, "Dickie spilled milk on the tablecloth."

"And a little girl got up on the wrong side of the bed this morning," Mrs. Jeffreys scolded.

"Come on, Jane, I'll race you to school," Dickie pulled his helmet over his ears and started toward the door.

"No!" Jane stamped her foot. "I won't run. I don't care if I'm late."

"All right, crosspatch," Dickie slammed the door as he left on the run.

Jane gave the door another slam as she followed him, walking slowly. "Crosspatch!" She kicked a stone lying in her path.

"Oh, oh-o-o-o," a tiny voice wailed. And there where the stone had been stood the queerest little creature Jane had ever seen. "You didn't have to kick so hard." A scowl made the corners of its mouth curl down almost to the tip of its shrugging shoulders.

"Who are you?" Jane asked.

"Why, don't you know me? I'm Crosspatch, and I'm going to school with you."

"No," Jane said. "I'm not taking anything as ugly as you are to school with me."

"That's good," chuckled Crosspatch. "I prefer traveling with pretty girls."

"What do you know about pretty girls? You are so ugly, you wouldn't know anything pretty if you saw it."

"Would you?" Crosspatch asked as it drew from its pocket a tiny mirror and held it before Jane. "Take a look at yourself."

The mirror began to get larger and larger, until it was as big as Jane. "What do you see?" asked Crosspatch.

Jane looked at the figure in the mirror—one shoe untied, the other scarred, a wrinkled green snowsuit only half buttoned up

CLOUDS

*Up in the sky the clouds are piled
Into the shape of a little child.
Her hair blows back from a face so fair
She could be an angel standing there.
Little cloud-girl up in the sky,
Do you blow bubbles? So do I!*

—SOPHIE ROWE

the front, a hard little face with lips curled into an ugly pout, and sullen, angry eyes beneath a tousled red cap.

"I see you," said Jane, "and the bigger you get, the uglier you are."

"So you don't like my looks," cackled Crosspatch as the mirror vanished. "How about taking a look at yourself. Look at that shoe string you left untied in your haste to get to breakfast, and the shoe that you scarred when you kicked the stone. Your snow suit you left on the floor last night, and didn't take time to fasten this morning. But where in the world have you kept your cap? Take it off and look at it."

Jane reached for her cap as Crosspatch faced her, its cap in hand. "So you saw me in the mirror?" it laughed.

"Well-I—" Jane hesitated.

"Well, you did, and you didn't," said Crosspatch. "You see, I'm your image."

"But your face—" began Jane.

"Was your face, too, Miss Crosspatch. Now, how about tying your shoe while I brush off your clothes."

When Jane's shoe was tied, her clothes brushed, and the wrinkles smoothed from her cap, the magic mirror rose before her again. "Now smile," commanded Crosspatch.

Jane managed a sheepish smile, and as she did so, the mirror vanished again. In

its place stood a neat little Crosspatch smiling up at her.

"Oh, Crosspatch, you are pretty," cried Jane. "I'm going to take you to school with me."

"Let's get going, then," chuckled Crosspatch. "We are late. But you forget, I am no longer Crosspatch. From now on, my name is Jane."

THOUGHT FOR TODAY

Smile a while. And before you know it there will be miles and miles of happy smiles—all because you smiled.

NOT A CHRISTIAN POTATO

Little Willie, age seven, who was a Christian, was watching Maggie the maid as she pared the potatoes for dinner. Soon she pared an extra large one, which was very white and nice on the outside. But when cut into pieces, it showed itself to be hollow and black inside with dry rot. Instantly Willie exclaimed, "Why, Maggie, that potato isn't a Christian."

"What do you mean, Willie?" asked Maggie.

"Don't you see, it isn't good clear through," was the little fellow's reply.

A MOMENT WITH GOD

*Dear Father, with Thy healing touch
Bless all the sick today;
Bless doctors, nurses, and families
Who care for them, I pray. AMEN.*

A crotchety old school superintendent was inspecting a class in high school.

He wrote on the blackboard "LXXX," turned to a pretty girl in the front row, and asked, "What does that mean?"

The girl blushed slightly, and replied, "Love and kisses."

BIBLE QUIZ

Regarding Shepherds in the Bible

1. In what beautiful story are these words: "And there were in the same country shepherds abiding in the fields"?
2. Which Psalm is called "The Shepherd Psalm"?
3. In what book of the Bible is the story of Christ as the Good Shepherd?
4. In what book of the Bible are these words: "He shall feed his flock like a shepherd"?
5. Who is the first shepherd recorded in the Bible?

Answers to Last Week's Quiz

1. Jesus, on Lake of Galilee—Luke 8:22-24.
2. Jacob—Genesis 28:10-11.
3. The Disciples in the Garden of Gethsemane—Matthew 26:36-41.
4. Elijah—I Kings 19:1-5.
5. To have died a Christian.

Social Security Law
Changes Affect Ministers

The new social security bill unanimously passed by Congress and signed by President Eisenhower has several implications for Methodist ministers.

These implications were explained by the Rev. Dr. Charles L. Calkins of Chicago, general secretary of the general Board of Pensions of The Methodist Church, in an interview with a representative of Methodist Information.

- Dr. Calkins pointed out that the new law —extends for two years the time within which ministers may elect social security coverage as self-employed individuals;
- provides for retroactive coverage;
- corrects the status of ministers who had been erroneously reported as employees rather than self-employed;
- permits rental allowance or rental value of parsonages and some other items to be counted as earnings for social security purposes.

The new bill amends the former Internal Revenue Code of 1954 to extend for two years (in general, through April 15, 1959) the time within which ministers may file waiver certificates to elect coverage under the old-age, survivors, and disability insurance program as self-employed persons.

Dr. Calkins pointed out, however, that a minister who had failed to file a certificate prior to the enactment of the bill, may obtain social security coverage by filing the necessary papers and paying his social security tax for 1956, 1957 and 1958. Thereafter, he must pay social security tax each year in which his earnings exceed \$400.

Dr. Calkins said that one of the primary reasons for passage of the new social security bill was to relieve the difficulties faced by ministers employed in church-related colleges. In many instances such ministers had been erroneously reported as employees, rather than self-employed ministers, for social security purposes.

Under the earlier act, an April 15, 1957, deadline was provided for ministers to file their waiver certificates, and there was danger that these ministers could never obtain social security protection that they wanted to have and thought they had obtained when their institutions enrolled them as employees.

In cases of this kind, where a minister had been erroneously, but in good faith, reported as an employee, the retroactive coverage as self-employed will not extend to the years 1955 and 1956, but the coverage for those years as an employee will be validated, provided the employer and employee social security taxes have been paid and not refunded.

Another feature of the new bill, explained by Dr. Calkins, is the provision that for fiscal years ending on or after Dec. 31, 1957, rental allowances, the rental value of parsonages furnished, and meals and lodgings furnished to him for the convenience of the employer may be reported by a minister in determining his net earnings from self-employment. Dr. Calkins indicated, however, that rent allowance or rental value of par-

sonage may be excluded by a minister in determining his income tax.

The Board of Pensions executive said that each minister must make his own decision about social security coverage and that he, rather than his church, must file the necessary papers and make the payment of social security tax—just as in the case of one's income tax.

Those pastors who have not elected to be covered by social security and who desire to do so, must secure the waiver of exemption blank and file it before April 15, 1959, and must pay social security tax for the years 1956, 1957, and 1958.

Billy Graham
(Continued on page 15)

trust in Christ. I believe in what you are doing and I commend you."

Still observing, on Sunday afternoon I went to the Times Square area. At 3 p.m. a woman was there from New Jersey with her supper in a paper sack so she could get standing room near the speakers' platform to hear the sermon that night. From street to street, hours before time for the service, spontaneous singing broke out everywhere—the singing of gospel hymns. Even teenagers were singing for hours and giving out invitations to the preaching service that night.

Around 5 p.m. I tried to get near the speakers' platform, but the nearest I could get was two full city blocks away. Then thousands were coming from every direction and we stood like packed sardines, so pressed we could not move away if we would in any direction. To see people standing hours in the street in the hot sun to hear a sermon was to me a miracle on Broadway. By me stood a very prominent New York business man, sixty-five or older. He said, "This is the greatest thing I have ever seen in my life." Everywhere the people were, without a leader, singing Gospel hymns. They were full of joy and divine enthusiasm.

By the time Cliff Barrows came to begin the opening song service, it was the biggest throng of people I ever saw on earth for any meeting of any kind—and they came to hear the Gospel! Never before have I heard such singing. To hear that throng, the 2,000 voice choir, Cliff Barrows and Beverly Shea sing that night in Times Square was heavenly music. They sang, "To God Be the Glory," "What a Friend," and Beverly Shea sang "How Great Thou Art" and "The Love of God." It was angelic music. There Billy preached and asked the people to surrender

to Christ as Saviour and Lord. The people were too many to give an invitation to come forward.

What was the secret of it all? Billy Graham said, "This is God's doing to whom be all the glory. None of it goes to Billy Graham."



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ENGLISH SIDELIGHTS

On the way home, via the Queen Mary, I picked up a London newspaper. In it was a query from a reader, "How can we make accidents more newsworthy?" That has me a bit puzzled. Perhaps it refers to the practice of English editors of playing down accidents, rather than emphasizing them. Accidents are mounting, however, and the British are becoming concerned over the increasing number of fatalities on the highway. Most of these may be traced to inadequate roads and speed; certainly they are not due to a lack of courtesy and care on the part of the majority of drivers.

Speaking of drivers, I found that the English are the soul of discretion and courtesy when it comes to passing. Common practice dictates that the driver in front who sees a car approaching does not wait to be blown off the road by the "hooter," but signals if he thinks that the road ahead is clear and slows down while being overtaken. Then the overtaker pulls in ahead and waves his thanks. It's all very courteous, and I suspect that if it were not so the traffic toll would be far greater, for the roads are nothing but lanes between hedges which extend to the very edge of the road and stand as high as ten feet.

On board ship, I found an excited group of Irish girls, dressed in the garb of nuns, and under the care of two older women who were full of humor and friendliness. I finally got up nerve enough to ask where they were going. The director of the group told me that they were coming to America to live in Connecticut, that they were of the Order of St. Joseph. "I don't know much about your order," I said, and she smiled. "No wonder. There are so many kinds of nuns that the Catholics themselves can't keep up with them."

I could not keep from wondering about those girls. There were two sets of twins among the group, and the average age looked to be about 15. My estimate was wrong, as they were all over 16, but with their freshly scrubbed faces, innocent of makeup, and contrasting with the black garb, they looked like a group of little girls dressed up for a masquerade. They will serve for several years before taking their final vows and any who wish to give up their vocation can do so at the end of that time.

A genial Catholic priest from a midwestern state told me some interesting stories about his attempts to bring about understanding between Catholics and Protestants in his town several years ago.

"I couldn't see any reason why we shouldn't be good friends," he said, "so when the Methodists had a chicken supper for the benefit of their church, I showed up with a good appetite. The Methodist were somewhat surprised, but the minister came over and welcomed me cordially. The next time we had a supper at our church, he came, with many of his members. We got along so well that when I left the town, after some years, my successor told me that he was very much bewildered to find that everybody in town welcomed him and

called him 'Father.' He said, 'I thought at first that these were all my members, until I found out that they were nearly all Protestants.'"

I told him a tale or two about my experiences along the same line—of my good friends among the Catholics who helped me in every way possible through the years, and I congratulated him on his efforts to add to understanding between the two faiths.

Speaking of the priest, I saw him later and heard him trying to explain the mysteries of an American automatic washer and dryer to the group of wide-eyed and almost incredulous Irish nuns.

That brings me to the observation that labor-saving equipment is almost unknown in the British household. I found only one home which possessed a "fridge," and the only electric washing machines which are common are little things which will wash only a few garments

at a time. However, the stores are "plugging" the new equipment and it will be only a short while before the English housewife may have almost any sort of equipment she desires.

There is a question, though, as to whether the average homemaker will want automatic washers and such. There is tendency to regard such things as entirely unnecessary. After 17 years of doing without many conveniences, of standing in "ques" for meat and groceries, of carrying home the day's supply of food in a small string-bag, the industrious and patient housewife is inclined to think that it is much better to save her money.

Americans who live in Britain for a while soon become accustomed to the lack of gadgets. A friend of mine from a northern state is living over there for a year and he doesn't mind driving a 1939 automobile for long trips, riding a bicycle to the homes of his parishioners, and doing without many things which we think are essential over here.

English houses may not be as convenient as ours, or have as many gadgets, but English homes are still homelike and English women are still "homely," which is, to a Briton, the highest sort of compliment.

Articles of Religion

XVI. OF THE SACRAMENTS

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible signs or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. 11:29.

As the next two articles will deal with each of the sacraments, a more complete explanation will be given there. The present article declares what are true sacraments and how these should be revered and received.

This particular article mentions other rites and ceremonies which are taken as sacraments by the Roman Catholic Church. Protestants agree that some of these sacred observances are worthy of reverence and respect—for instance, confirmation as well as the rite of ordination into the ministry of the church, and the ceremony of marriage. These are sacred observances worthy to be halloved by the good will and prayers of Christian people. Yet, as Article 16 states, these rites are not to be counted as equal to the two sacraments ordained by Christ.

Two other rites called sacraments by the Church of Rome, penance and extreme unction, are viewed with distaste by Protestants. Penance, of course, we believe as a Godly penitence for sin; but it needs no priestly rite to make it effective, and no human being can pronounce forgiveness. Extreme unction, the anointing given by the priest to the dying, may be carried out earnestly and sincerely. However, neither penance nor extreme unction has any warrant in scripture, and they are not sacraments as we understand the term.

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CHARLES WESLEY

Charles Wesley, who was born 250 years ago, is best known as the brother of John Wesley, yet he was also the greatest hymn-writer of all time. His life work might be summed up in the following words, taken from the hymn which he wrote following his conversion experience in 1738:

Where shall my wondering soul begin?

How shall I all to heaven aspire?

A slave redeemed from death and sin.

A brand plucked from eternal fire,

How shall I equal triumphs raise,

Or sing my great Deliverer's praise?

o o o

Outcasts of men, to you I call,

Harlots, and publicans, and thieves!

He spreads his arms to embrace you all;

Sinners alone his grace receives:

No need of him the righteous have;

He came the lost to seek and save.



Methodism from Murphy to Hatteras

The *Burlington District Ministers' Wives*, at a recent meeting at Front Street Church, Burlington, elected the following officers: Mrs. Allen P. Brantley, president; Mrs. Edgar B. Fisher, secretary and treasurer.

Cokesbury Methodist Church, Stedman, will observe annual homecoming on Sunday, October 13, with the Rev. I. J. Strawbridge, a former pastor, as guest minister. All former pastors and members, and friends of the church are invited to share in the homecoming fellowship.

The *Rockingham Training School* will begin at Main Street Methodist Church, Reidsville, on Sunday evening, September 29, at 7:30, and continue each evening through Thursday. Six courses will be offered, which will provide a course for everyone from the Youth Department through the Adult Department.

The *Durham Sub-District MYF* observed "Youth Week" during the last week in August, at Duke Memorial Church in Durham. Some 402 young people attended, and they report that the worship, training, spiritual growth, and fellowship made the week an outstanding experience in their lives.

The *Annual Christian Workers' School* for the Raleigh Area will begin Sunday afternoon, September 29, at 3:00 o'clock in the Fairmont Methodist Church, Raleigh. Classes will continue each evening Monday through Thursday at 7:30, and will be open to all interested persons, particularly officers and teachers of the Church school.

Triplett Methodist Church, Mooresville, celebrated homecoming on Sunday, September 8. Guest speaker at the morning worship service was the Rev. J. E. Carroll, district superintendent of the Statesville District. This was a time of greeting old friends and making new ones, and enjoying happy fellowship.

The *North Morganton Methodist Church* announces that the Rev. Edward Smith, a missionary on furlough from the Belgian Congo, will be guest speaker at the Communion Service on October 6, and also at the evening service. On Tuesday, October 8, Mr. Smith will speak to the joint meeting of the Woman's Society of Christian Service and Wesleyan Service Guild.

Pleasant Plains Methodist Church, Buies Creek (Coats Charge), will observe homecoming on October 20, with the Rev. R. L. Crossno, a former pastor, as guest minister. Sunday school will convene at 10:00 a.m., morning worship at 11:00, and picnic dinner at 1:00 p.m. Following dinner a short song service will be held in the church. All former pastors and members, and friends are cordially invited to attend.

The *Charlotte District* announces two new churches that are making an excellent beginning. *Aldersgate Church*, Yorkmont Road, Charlotte, the Rev. Glenn Lackey, pastor, opened for services several weeks ago with 135 in attendance. Its membership Sunday will be October 6 at 4 o'clock, with

Bishop Harmon and the Rev. Walter Miller, district superintendent, participating in the service. *Epworth Church*, temporarily meeting in the P.O.S.A. Lodge just off Highway 29, held its first service on September 8, with 30 present, and 40 in church school. Their organizational meeting will be held October 13 at 7:30 p.m., with the Rev. Walter Miller in charge.

Edenton Street Methodist Church, Raleigh, looked heavenward in a very real way on September 5, when powerful cranes lifted the heavy pre-fabricated steeple, surmounted by a stone cross, into place on their new sanctuary which is proceeding rapidly toward completion. The cross, which stands approximately 200 feet from the ground, can be seen from many parts of the city.

Providence Methodist Church, Swan Quarter, will observe homecoming on Sunday, September 29. At this time the eighty-first anniversary of the church will be commemorated. Following the morning worship service, dinner will be served in the Agricultural Building. An invitation is extended to former pastors and members, and friends to come and sing praises, worship and commune with one another.

Macedonia Methodist Church, North Brook Circuit, has appointed Mrs. J. M. Barnes as their news reporter. Mrs. Barnes states that the church made excellent progress during the last conference year under the able leadership of the Rev. Herman Billings, and they are anticipating another year of growth and advancement. The Woman's Society of Christian Service, though small, is doing good work.

Pfeiffer College, Misenheimer, has opened its current academic year with another record-breaking enrollment. Around 750 students were expected for the fall term—496 boarding students and more than 250 day students. Included in the total are 220 freshmen and 45 transfers from other schools. In addition to the 41 faculty members returning, 15 new professors and instructors have been added this fall. As part of the two million dollar expansion program, the new John Balle Harris Science Building is nearing completion, and will be ready for use later in the fall.

Weldon Methodist Church, according to information furnished by Miss Virginia Suiter, of Weldon, recently let the contract for the renovation of their sanctuary and the erection of an educational building. In January of this year, under the direction of the Rev. Forrest D. Hedden, of the National Board of Missions, the church held a financial campaign resulting in receipt of more than \$80,000 in cash and pledges for the building fund. The plans, completed under the guidance of the building committee and the pastor, the Rev. P. F. Newton, call for changes in the sanctuary from a circular to a rectangular shape, with leveled floor, divided chancel, indirect lighting, and

air conditioning. The educational building, 6,000 square feet in size, will provide adequate church school space and additional educational facilities.

The Rev. W. C. Clark, of Weaverville, pastor of the Leicester Methodist Charge, delivered the morning sermon to the Sovereign Grand Lodge of Odd Fellows in Miami, Florida, on Sunday, September 15. Mr. Clark, who is Chaplain of the Sovereign Grand Lodge of Odd Fellows of the world, which has membership in all 48 states of the United States, Canada, and 16 foreign countries, also opened each session of the annual meeting with an inspirational message.

Fellowship Methodist Church, Hamlet, the Rev. George C. Megill, pastor, has received a letter of commendation from Bishop Garber, part of which we quote: "I wish to express to you and the congregation my deep appreciation of the marvelous progress which has been made in such a short period (three years). Our Fellowship congregation has been an inspiration to other churches in our North Carolina Conference. I congratulate you on having my good friend and colleague, Brother Carl J. Sanders, for your leader in the evangelistic meeting."

Notice

Letters which recently went out over Bishop Harmon's signature to ministers of our Conference, having to do with plans for the Quadrennial Education Emphasis, and another having to do with TOGETHER, were prepared and addressed in other offices than that of the Bishop. This accounts for the fact that while the letters were mailed in Charlotte, the list of Conference ministers used had not been brought up to date by the Office of Promotion in Chicago, nor that of the Publishing House in Nashville, which offices took care of formulating and preparing for the mailing of these letters.

NOLAN B. HARMON

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Editorial Comments



Keeping an Eye on the Preacher

In the chapel at Bristol, England, where Methodist preachers frequently assembled for their conferences, there is a skylight over the pulpit which served a dual purpose in the days when John Wesley ruled the Societies with a benevolent, yet often tight, rein. Seen from below, that skylight bathes the preacher in a heavenly glow and might well remind us that every minister who stands in the pulpit of a church can depend upon the assistance from above.

But the visitor to this early Methodist shrine has only to climb the stairs to find another and very practical use for the odd contrivance. During the later years of his life, Wesley was often content to sit in the "upper room" while services went on below, and with the aid of a window he could look down upon the pulpit and its occupant, seeing and hearing all that went on. Woe to the preacher who failed to do his best when the little man from Epworth came to give his verdict!

Possibly there is a lesson also in that fact, for it might be well if all young preachers could know that every sermon is heard and seen from above, as well as by the congregation. Perhaps such knowledge might make them a bit more careful about what they say!

How Do You Read the Bible?

Time magazine last week carried an account of the mutilation of a man in Alabama by a group of men said to belong to the Ku Klux Klan. Said *Time*, "In the shack where the men had taken Aaron, police found stacks of White Citizen's Council literature—and a Bible."

What was the Bible for?

Did these sadistic monsters while away their time studying the Book of Books? To ask the question is to answer it. They were not reading the Bible when they plotted the crime against a man who had harmed no one and whom they did not even know. They were not reading it when they decided to pick out a victim at random.

As the four suspects lie in jail waiting for trial, they may have time to read the Bible. What part would you suggest? Perhaps they might read the words of Jesus, "I was a stranger and ye took me in." Perhaps they might reflect on the words of the Master in the parable of Good Samaritan.

There is no greater sacrilege than to read the Bible without understanding the love of God and man which it teaches. There is no greater crime than to use the Word of God to justify ungodly deeds.

The Problem Can Be Solved

By O. D. PARK, *Managing Editor*

"You cannot legislate morals," is a recent statement attributed to President Eisenhower. While this statement is not original with the President, his repetition of it tends to give it new force.

It is a truth which the Supreme Court might well have kept in mind when it issued orders implementing its 1954 decision regarding segregation in the schools.

We do not live in a nation peopled exclusively by those who practice the Golden Rule. Therefore we might as well face the fact that no court orders nor even armed force can make a saint out of a sinner. This, as the President has said, can only be accomplished from within.

The Supreme Court and all the rest of us might as well face up to the realities instead of going ahead on a beautiful theory, which can be put into practice under present conditions only by precipitating violence.

Having enunciated the principle that segregation is in violation of the Constitution of the United States, the Supreme Court should then (and should yet) have provided for an orderly process of integration. Instead, the Supreme Court side-stepped its responsibility and passed the buck to the Federal District judges and the State courts under such restrictions that only one verdict was possible.

Any workable program of integration must take into consideration the principle enunciated by the President—it must provide that actual integration take place only as and when the public attitude has become so changed toward it that it can be accomplished without stirring up strife and violence.

How is it to be determined when a state or community has arrived at this point? There will be several indications, such as, when the local churches begin to make no distinctions in membership because of race or color; or when a community begins to elect Negroes to the City Council, the school board, to its police force, etc.; or when it begins to accept integration in industry, transportation, and other everyday avenues of life.

Certainly, until the Christian, church-going public is willing to accept integration, it is folly to expect a whole community to accept it overnight. Human nature is not so rapidly changed.

How long would it require to provide this sort of attitude in a community or state? No one knows. Certainly, there are indications that such an attitude does not now prevail even in those sections which have always had legal integration. The writer was in a far western city this spring, visiting his daughter. One day while walking through the zoo, she remarked, "We do not have segregation here, but look," and she pointed to a group of school children being shown through the zoo with a teacher. There wasn't a white child in the group. Later, riding along the lake shore, she said, "We don't have segregation here, but that beach you see there is only for the colored people."

Now, here's one "little man's" solution. Why not a decree from the Supreme Court directing that no court order for immediate integration be issued until the judge, after thorough investigation, including conferences with the duly elected representatives of the community involved, is fully assured that the attitude of the community is such that the order can be carried out without the use of force to preserve the peace?

This would leave us with the principle firmly established that segregation is unconstitutional, and would, at the same time, allow for that necessary change of attitude which must come before integration can become even a partial reality.

In the meantime, let's proceed with the job of providing separate but equal facilities for the races so that the ground already gained may not be lost. And, last but by no means least, let the Church, instead of standing by as an observer, take the lead both by precept and example in transforming the public attitude.

The cynic will say, "Brother, your plan may be common-sense; but it's not good politics. It will get nowhere." He's probably right.

What's Happening in Spain

By GEORGE P. HOWARD

There is more religious liberty behind the iron curtain today than in Spain. In Russia and her satellites the state tolerates church-going as an unfortunate remnant of the past; but churches are open and religious services are not obstructed. In Spain many Protestant chapels and halls are still closed and in other communities where they are open entrance is by a back door. And here is the story.

The Methodists of Argentina, Uruguay and Chile asked me to go to Spain for three months as a missionary of good will and with a message of sympathy and encouragement for those heroic groups of Protestants . . . These Methodists, besides providing about twenty scholarships for Spanish young people and supporting with their own funds a deaconess in Bolivia, decided to do more missionary work. Notice how these young churches, which have been the recipients of missionary help from this country, are now assuming missionary work on their own—a fine revelation of Christian maturity on the mission field. They have sent a full-time missionary doctor and his young wife to work among the Indians of the Bolivian high plateau—and they are doing a grand job there. He is the son of one of our Argentine national pastors. But these missionary-minded South American Methodists did not have enough money to send a full-time missionary to Spain; so they did the next best thing. With the funds that were available they sent me as a special messenger to their Spanish brethren. For three months I visited churches and groups that are in a wonderful way reproducing the fearless courage and stubborn resistance to persecution that we honor in the first-century Christians. Though harassed and discriminated against in every possible way, these modern counterparts of the Catacomb Christians will not be intimidated and their testimony of loyalty to the Gospel is priceless in a day of easy compromise and fear.

The Spanish Bill of Rights says: "The profession and practice of the Catholic religion, which is that of the Spanish State, will enjoy official protection. No one will be molested for his religious beliefs, nor for the private practice of his worship. No other external ceremonies or public expression of religion other than those of the Catholic religion will be permitted." The clause is ambiguous; in some provinces it is given tolerant interpretation and most Protestant places of worship are open. In others "private practice" is understood as strictly personal worship or worship in a building consecrated for that purpose. One of the stratagems resorted to by the local police is "refusal by silence." When authorization is sought for the opening of a hall or chapel, no answer is given, and then, if the group gathers in some home for worship, fines are levied for holding an unauthorized public gathering. In Archena eight evangelicals who could not get permission to open a

hall met privately for worship. They were imprisoned for four days. In the villages of San Clodio, Gutierrez and Muras fines of \$250 each were imposed on the owners of the houses where private meetings had been held. It is an effort to strangle Protestantism by artificial restrictions.

There is strict censorship of all newspapers and publications. The only publication which is not censored is *Ecclesia*, the official Jesuit magazine . . . The reason for the suppression of free speech was explained to a resident missionary, as follows: "The Spanish are different from other people. They think with their hearts, not with their heads. In England and America, if you shout 'Down with the government,' people will go home and think about what you have said.



PRESIDENT ENDORSES CHURCH PRESS MONTH

THE WHITE HOUSE
WASHINGTON, D. C.

October is a significant time to observe CHURCH PRESS MONTH. Beginning with the national Day of Prayer on October 2nd, and guided by the truth which sets men free, the various periodicals of the church have a splendid opportunity to emphasize their story of faith and good work across the land.

DWIGHT D. EISENHOWER
President



Here they will not even go home; they will immediately start burning the churches."

Conscripts in the army or navy are often compelled to attend Mass against their will. . . . In 1948, Jose Morado, a young marine, died as a result of ill-treatment received for refusing to worship the Host. Quite recently two young women were fined for refusing to kneel before a priest who headed a religious procession. According to law, those who in their infancy were baptized in the Roman Catholic Church must be married by a priest even though they may have been converted to Protestantism. Evidently the Spanish hierarchy believes that the indelible thumbprint of their church is stamped forever on those who at any time may have received this sacrament. Most Protestants, wishing to marry, have to choose between living together without valid marriage or being married by a priest, in which case a condition is usually made that they must publicly renounce their faith. In many rural

districts it is impossible to bury the dead with decency and according to evangelical rites. No one is permitted to accompany the remains except members of the family, and no service is allowed at the graveside. These would be interpreted as "public manifestations of religion."

When Franco finally triumphed against the legitimate government of Spain in 1939, all Protestant schools were closed. All education is in the hands of the Roman clergy. In elementary schools children have to attend Mass, learn the Roman Catholic catechism and worship the Virgin Mary. In many places Protestant children are not permitted to attend school. No Protestant teacher is allowed to practice his profession unless he is willing to teach the Roman Catholic catechism. It is unlawful to circulate the Bible unless it carries Roman Catholic notes. No Protestant church papers, tracts or church bulletins are allowed, as every publication must have the imprimatur of the Roman Church. In January of 1956 the British and Foreign Bible Society in Madrid was closed by the police and 30,000 copies of the Bible confiscated.

In spite of it all, this Protestant movement is constantly growing. In the important city of Zaragoza growth was so evident that the local Roman Catholic bishop had the chapel sealed. But the indomitable congregation with its splendidly trained young pastor, moved up to the pastor's apartment next to the chapel. It is upstairs in a very old wooden building. The front door is kept closed and everyone who comes to the service must ring the doorbell and wait until someone comes down to open the door. Then you go through a small kitchen to a room in the back. Here a table is arranged tastefully as a worship center with a cross and an open Bible. About forty people are gathered; they stand as the pastor enters, suitably robed; a call to worship is given and a hymn announced; and how they sing! "Don't the neighbors object to such lusty singing?" I asked. No objection has ever been raised anywhere, I was told. There is a deep deposit of good will and sincere respect for these persecuted Protestants in the hearts of the common people of Spain.

In San Sebastian the final payment was about to be made on a property which the Protestant group in that city had purchased, but the sale was never completed. The local Catholic bishop compelled the owner of the property to return all payments and cancel the sale. Did this discourage the pastor and congregation? Not one bit. On the final day of my visit the pastor said: "I'd like you to come with me to look at another property which we think that we can secure." With what deep understanding and feeling must these heroic people read St. Paul when he says: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed . . ."

According to an article in *The Saturday Evening Post* (March 23, 1957, see article: "We Are on a Spot in Spain") the United States is "shoring up Spain's frail economy with an assistance program which thus far made close to \$1,000,000,000 in grants and loans available to our Spanish friends." Very little of this has benefited the Spanish masses. Most of this enormous investment is

for military purposes: airfields, a naval port near Cadiz, oil pipe lines, etc. Has the United States sold itself morally to an unrepentant Franco Spain for military facilities of dubious value in the event of an increasingly hypothetical war? Said a little Spanish storekeeper: "Just 12 to 14 years ago we secretly listened to American radio broadcasts when the penalty for doing so was imprisonment or worse. Do you know why we did so with hope and joy? Your President touched our hearts then, for he told us that the United States was dedicated to struggle *against* fascism everywhere on earth!" Now, a few years later, we are the partners of the last surviving ally of the Axis powers. It was Franco who congratulated the Japanese on their Pearl Harbor attack, and who always sent fulsome congratulations to Hitler and Mussolini whenever they won a victory over the democracies. Franco, supported by the Roman Catholic hierarchy and royalist landowners, rebelled against a legally elected Spanish government, not because it was Communist, which it was not, but because that liberal government has opened over 10,000 schools to try to combat illiteracy; it was taking steps toward emancipating Spain

Uncle Hornig

The story of the Austrian alcoholic who always made his zigzag course to a Methodist church.

People claim that Uncle Hornig survived the dangers of war because he could run a zigzag course better than a headless chicken. They base their claim on the fact that ever since he fled as a refugee from Yugoslavia into Austria in 1943, Uncle Hornig has been staggering over such a course with fascinating skill.

Most likely Uncle Hornig's gait never could have bothered people if he had walked more often in the direction of the Danube River or some small cliff. But the old fellow always headed toward one goal whenever he gathered sufficient momentum from the barroom bouncer to begin his famous zigzag course. That goal was the First Methodist Church in Linz.

"God, be patient with me!" he would pray aloud during a church service, and everyone knew exactly when he would breathe the "amen" to end his prayer because he always burped just before. When Uncle Hornig burps, the altar flowers wither.

One day when the supply of flowers was running out, the pastor of the church ordered two henchmen to deposit Uncle Hornig on the street and kindly tell him to fill his pockets with lead and jump off the nearest bridge.

"What kind of Christians are you!" Uncle Hornig shouted. "You don't love a poor old timer like me!" And with that he burped and shouted "Amen" and the pastor couldn't get out the door in time to protect the last patch of flowers.

This happened ten years ago. Thereafter Uncle Hornig sank like a cesspool, reaching bottom in November 1956, when he slept for the month in the waiting room of the train station and lived on leftovers from the

from its terrible poverty and from the domination of a superstition-ridden church. Franco's insurrection would have failed had he not received 100,000 Italian troops from Mussolini and hundreds of Junker bombers from Hitler. As it was, it took him nearly four years to drive the legitimate government of Spain into exile. Mexico has never recognized Franco's regime, and most of the governments and leading newspapers of Latin America are against him.

We have "folks" in Spain, brave, undiscourageable members of our Protestant world movement. Methodists, Presbyterians, Lutherans and several independent groups have united to form the united Spanish Evangelical Church. As we think of these heroic people, should we not be ashamed that our Christian faith is costing us so little? I keep remembering one of our hymns which tells us of "a noble army, men and boys, the matron and the maid . . . They climbed the steep ascent of heaven through peril, toil and pain." And then comes a prayer which we may well make for ourselves as we remember our Spanish brethren: "O God, to us may grace be given to fellow in their train."—*World Outlook*.



By EMIL PAUL JOHN

beer mugs which a big-hearted waiter emptied into a barrel for him.

I mention the date November 1956, because in that month some people called Hungarians started a fight which, if it did not end their own misery, was to lower a rope for Uncle Hornig to climb out of his cesspool. Papa Nausner extended the rope. He said: "Here we have received used clothing for the Hungarian refugees, but very few fit them. Hornig is a tailor; let him cut clothes for the boys."

The resurrection began: \$4 for a month's rent on a room; two meals a day at table with the Hungarians in the Caravan Methodist Church; a weekly salary of \$1.20; a

used sewing machine from Brethren Service Commission. Uncle Hornig had resumed his profession as tailor, something he had practiced for 52 years.

The refugee boys complained bitterly during the first weeks because Uncle Hornig's needle reacted as if someone had poured a thimbleful of vodka into its pin cushion.

"Look! He has cut one sleeve shorter than the other!"

"When he measures me, I'm afraid to breathe!"

And all the time Papa Nausner would say: "Be patient with the old fellow . . . he's just out of practice a little."

Well, let us make a short story shorter. Today Uncle Hornig still sews for the 30 Hungarian boys living at the Caravan Methodist Church. He sleeps next door, eats meals with the boys and takes home a plate of chow which he shares with a couple of cronies. When he meets his former train-station acquaintances and they ask where he's been lately, he answers with a peacock strut: "I'm *working* now!" And if a cop tries to pinch him, thinking he's stealing the bundle of clothes under his arm, Uncle Hornig replies with indignation:

"I'm taking these clothes home to repair for the boys. I'm a *tailor master*!"

I don't know how long the old goat will keep his beard out of foam. People say he hasn't walked a zigzag course in four months. But that's unimportant. Nice thing about all this is that Uncle Hornig, after 65 years of existence, has learned to laugh without the aid of alcohol.

P.S. The pastor who tossed out Uncle Hornig from the church has retired and now operates an office for counseling alcoholics, "something I've been doing for 50 years," he says. All of which makes one compare him with thunder and Papa Nausner with rain.



Psychiatrists are so nervous they are now going to each other for help.—*Billy Graham*

Articles of Religion

XVII. OF BAPTISM

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the church.

This article calls baptism a *sign* of profession and a *sign* of regeneration—not regeneration itself. To be sure, baptism is an institution of our Lord and so is to be kept and carried out as he commanded. But Protestantism has never put heavy emphasis upon the rite of baptism as having of itself any great value. It signifies something beyond itself. In Christian minds it symbolizes the receiving of the Holy Spirit, and all baptismal prayers uttered by the Church are to the effect that the one who is baptized shall also be baptized with the Holy Spirit.

Our Church holds that the sacrament of baptism ought to be administered to young children in the name of Christ. It is a token of their initiation into the gospel way and ought to be observed by Christian parents everywhere according to Christ's ordinance.

(Reprinted by permission of the Methodist Publishing House from Bishop Harmon's book, "Understanding the Methodist Church.")

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Mountain Climbing in Franklin County

By W. A. TEW*

The vacation season is over. Some of you who read this will recall climbing some of the mountains of western North Carolina. It may be a hike you made while at Juna-luska this summer. Others can recall mountain-top experiences they have had at Camp Don Lee, where the land actually, is flat. Still others of us can recall mountain-top experiences we had at Louisburg College, where the land is "rolling." This is not an "official report" of the North Carolina Conference school of evangelism held at Louisburg September 2-5; rather it is a *personal testimony*.

Our Conference Board of Evangelism under the direction of Brother Hiram K. King, our Conference Commission on Town and Country Work under the leadership of Brother Key Taylor, along with the department of Town and Country Work at Louisburg College under the guidance of Brother Wade Goldston, are to be commended for planning such a beneficial school of evangelism for our Conference.

Some of our conference preachers proved to be excellent "trail blazers" as they led their discussion groups up the slopes of the mount of evangelism. Some of these "mountain guides" were: Leon Russell, Lem Clegg, Dermont Reid, Mark Lawrence, Key Taylor, Ed Earnhardt, and Herman Winberry. Some of these climbed up one side of the mountain, while others climbed up the other side. Some of the trails we climbed were labeled: "Planning the Revival," "The Visitation for Souls," "The Pastor's Role in a Revival," and "The Altar Call."

We had two "expert" mountain guides in the persons of Dr. Dow Kirkpatrick, of Atlanta, Ga., and Dr. Harry Denman. Dr. Kirkpatrick took us up the trail of "Skills and Techniques in Evangelism." We climbed with him twice each morning. We got a little nearer the top every day. Then at the preaching services, Dr. Harry Denman, of our General Board of Evangelism, led us up the mount of evangelism by way of the trail of "inspiration" as he preached twice daily—as only "Harry Denman" can preach. As we preachers gathered around the altar after Brother Harry's sermons, and especially after the last night's service, I felt, as I am sure every other preacher felt, and as did Peter on top of the mount of transfiguration as he beheld his Transformed Lord; "It is good for us to be here." Indeed it was a high moment for all of us . . . and it was a high mountain up which Brother Harry had led us.

As the call to duty and service to the needy sick lad caused the Master to come down from the mount of transfiguration, even so the many duties of the pastorate called us back to our various charges, for each of us have "a charge to keep." On September 5, as we arrived at our parsonages from our mountain-top experiences, we started all over again, right where we had left off on Monday, September 2. I feel that I will be a more effective evangelist for Jesus Christ because I climbed the mountain of

evangelism at Louisburg. It was a short week, too short, indeed, to get the most from such a great opportunity as was there.

To our three Conference agencies that planned the school, and helped carry out those plans, I say, "Well Done." I wish to thank each one for their contribution, and highly recommend that our Conference agencies plan another similar school during 1958.

Remodeling Completed at Louisburg

Students at Louisburg College were greeted with another completely remodeled building as classes started at the 170 year-old Methodist College.

Classes were meeting in the new Davis Building even as workmen were completing the installation of heating equipment.

The new building houses faculty offices and apartments as well as a number of class rooms and laboratories. Included in the building is a photographic darkroom for the use of campus publications.

During the past few years every building on the campus has been remodeled. New construction includes the Holton Gymnasium and a new heating plant.

Cost of the rebuilding of the Davis Building was some \$65,000 of which local people and other friends of the college contributed nearly \$50,000.



Union Ridge Methodist Church, Winston-Salem, broke ground on Sunday, September 1, for their new sanctuary, which it is estimated will cost \$105,000. The ceremony was conducted by Dr. Lee F. Tuttle, district superintendent of the Winston-Salem District. In picture, reading left to right: F. G. Snyder, Building Committee; W. G. McDonall, Chairman Official Board; Clyde Rothrock, Building Committee; Richard Phillips, Treasurer Building Fund; A. G. Logan, Chairman Building Committee; Fletcher Martin, Chairman of Trustees; Raymond Martin, Building Committee; the Rev. Barrett Wilson, Pastor; Joe Kinnaman, Building Committee; Dr. Lee Tuttle, District Superintendent of Winston-Salem District; Grieder Barber, Building Committee; W. E. Marbry, Church Treasurer; J. M. Swicegood, Building Committee; H. L. Miller, Trustee; H. F. Wilkins, Building Committee. The following members of the Building Committee were not present for the picture: P. H. Bass, C. Griffin, C. A. Cranford, Jesse Meredith.

Asheville District Ministers' Wives Hold Panel Discussion

The Methodist Ministers' Wives of the Asheville District had a panel discussion of "The Problems of Ministers' Wives" at a luncheon meeting held in Asheville recently.

Many problems were discussed, such as: How prominent a part should a minister's wife assume in the work of the local church? How formal should she be in her dress for the worship service—should she conform to the local custom of not wearing a hat and gloves? Should she belong to every circle in the church, or have her membership in only one? How can she find time to read all of the good literature published by the Methodist Church? What about finances, family budgets, baby-sitters? And all of the other innumerable problems that come up in the modern parsonage.

Mrs. W. T. Hawkins, program chairman, presided over the panel. Mrs. Vernon Hall, Mrs. George Culbreth and Mrs. A. J. Cox served on the panel. Each woman presented a problem to the time-keeper.

The group made plans to have a Christmas party for the ministers of the district and their wives early in the holiday season.

A report on the picnic held at Camp Carolina Hemlock in August was made by Mrs. Paschal Waugh, president of the group.

A devotional message on the work of Dorcas was presented.

*Mr. Tew is pastor of West Burlington Church.



FIRST METHODIST CHURCH, Mount Gilead, broke ground on August 29 for the erection of a new Christian Education building. The first floor will contain a social hall and kitchen; second floor, a chapel and classrooms; third floor, Junior Department. In the picture, reading left to right: Dr. A. J. Walton, of the Duke Foundation, Durham; David A. Bruton, Jr., a church school member; Hobart Morris, church school superintendent; Clay L. Bruton, chairman building committee; Ella Phillips, president Methodist Youth Fellowship; Homer Andrews, member building committee; Mrs. Jerry Ingram, president Woman's Society of Christian Service; Mrs. Lee Johnson, treasurer building committee; Howard Dorsett, member building committee; the Rev. Leon C. Larkin, pastor; Joe B. Ingram, member building committee; Mrs. Katie McAulay Rankin, church organist; the Rev. O. L. Hathaway, superintendent Fayetteville District. Lyman DeBerry, a member of the building committee, was not present when picture was made.

N. C. Conference to Select Headquarters Site

One of the main items of business to be taken care of at the special session of the N. C. Methodist Conference to be held at Hay Street Church in Fayetteville on November 4, 1957, will be the selection of a site for a permanent, self-liquidating, and much needed conference headquarters building.

Dr. C. D. Barclift, superintendent of the Durham District and chairman of the Long-Range Planning Commission handling the matter, said that his group will undoubtedly present a report recommending a particular town and in all probability a specific site in that town. His group has been holding meetings on the subject and expects to have a complete report, including methods of financing the project, to make at the Fayetteville session.

His group was empowered by the Conference at its 1957 annual sessions in New Bern to proceed with the matter and to take all steps necessary to consummate the project which has been long in the planning and making stages.

Dr. Barclift said that three communities—Raleigh, Durham, and Rocky Mount—have approached his group with feelers or offers. None of these places have been chosen as yet and it could be that the actual selection may not be made until just before the special session, he said.

Dr. W. L. Clegg, secretary of the Commission and pastor of the Hayes-Barton Church in Raleigh, has been compiling figures to determine among other things the center of the conference not geographically but from the standpoint of the majority of pastoral charges, Dr. Barclift said. The Commission feels, he said, that the number of pastoral charges or churches is

a much better indication of the conference's center than is any consideration purely or mostly based upon geography.

Dr. Barclift emphasized the "self-liquidating" aspects of the project. While the funds to construct the building will be made available through certain monies already at hand, it is confidently expected that rentals and other possible income from the building will eventually pay off all costs of construction.

A headquarters building for the various agencies and officials of the N. C. Confer-

ence has long been a great and pressing need. Besides being a good move financially, it will also aid in the more effective and expeditious handling of business.

The move is in line with similar projects in other conferences. At its annual session at Lake Junaluska in June the Western N. C. Conference also voted to erect its own conference headquarters building to be located at Statesville.

The Long-Range Planning Commission has as officers Dr. Barclift as chairman, Brother Bill Price of Burlington, vice-chairman, and Dr. Clegg, secretary.

Laymen's Workshops in Progress in Western N. C.

As this issue of the *ADVOCATE* goes to press, Laymen's Workshops are in progress in the Western North Carolina Conference. The ones for the Asheville, Marion and Waynesville Districts were held at Central Church, Asheville, on Saturday, September 21.

The workshops for the North Wilkesboro, Winston-Salem, Thomasville and Greensboro Districts will be held at Centenary Church, Winston-Salem, September 28. A full day's schedule is arranged beginning at 9 a.m. The three workshop periods are from 2:00 to 5:00 p.m. Dr. James W. Sells will lead the session on "Stewardship and Finance"; Dr. J. Clay Madison, "Lay Evangelism"; and Mr. Walter Anderson, "Methodist Men's Clubs and Lay Witness."

On Saturday, October 5, workshops will be held at Dilworth Church, Charlotte, for the Gastonia, Charlotte, Statesville and Salisbury Districts. Dr. Sells will again conduct the workshop on "Stewardship and Finance"; Dr. George H. Jones, "Lay Evangelism"; and Dr. Ralph Stoodly will conduct the one on "Lay Speaking and Methodist Men's Clubs."

First Methodist Church, Conover, (pictured here) held the first service in its new church on September 1. This congregation was organized May 28, 1957, and now numbers 160 members. They value the church building at around \$107,000 and the parsonage at \$15,000. The Statesville District Mission Society has given \$7,500, and the Western North Carolina Conference \$2,200, toward the cost of the church property.



Weekly Devotion

By Our Pastors

GOD'S METHOD OF REDEMPTION

By REV. JOSEPH T. SHACKFORD*

"Recompense to no man evil for evil. . . be not overcome with evil but overcome evil with good." Romans 12:17, 21.

The life of man upon earth is one of constant embattlement with forces which threaten his well-being, happiness, and even existence. Through the centuries, man's response to these threatening forces has been in the main one of two: conflict, opposition, and destructive warfare, on the one hand; sacrifice and appeasement, on the other.

Jesus declared and demonstrated an entirely new foundation for human life, anticipated in the life of the Hebrews and incorporated into the life of all peoples in some degree, but for the first time proposed by Jesus as the primary response of man to his enemies: "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44).

These words express no minor key of the Christian religion, but beyond any question the main theme.

Nugget of Gold

The reasoning behind Jesus' faith is simple; it is, in fact, set forth in the opening chapters of the Bible: "And God saw everything that he had made, and, behold, it was very good." At the heart of every created thing in its true relation to its Creator lies a nugget of gold. Nothing has been created evil. Evil itself has sprung from sin, the willful distortion and disordering of what God has created good. Therefore, only good is eternal. Evil exists only as a parasite upon the good and has no eternal existence. Thus, God's purpose of goodness for His creatures can only be realized at last as He converts them to the original holy and good purpose which He has for them.

Following the Christian principle of redeeming the creation, not by either appeasing evil, as characterizes the primitive peoples in their dealings with "evil spirits" and witch doctors' rites, nor by killing the enemy, as characterizes even modern as well as ancient states in their characteristic bent for making warfare against their oppressors, but by the harder, slower, more

disciplined path of making friends of the evil-doers, the Christian faith has been translated into a civilization which has brought the greatest progress of any in the history of man.

Where non-Christian civilizations have appeased the evil spirits which cause disease, we have found the cause of disease germs and have turned them into agents of goodness by creating immunity through the germs' own activity. Where primitive peoples have raised incantations against the disasters of nature, Christian civilization has learned the secrets of nature, building dams to turn floods into electricity for industry and water for irrigation in agriculture; charting storms and alerting peoples in their path to escape the storm's stress; overcoming, in short—by no means as yet all, but as rapidly as we can—the hindrances and the frustrations to human life by directing the very forces once held inimical into pathways of peace and service.

One by one the enemies yield to the converting touch of the Christian faith that "all things were made by Him and without Him was not anything made that was made." Being made by Him, if the secret door of each can be found, it must in turn yield to His touch.

What About Death

"Ah," but perhaps you say, "what about the last enemy which is death?" Why Christianity was founded upon the conquest of this enemy! (1) through removal of the sting of death, sin, and the resulting fear with which a guilty conscience must face every prospect of being hurled into the power of the Avenger of sin; and (2) through the assurance of the resurrection from the dead into Christ's own blessed company.

To be sure, the Christian way of redeeming the creation, by transforming evil and injurious forces of life into ministering friends of God's purpose for His world requires vision, patience, wisdom, and above all love—the love which springs from the central Christian experience of having ourselves been supremely befriended by God when we deserved it least: "While we were yet sinners, Christ died for the ungodly!"

The Christian way is the longer way and the harder way, but by it alone have age-

old evils been removed from cursing and destroying human life and been made friends of man. Inside the way, we must suffer injustices and heartaches. But outside the way, life is, as represented by the Indian people, an endless wheel of Karma upon which human life is forever chained to the oppressive supremacy of evil.

The Christian way is the longer way and the harder way, but the only way out for the triumph of good.

It is the way which God has marked out; the way in which our Lord has Himself chosen to walk; and the way which we are privileged to share.

"Walk ye, in it!"

OUR RELATIONSHIP

Our personal relationship with God must be right or all else comes to naught. It is like trying to add a lot of ciphers, the sum of which is exactly nothing.—*Christian Observer*



Steeple Echoes

By T. R. JENKINS

From its earliest beginnings, Methodism has talked about "the witness of the Spirit." In this, it has emphasized one of the salient doctrines of the Christian faith. This doctrine simply means that a person can know when he is on rapport with God. However, the doctrine can be, and often has been, misunderstood. Which reminds us of the old Negro who got up in a revival meeting and said: "Brothers and sisters, you all knows and I knows dat I ain't been what I oughter been. I's robbed hen roosts and stole hogs, an' told lies, an' got drunk, an' slashed folks wi' ma razor and shot craps, an' swore—had t'kill a man onct. But I is here to thank the Lord dere's one thing I ain't nebber done—I ain't nebber lost mah religion."

Contrast that philosophy with another. Frederick Meek tells that in one of the fiercest battles of the Civil War, a rabbit, frightened out of a thicket by a volley of shells, scurried through the lines to the rear. A soldier, watching the fleeting figure, said, "Go it, Molly Cottontail! I would, too, if it weren't for my character."

So, we see that religion and character go together. In fact, there is not the one without the other!

The wonderful thing about it, however, is that we can know when we are on rapport with God. "The Spirit itself beareth witness with our spirit, that we are the children of God . . ."

"Will you tell me in a word," said a woman to her minister, "what your idea of consecration is?"

Holding out a blank sheet of paper, the pastor replied, "It is to sign your name to the bottom of this blank sheet, and let God fill in as He wills."

He will fill it in, and His Spirit will bear witness with ours . . .

LET US NOT FORGET THE WORLD-WIDE COMMUNION SUNDAY, OCTOBER 6, AND OUR GIFTS FOR THE FELLOWSHIP OF SUFFERING AND SERVICE. THE CHURCH DROPPED BACK ON THIS OFFERING LAST YEAR. CHURCH WORK WITH THE ARMED FORCES, CHAPLAINS, AND MOST OF ALL, OUR METHODIST OVERSEAS RELIEF TO MANY NEEDY PERSONS, DEPENDS ON WHAT WE BRING TO THE COMMUNION TABLE ON THESE COMMUNION SUNDAYS.

NOLAN B. HARMON

*Love's Church, Walkertown



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

Disciplines Aid Devotional Life

It is good to study the disciplines of others, but don't try to copy any of them; rather, adopt your own disciplines. This counsel was given by Miss Mary Floyd at the closing session of the N. C. Conference Woman's Society of Christian Service sponsored Spiritual Life Retreat held at Duke University last month.

Miss Floyd, director of Religious Life at Pfeiffer College, and leader for the Retreat, shared with the group some individual disciplines one may use to make one's personal devotionals more meaningful. These disciplines, suggested by Leslie Weatherhead, include: 1. Follow through the hymns in the hymnal. It is good to memorize some of the hymns. 2. In daily devotionals use great prayers written by others, as well as your own prayers. The former will give one a prayer language. 3. Write out prayers for self. This will help to keep one's mind on what one is doing. 4. Go through the entire day with Christ as it were; taking each appointment to Him and going through it with Him. 5. When passing a certain street corner or walking along a certain street think of Christ as present and then let Him follow you down to your destination. 6. When having a quiet hour, have a pencil and note book handy. When a passage of scripture or some other meaningful words are read, jot them down and keep them. The note book will be a helpful reference.

Another discipline for making Bible reading more real and more meaningful is bringing the five senses into the reading of Bible stories—see, hear, touch, smell, taste. This discipline, Miss Floyd said, originated with Saint Loyola, but was later modified.

Christianity Growing in Japan

"The Japanese woman have said to me: 'When you stand before the Christian women of America, thank them for us,'" Miss Mary Finch told the women attending the recent Annual N. C. Conference School of Missions and Christian Service held at Duke University. "In thinking of Japan and the work there, I like to say, 'you are there,'" the speaker said.

Miss Finch, a native of Chase City, Va., has served as a missionary in Japan since 1925. Her appointments have included teacher and counselor at the Hiroshima Girls' School, and teacher at the Methodist Girls' School, Fukoka—both projects of the Woman's Division of Christian Service. Currently on furlough in this country, Miss Finch was one of the instructors of the study course on Japan at the School of Missions.

"Many postwar problems have confronted the Japanese people, but we are grateful for so many things, 'among which is the privilege to vote which has been given the women,'" Miss Finch declared. "The

common man in Japan has never enjoyed as much freedom as he is enjoying today. The battle is not over; the struggle for democracy is not over, but we are grateful for what has been accomplished."

Miss Finch cited as new patterns of service in post war Japan: the pattern of a united church; the service through Christian literature, and the Christian schools.

"The united church is the goal in missions," Miss Finch asserted. "Christianity is strong in Japan, but there is no mass movement there. The united church, however, has grown rapidly since 1945, and it is giving emphasis to evangelism and the ecumenical movement."

"The service through Christian literature is being projected in a large measure by the two or three Gospel ships which go to the isolated islands surrounding Japan, according to Miss Finch. The ships take Bibles, Christian literature, and the message of love to those who are so cut off from the world. These isolated people welcome the people on the Gospel ships if they are at all interested in a new life.

Growth in population, difficulty in finding Christian faculty members, faculty housing problems were named by Miss Finch as some of the problems facing the service in the Christian schools in Japan.

"We work with many people in Japan who are puzzled about what is happening in America today," the speaker declared, as she further challenged: "I say to myself and to you NOT *give, give, give*, but *live, live, live*, so that we may not be a stumbling block to the rest of the world. I'm asking that God may take out of our personal lives, and our national lives, all that hinders Him across the world."

Mrs. Hood Reports on Campaign

Since January 1, 1957, a total of \$329.94 has been collected from Premium Associates, Inc., toward an electric broiler and baker for the Methodist Home for Children in Raleigh. The total cost of the broiler will be \$1,585.98.

This announcement by the coupon campaign's chairman, Mrs. Gurney P. Hood, should give emphasis to the importance of every woman in every local Woman's Society of Christian Service in the N. C. Conference donating coupons for this purpose. Mrs. Hood is urging that a woman be appointed in every local society in the conference to head the coupon campaign in her church.

From coupons other than those sent to Premium Associates, Inc., the Home has collected \$139.34 during this year. Money derived from these coupons is pooled into a Student Benefit Fund, which aids the Home's worthy graduate students who go to college or to work.

From the coupon campaign's beginning in 1932 until the time of the compiling of

this report, the Methodist Home for Children has received \$16,293.31 from Premium Associates, Inc. The Home has also received \$534.04 from coupons from other sources during the last few years. This makes a grand total of \$16,827.35 from coupons sent by the women of the N. C. Conference. A goal of \$1,200 from Premiums Associates Coupons for this year. \$870.06 is needed to reach that goal. Do the women of the N. C. Conference need more than this gentle reminder in order to reach this goal and more?

All coupons should be mailed to The Methodist Home for Children, Raleigh, N. C.

Social Center Remodeled

Bishop Rolando Zapata of Mexico recently officiated at an impressive dedication service which marked the completion of a remodeling project at Centro Social Roberts in Saltillo, Coahuila, Mexico. With funds from the Woman's Division of Christian Service and gifts received locally, such a remarkable transformation has been achieved that oldtimers can scarcely recognize the former premises. From classrooms and dormitories to kitchen and laundry; from plant-lined corridors, living room and tiled fountain to ball courts, the building is admirably adapted to the full year-round program needed by a social center in a growing city.

The widespread interest in the center was indicated by the number of people from Monterrey, Nuevo Laredo, Chihuahua, and Mexico City who attended the dedication. An impressive portrait of Miss Lelia Roberts, pioneer missionary who founded the institution, was the center of interest in the spacious living room. As a further tribute to Miss Roberts, her favorite hymn, "Jesus Savior, Pilot Me," was used as a prelude.

Today the center is under Mexican leadership. Assisting Miss Dolores Gomez, the directress, are Miss Selma Reynolds, a short-term missionary, and Miss Chonita Reyes, a capable Mexican woman recently added to the staff to make possible the expanding services of the center—*The Methodist Woman*.

Fifth Assembly to Meet

Plans are being made for the 10,000 delegates and visitors who are expected to attend the Fifth Assembly of the Woman's Division of Christian Service to be held in Keil Auditorium, St. Louis, Missouri next May 6-9.

Delegates will include members of the Woman's Division, six officers from each jurisdiction Woman's Society, the president and one other officer from each conference Woman's Society, one Wesleyan Service Guild representative from each conference, one delegate from each district, two youth members from each jurisdiction. Visitors are urged to attend.

Mrs. J. Fount Tillman, of Lewisburg, Tenn., president of the Woman's Division, will preside.

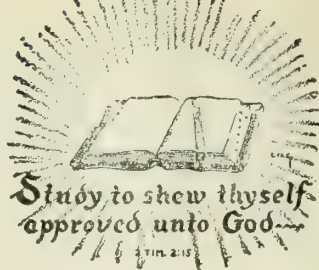
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I believe if strong drink could be wiped off the earth tonight, humanity would awake in the morning with more than half of its sins and sorrows gone.—Edward G. Griffin

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



During the week of September 9-13, the staff of the Conference Board of Education met successively with the educational staff of each district. Under the leadership of each district superintendent plans were made for each district program of Christian education.

Christian Education Institutes

Among the most significant enterprises planned for the year are the Christian Education Institutes to be held in each district. In Fayetteville District the Institutes will be held on the regular subdistrict basis. In all other districts the institutes will be conducted on a wider-area basis, with local church school workers attending the most convenient meeting.

Each Christian Education Institute will consist of five sections, each under the leadership of a District Director, as follows:

- (1) All Workers with Children;
- (2) All Workers with Youth;
- (3) Superintendents of Adult Divisions (or Adult Class Teacher);
- (4) Local Church Directors of Family Life;
- (5) General officers, including church school superintendents, superintendents of Membership Cultivation, Chairmen of Commissions on Education, and Pastors.

The General officers section in each Institute will discuss ways of implementing the Fall Emphasis on "Increasing Membership and Attendance." Since six out of ten new members of the church come from the ranks of the church school, it is imperative that the church school increase its membership and attendance.

Directors of Family Life, Section Four, will discuss fostering family-centered churches and enriching family life through the ministry of the church. Pastors are being asked by each District Director of Family Life to appoint a local church director of Family Life to attend the Institute.

District Directors of Adult Work will lead Superintendents of the Adult Divisions (or Adult Teacher), Section Three, in the use of "A Guide to the Study of Adult Work in the Local Church." This study will open up the entire field of adult work in the local church, and particularly the job of the Adult Division Superintendent.

All workers with youth are urged to attend the Institute, Section Two. Help will be given Sunday school teachers, evening Youth Fellowship counselors, and Youth Division Superintendents. Suggestions and discussion will center on Goals and Materials for the Christian Education of Youth, use of a Self-Study Guide for the MYF, and the developments of a Fellowship of Adult Workers with youth.

Section One, for all Workers with Children, will spend the major portion of time

on deepening understanding of Goals and Materials for Christian Education of Children. Some consideration will be given to the use of the brand-new Kindergarten Closely-Graded materials.

Presiding at each Institute will be the district superintendent, who is the head of the district educational staff, and without whose leadership the district program of education would be impossible.

Schedule of Institutes

Note: Each Institute is scheduled for 7:30-9:30 p.m. unless indicated otherwise.

Burlington District:

Carthage, October 9
Pittsboro, October 10
Leasburg, (Salem Church) October 16
Graham, October 17

Durham District:

Roxboro, (Long Memorial) October 8
Carrboro, October 9
Oxford, October 15
Duke Memorial, October 16

Elizabeth City District:

Washington, October 2
Ahoskie, October 3
Manteo, October 4 (Note: 10:00 a.m.)
Elizabeth City, First, October 4 (7:30-9:30 p.m.)

Fayetteville District:

Candor, October 14
Rockingham, First, October 15

Laurinburg, October 16
Hay St., October 17

Goldsboro District:

Newton Grove, October 1
Daniels Memorial, October 2
Warsaw, October 3

New Bern District:

Jacksonville, October 9
New Bern, Centenary, October 10
Kinston, Queen St., October 22
Beaufort, Ann St., October 23

Raleigh District:

Lillington, November 18
Raleigh, November 19
Henderson, First, November 21

Rocky Mount District:

Williamston, October 19
Roanoke Rapids, First, October 30
Elm City, October 31

Wilmington District:

Fifth Ave., October 2
Whiteville, October 3
Chestnut St., Lumberton, October 4

Some of the above places were not yet confirmed at the time of writing. Local publicity will be given to confirm or alter this schedule. Let every worker named above clear the date for his Christian Education Institute, and plan to attend. The expenses of all leaders for these Institutes are paid from the Rally Day offering in the local churches of the conference.

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"The Redemptive fellowship founded by Jesus Christ, small at the outset, has expanded like a tidal wave to cover the world. As Christians, we should remember that our impressions without expression become depression."—Bishop John Branscomb.

WORLD-WIDE COMMUNION SUNDAY October 6, 1957

Your Gift Supports The Fellowship of Suffering & Service

METHODIST COMMITTEE FOR OVERSEAS RELIEF
COMMISSION ON CAMP ACTIVITIES
COMMISSION ON CHAPLAINS





Youth in Action

IN THE NORTH CAROLINA CONFERENCE

A Message from the Conference Director of Youth Work and the Conference MYF President

The Annual Conference Session of our Fellowship saw the adoption of many new projects and proposals for the forthcoming year. The four hundred delegates who gathered at Duge, August 5-9, saw a definite need in many areas in order for our Conference MYF Program to make the advancement and progress that it should.

To quote from a resolution adopted during the ACS: "Therefore, be it resolved, that we, The Methodist Youth Fellowship of the North Carolina Conference . . . , heartily launch a drive to raise \$1,500 for the remainder of the sum necessary to purchase a new station wagon for our youth program." Since this is a Conference-Wide program, it involves each one of us. Our plea is that you will have your group meet their share of the fund drive. If each local group will give its part to this program, the project will be a short and successful one.

All money should be sent to "Station Wagon Fund," 922 West Johnson Street, Raleigh, North Carolina. Begin sending the money right away.

Raleigh District Retreat

Over the weekend of September 6-7, at Louisburg College, the Raleigh District held a Planning and Study Retreat under the leadership of the Rev. Troy Barrett, District Director of Youth Work, and Miss Selby Jean Smith, District President. Around 75 district youth and their adult leaders, including pastors met together to study the work of the local and subdistrict Methodist Youth Fellowship. Youth and their leaders took a new look at the Five Program Areas of the MYF to see just how these program areas could best be used in local situations in the Raleigh District. A look at the coming year with a view to planning some outstanding work was a highlight of the retreat. The goals of the Conference MYF were also presented and were greeted with enthusiasm by the group at Louisburg College. The group was privileged to have its district superintendent, the Rev. Grady Dawson, bring the message at the closing service on Saturday night.

The Conference Youth Council strongly suggests that other groups, such as districts and subdistricts, as well as each local church, plan similar planning and study retreats early in the year. The value of these retreats cannot be over-estimated.

The Conference Youth Council wishes to honor this week the Rev. Troy Barrett of Zebulon, District Director of Youth Work for the Raleigh District. The Rev. Mr. Barrett has long been a friend of youth and for some time has been actively engaged in the promotion of the entire youth program, not only in his district, but throughout the conference. At one time Barrett was Conference Director of Youth Work, in which capacity

President, Phil Carlton
Publicity Superintendent, Jenny Butler
Conference Director, Robert McKenzie



REV. TROY BARRETT

he made an outstanding contribution. Much of the success and value of the Annual Conference Session is due to his leadership and

inspiration. We are indeed happy to honor the Rev. Mr. Barrett this week.

The attention of each MYF is called to the following announcement: If you have news items of interest to the conference, please send them in so they might be placed on the "Youth In Action" page in the NORTH CAROLINA CHRISTIAN ADVOCATE. Please send this material to Miss Jenny Butler, Publicity Superintendent, Route 3, Goldsboro, N. C. The more information you send in the more of a part you have in the larger program.

An announcement concerning the Methodist Youth Fund. Please send all funds to Mr. Marvin J. Cowell, Conference Treasurer, P. O. Box 10344, Raleigh, N. C. Be sure to use the remittance sheet provided by the Conference Treasurer and note the amount to be sent in using block No. 18, "Methodist Youth Fund." Remember that our Conference goal again this year is \$15,000. We can raise it if we feel we ought and if we really try.

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A total of 2,024 persons committed themselves to Christ and indicated that they wanted to become members of The Methodist Church in a Methodist evangelism mission to the Philippine Islands in August. The announcement was made September 10 by Dr. Harry Denman, Nashville, general secretary of the Methodist General Board of Evangelism. Dr. Denman and eight other U.S. Methodists have just returned to this country after participating in the month-long mission.



Make the holidays Holy Days

Often the Christian significance of Thanksgiving and of Christmas is lost in the gaiety and festivities of the season.

Daily devotions will provide a spirit for worship during the holiday seasons. For guidance, millions of Christians will use the November-December number of The Upper Room.

Plan now to make full use of The Upper Room . . . in **your** home and in **your** church or wherever you may be. Send The Upper Room also to your Christmas list.

Ten or more copies to one address, 7 cents a copy.
Individual subscriptions (by mail) \$1 a year, three years for \$2. Special Christmas envelopes for re-mailing The Upper Room, 1 cent each. Order TODAY from

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Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent

MRS. EDWARD RUSSELL, Editor

Back to School

Who cares if school starts? Apparently not our boys and girls! For the Senior M. Y. F. celebrated with a "Back-to-School" party just before school opened, in the Recreation Room at the Soda Shop.

June Lee and Arylene Pridgen headed the decoration and food committees. The result was a very festive scene carried out in dark and light blue crepe paper, featuring pictures of teachers, and appropriate school scenes.

Highlight of the evening's entertainment was a scavenger hunt, and according to our Mr. Huber, at the word "Go," fourteen boys and girls hit the door at once, in their hurry to start hunting. Last report was, surprisingly, that door and young folk are all in good order.

Meanwhile, the campus was covered from stem to stern for the "treasures." Oddest sight of all must have been the search through the garbage can in back of the Garriss Cottage for peanuts in shells—the only known source on campus to find any, since Mrs. Lamm had thrown out an old batch she had. Needless to say, it took an amazingly brief time for the group to return with every one of the twenty-five items they had to hunt!

Games in the Recreation Room occupied the balance of the evening, until refreshments were served. June and Arylene had prepared sandwiches, cookies, candy and nuts, topped off with lime ice and ginger ale.

Heard as the general consensus of opinion as the young people left the social was the remark, "It's been the most fun we've ever had at a party," Mr. and Mrs. Huber have done a fine job in the recreational area of our Home work, and our hats are off to them.

Ping Pong Professionals

A lively ping pong tournament has ended with the crowning of Summer 1957 Champions. Wearing the crown for this year is Roy Hill. Runner-up is from the distaff side, as laurels go to Arylene Pridgen. Roy will receive a trophy for his achievement.

N. C. Conference W.S.C.S. Executive Committee

The North Carolina Conference Woman's Society of Christian Service Executive Committee will meet on the campus of the Methodist Home for Children on October 1st and 2nd. About thirty-five guests are expected, some of whom will stay at the Burwell Cottage, and others at homes in town.

Mrs. Pierce Johnson of Weldon, N. C., president, will preside at this meeting, at which plans will be made for the coming

months for all Woman's Societies throughout the Conference. We are looking forward to welcoming this group to our Home.

Introducing Mrs. Rhonda Matheson

Newly arrived on our campus to take over an important phase of our work, that of religious education, is Rhonda (Mrs. Charles) Matheson. We feel very lucky to have acquired the services of Mrs. Matheson, who always has been interested and active in religious work. We extend our hearty welcome to her and her husband as they join our Home family.

Mrs. Matheson is a graduate of High Point College, with an A.B. degree, with majors in Religious Education and Social Studies. A bride of three months, the former Rhonda Strange, and her husband, hail from Gastonia, North Carolina. Mr. Matheson, a student at State College, will be with Mrs. Matheson on the campus, and will assist her at times with religious activities. We feel that the coming of this delightful young couple is an answer to our urgent prayer for individual spiritual guidance for our boys and girls.

Expressing the challenge that she feels here, Mrs. Matheson states:

"While here at the Methodist Home, I hope to enlarge the religious program. There will be a full-time program for all the boys and girls every day with instruction in the Bible and fellowship in singing and games.

"Even though we do not have a church or chapel here on our campus, we will have prayer meetings, vespers, and both Intermediate and Senior M.Y.F.

"With the help and guidance of God, we hope to have a good helpful program for the children. We will also enlarge and improvise when we see a need."

New Faces

We invite you to drop in to see us, not only in the cottages and on the campus, but also in our office, where the business functions of all phases of the Home are carried out.

You have met Mr. Rudolph Ofcharik, Administrative Assistant, who joined our staff in July. And, you will find on the fairer side (no offense, Mr. O.), two charming new additions in the secretarial and bookkeeping departments. They are Miss Barbara Ann Fulghum and Mrs. Catherine Smith.

Both young ladies hail from Roanoke Rapids, N. C., where, oddly enough, they were classmates in school together, prior to teaming up in our Home offices. Miss Fulghum is a graduate of Hardbarger Business

College here in Raleigh, and fills an important place in our bookkeeping department. Young and capable, she is a credit to our office already.

Mrs. Smith has been working in Roanoke Rapids as a secretary, but, a bride of only nine months, she and her husband are now making their home in Raleigh. Mr. Smith is attending State College at the present time.

You will enjoy getting to know these new additions to our office staff, and, when you can, "Y'all come."

Please Meet

We are delighted to have Mrs. Frank C. Deal of Weldon, N. C., as a member of our Home staff. She has taken over supervision of our laundry, and we are pleased to have her with us.

Our welcome is also extended to Mrs. Margaret Cheek, who has taken over the house mother's duties at the Baby Cottage. She came to us from Roxboro, N. C., to her ready-made family of nine girls and six boys—all under six.

Clothing Checks

Every day, several checks arrive from the Woman's Societies, Wesleyan Service Guilds, and other groups and individuals who are sponsoring the clothing needs of our boys and girls. However, a number of our children have not yet received their allotments, and they are anxiously awaiting their arrival so that they, too, may do their fall and winter shopping.

We know that there are many reasons for a delay in forwarding this check, but feel sure that we can count on you, as always, to help us in this important way. We know we will hear from you soon.

Boy Scout Troop 362

Brand new on our campus is Boy Scout Troop 362. Sponsored by the Raleigh Rotary Club, and headed up by Mr. Dick Huber, this group has been formed with sixteen of our boys, ages eleven and twelve. Scoutmaster Huber had a Scout troop previously in Greensboro, and Troop 362 has a running start in leadership with his experienced hand, and his congenial, yet firm, way.

An exciting introduction to Scout life for Troop 362 came with a day at Camp Durant for the Dixie Round-Up Rally on September 21st. From 3 to 9 p.m., a program of competitive events kept the boys busy. What is an obstacle course? A Roman chariot race? An antelope race? Water boiling contest? Our Scouts found out, and will tell you about them at the drop of a hat. For obvious reasons regarding space limitations on this page, let us not drop a hat!

We'd like you to meet our new Scouts: Carol Ainsley, Gary Boulter, Mickey Boulter, J. T. Bunting, Lloyd Burchette, Jeffrey Caddell, Tommy Dickerson, Eddie Dutton, Frank Edwards, Bruce Gibson, Bobby Hardison, Raymond Lee, Charles Mock, Frank Parrish, Donald Ray and Bennie Smith.

Paul Writes To The Corinthians

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: I Corinthians 1:1-3, 10-15, 21-25

A word, first, about our lessons for the fourth quarter: all our Biblical material will be taken from I Corinthians, Philippians and Philemon. The first eight lessons (October 6-November 24) will have as their general theme "The Gospel Applied to Society." The theme of the last five (December 1-29) will be "The Gospel Applied to Persons."

This lesson, then, is the first of a series showing how the Christian faith must come to grips with the real world of people and events. Dr. Goodspeed has remarked that reading Paul's letters is like taking the roof off and looking in on Paul's churches in action. If we are sometimes inclined to feel that our churches are far from what they ought to be, we have only to read these letters of Paul to see that even graver perils surrounded the men of the early church.

One of Paul's problems was getting himself accepted as an apostle by the Corinthians. He was at some disadvantage, for he had not seen Christ in the flesh as had Peter and the other apostles. He insisted, however, that his experience of Jesus was just as real as that of the others. His experience on the road to Damascus was the basis for this claim.

Another problem that troubled Paul deeply was the fact that many in the Corinthian Church were still essentially pagans in their outlook and behavior. Paul reminds them of their calling—"called to be saints." What he meant was that they should be separate, distinct, different. They should stand out sharply from the mass of heathen living around them. Right here we might ask ourselves whether or not we hear as much preaching on worldliness as we used to hear. Are Christians today as concerned as they ought to be about the lack of difference between those who are in the church and those who are not? In our desire to water down the requirements for church membership much has been said against "negative religion" and sometimes we seem to be trying at all costs to make church membership "attractive." But there is another side to all this. It is expressed in the title of a pamphlet that caught the writer's eye recently; it was "To be Positive you must be Negative." Think about that for a while!

The Corinthian Church was rent by unhappy divisions or parties, each asserting its loyalty to its own leader. Paul pleads with them to abandon their "party cries" and "be united in the same mind."

The heart of Paul's faith is summarized in I Corinthians 1:21-25: "The Jews demand signs and the Greeks wisdom but we preach Christ crucified . . . Christ the power of God and the wisdom of God." Doubtless these words sound as impractical to worldly, successful Christians today as they sounded to the members of that ancient church. When shall we learn that "the foolishness of God is wiser than men, and

the weakness of God is stronger than men?" A recent speaker at Lake Junaluska said: "We learn from God in Jesus Christ the responsibility and the use of power—if we don't learn this we don't learn anything of significance." If the gospel of Christ does not teach the power of redeeming love some of us have read it wrong. It is easy to be impressed with the noisy and showy power of the world, while we forget that, underneath, it is the silent power of God that is working to judge us, and to redeem us if we are willing to be redeemed.

Perhaps we are called upon today to demonstrate anew the power that is inherent in obeying God's command to love. If we started loving those who do not love us, and praying for those who spitefully use us we might learn something about this mysterious power. Remember that John Wesley says that immediately after his heart-warming experience he began to pray for his enemies, the first fruit of a new life!

THE LIVING WORD

By **LUTHER A. WEIGLE**

Some Printers' Changes

In 1 Timothy 2:9 the King James translators wrote "that women adorn themselves in modest apparell, with shamefastnesse and sobrietie." The text thus appeared in 1611 and for sixty years thereafter. Then, as one of various printer's changes, the word "shamefac'dness" appeared. Its spelling was changed to "shamefacedness" in 1743, and this has been kept to the present day. The change is unfair to the King James translators, for the word which they used, "shamefastness," referred to character, while "shamefacedness" refers to appearance. Paul may be accused of failing to afford to women their full place in the life of the Church, but at least he did not require them to go about shamefacedly.

As published in 1611, 1 Corinthians 4:9 read: "I think that God hath set forth us the Apostles last, as it were approved to death." In 1616, the word "approved" was replaced by "appointed," and this has remained. The Cambridge Paragraph Bible of 1873 restored "approved," but its example was not followed by others. The Revised Standard Version has, "like men sentenced to death."

In 1 Corinthians 12:28 the 1611 King James Version had "helps in governments." But the Greek text does not support the "in", and it was deleted in 1629 and thereafter.

In the King James Version of 1611 the second half of Mark 10:18 read: "There is no man good, but one, that is God." Beginning with 1638, this was changed to read: "there is none good but one, that is, God."

A literal translation of the Greek (John 14:6) is "I am the way, and the truth, and the life." The 1611 King James Version omitted the first "and," reading "I am the way, the truth, and the life." In 1638 the missing "and" was inserted, and it was retained in further printings until 1817, after which it was dropped again. The revised versions, from 1881 on, restored it.

For a careful study of the changes in the successive printings of the King James Version, see the book by F. H. A. Scrivener, entitled *The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives*. This was published by the Cambridge University Press in 1884, and is still in print and on sale.

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Story time for Boys and Girls

ELIZABETH WHISNER, *Editor*

Growing Lovely

Patsy's favorite aunt was one of those precious souls who had grown old sweetly and graciously, and her gentle spirit endeared her to all who knew her. Patsy loved her fondly, and there was a beautiful relationship between the old white-haired lady and the little brown-haired girl.

One day Patsy said to her mother, "Mommie, will I be lovely like Aunt Jo when I get old?"

"Yes, you will, my dear," replied Mother, "if you begin now. Aunt Jo has been growing lovely for nearly seventy years."

Now Aunt Jo wasn't just naturally a happy little girl to start with. She was sick a great deal, but through long hours and days of confinement she learned to be patient, and to wait for God to heal her body. She learned to be grateful to Him for each day's improvement, however slight, and for the friends who did so much to cheer her and help the hours to pass more quickly. During all this time she learned to love people, and to think of them and their needs even more than she thought of her own troubles. And she kept the corners of her mouth turned up in a smile, though many times this was not easy. So that when she was some years older, and well again, she was a radiant young woman, happy in the knowledge and love of Jesus, and in the friendship of those about her.

Then more trouble came, but Aunt Jo knew about going to the Heavenly Father for strength, and she knew how much it helps to sing and smile no matter how dark the clouds. Often during the day, as she went about her work, she offered a little prayer of love and gratitude to God, and asked for His help in matters that were troubling her. She was like a ray of sunshine in the community where she lived, and never missed a chance to do a kind deed for a neighbor. Each year it seemed she grew braver and sweeter.

Her hair turned gray, and then white, and there were wrinkles in her face. But those around her eyes and at the corners of her mouth were smile wrinkles, and it seemed like the dimples in her cheeks became deeper and more charming. There were always lights and twinkles in her eyes, and her laugh was so joyous! You felt like you had been flooded with sunlight when you were with her.

Yes, it took Aunt Jo nearly seventy years to grow into the lovely person whom Patsy knew and loved. But remember, she began early. And she didn't have to wait until she was old to be radiant and happy, for she found and gave happiness all along the way.

And do you remember the old story of

"The Great Stone Face?" A boy had looked day after day at the form of a face that he saw carved in the rock on a mountainside overlooking his village. It was kind, gentle face, and the boy often said to himself, "O how I hope I'll have a face like that when I get to be a man." When expressing the thought aloud one day, a friend replied, "Son, if you will be kind and gentle and loving each day while you are growing into manhood, you will have a face like the one you have admired." The boy followed the suggestion, and in later years there were those in the community who said, "How much he looks like the face on yonder mountainside!"

I'm thinking too of the giant redwood trees of California, that took centuries of slow, patient growing to develop the strength and beauty that is now theirs. Rain and wind and storm, as well as sunshine, went into making them what they are. And they lived each day beautifully from the time they were tiny saplings.

So—let's begin now to grow lovely.



GOLDEN KEYS

*A bunch of golden keys is mine
To make the day with gladness shine.*

*"Good Morning!" That's the golden key
That unlocks each new day for me.*

*When at the table, "If you please!"
I take from off my bunch of keys.*

*If friends give anything to me
I use the little "Thank You" key.*

*"Excuse me!", "Beg Your Pardon!" too,
If by mistake some harm I do.*

*Or if unkindly harm I've given,
With "Forgive me!" I shall be forgiven.*

*When evening comes, "Good Night!" I say,
And close the door on that glad day.*

*On a golden ring these keys I'll bind;
This is the motto—"Be Ye Kind!"*

—Selected



RIDDLES

Why is a lollypop like a horse?
Because the more you lick it the faster it goes.

When is a cook angry?
When she beats the eggs, scalds the milk, and whips the cream.

TURN AROUND AND FACE IT

Once there was a little boy who dreamed that he was being chased by a horrible witch. At first it seemed she was about the size of a mouse, and then the size of a cat, and then she got as big as a horse, and then as big as a house. No matter how fast the boy ran, the witch kept gaining on him, and finally he fell to the ground, unable to run any farther. Suddenly he got up and turned around, and when he looked the witch in the face, she began getting smaller, till she was about the size of a horse, and still smaller till she was the size of a cat, and still smaller till she was the size of a mouse, and then she scurried under the door of her house.

You know, problems and troubles are often like that old witch. They aren't really so big to start with, but we begin worrying about them, and trying to run away from them, without making a real effort to find a solution. We run this way and that way, trying to outrun the "monsters," and finally wear ourselves out as they get bigger and bigger, and closer and closer to us.

Then we come to our senses, stop running, and turn around and look the problem or trouble square in the face. And strange to say, it doesn't look near as horrible as we thought. When we show it we're not afraid, and start to work on the thing, it gets smaller, and smaller, and smaller, and finally disappears "under the door."

How about turning around and facing your "witch" next time!



A STORY FOR YOU

A young Christian about to leave on a journey said to a friend, "I have nearly finished packing. All I have to put in are a guide-book, a lamp, a mirror, a microscope, a telescope, a volume of fine poetry, a few biographies, a package of old letters, a book of songs, a sword, a hammer, and set of tools I've been studying."

"But you can't put all that into your bag," objected the friend.

"O yes," said the Christian, "I really can." And he put a Bible into his suitcase and closed the lid.



BIBLE QUIZ

Who asked the following questions:

1. "What must I do to be saved?"
2. "Lovest thou me?"
3. "Am I my brother's keeper?"
4. "Good Master, what shall I do to inherit eternal life?"

Answers to Last Week's Quiz

1. Story of the birth of Christ—Luke 2:1-20.
2. Twenty-Third Psalm.
3. John 10.
4. Isaiah 40:11.
5. Abel—Genesis 4:1-4.

LETTERS

ANSWERING O. K. INGRAM

To the Editor:

No one with the interest of North Carolina Methodism at heart can fail to be disturbed by the editorial of O. K. Ingram in the August 22 issue of the *Advocate*. If his analysis is correct, then the situation that has emerged relative to the ambitious plans for Methodist higher education and the consequent strain put upon the good relations between the two Conferences should bring sobering thoughts to us all.

When the North Carolina Conference unilaterally elected to establish two new colleges, it knew, says Mr. Ingram, that it must call on the western Conference to help keep them going. If the western Conference should fail to provide aid, he declares, then the eastern Conference would not be able to continue all its presents obligations to higher education. Somewhere they would have to pull in their lines. Where? "There is an almost unanimous opinion," says this forthright editorial, "that, since the North Carolina Conference is going to be pushed to the limit to carry out the program it has set for itself, it cannot continue its support to High Point and Greensboro Colleges unless the Western North Carolina Conference joins in the support of the new colleges." To be blunt about it, in establishing two new colleges the eastern Conference stands ready to abdicate its responsibilities to two of its old ones.

Mr. Ingram goes on to explain why the decision to establish the new colleges was made without consultation with the western Conference, even though substantial help from the western Conference would have to be forthcoming if the enterprise succeeded. It's very simple, he seems to think. There wasn't time.

Wasn't there? On April 22, 1956, the Rev. D. D. Holt was at my home for dinner. He showed me mimeographed copies of the plans to establish the two new colleges, the very same plans subsequently submitted to the eastern Conference for consideration. Since the plans involved the western Conference I suggested that it would be advisable for the two boards of education to meet and consult on the matter. Mr. Holt agreed that such joint consideration was highly desirable and that it was to be arranged. It was not arranged. A special session of the N. C. Conference was called for a date in May and the action was taken to establish the two new colleges. A joint meeting of the two boards of education did take place in June, but only that the Board of the western Conference might receive from the Board of the eastern Conference the information that the two new colleges would be established.

Now, there was ample time for joint consideration between April 22 when the plans were in mimeographed form and the convening of the special session of the North Carolina Conference.

Mr. Ingram represents the Conference in the East as confronting the Conference in the West with a *fait accompli*, and then saying that if the western Conference does not assume the responsibilities planned for it, the blame for bad relations between the two Conferences will rest with the western Conference. "The initiative," he declares, "is with the Western North Carolina Conference." If he speaks for his Conference, then so far as our relations with one another are concerned there are dangerous shoals just ahead.

I cannot believe this is a true analysis.

The heavy deposit of goodwill between the two Conferences is not so easily destroyed. Good and wise men and women of the two Conferences are determined that this difficulty be worked out so that North Carolina Methodism will move on with united effort in its responsibility to the present age. There are solutions and they can be discovered. It will take time. Meanwhile, certain steps are clear. High Point and Greensboro Colleges must be strengthened for greater service. The North Carolina Conference must gird itself to establish its two new institutions which will no doubt become living monuments to the venturesome faith of the members of a great Methodist Conference. And all of us will be working, one hopes, for that good day when the two Conferences in North Carolina will again form one episcopal area and the possibility of division of effort and misunderstanding of attitude will be mercifully reduced.

In the working out of our common problems official joint discussion is advisable and necessary now and for the future. The reason for the lack of such discussion hitherto may be shrouded in mystery. At least, no satisfactory explanation has yet been publicly advanced. But the wisdom and patience of leaders of the two Conferences will show a good road to follow if under the leadership of God's Spirit they come together and seek to find it.

James G. Huggin, Superintendent,
Gastonia District.
606 S. York St.
Gastonia, N. C.

To the Editor:

Mr. Joseph T. Shackford in his letter to the editor published in the September 12 issue missed the point of the editorial, "North Carolina's New Colleges—A Wedge or a Magnet." The point was that we are no longer in the debating stage. We are going to have two new colleges. The question is what will this fact do to the relationship of our two conferences in North Carolina?

Sincerely,

O. Kelly Ingram

News of Methodism . . .

Dr. John Paul, of Louisville, Ky., well known evangelist, writer, and a leader in the Deeper Spiritual Life Movement, is to be the visiting preacher in revival services at Shiloh Methodist Church, Route 1, Claremont, from October 3 through Sunday morning, October 13. Services are to be held each day at 9:00 a.m. and 7:00 p.m.

Kenansville Methodist Church will observe homecoming on Sunday, October 6, with Bishop W. W. Peele as guest speaker at the 11 o'clock worship service. The Rev. C. G. Nickens, pastor, on behalf of the members of the church, extends an invitation to all former pastors, members and friends to attend the service and also the fellowship dinner.

Broad Street Methodist Church, Statesville, will observe Christian Education Week beginning Sunday, September 29. On Monday evening, September 30, Workers' Conference will be held, with a "kick-off" dinner and program featuring the "why's, wherefore's, how-to's, and let's" of a week's visitation to include every home in the congregation.

OPPORTUNITIES

Five cents a word each insertion. This rate applies only to non-commercial advertising. For rates applying to commercial firms write Jacob's List, Clinton, S. C.

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IN PASSING

English Conservatism

Well, the British are conservative, no doubt about that.

Where else among English-speaking people could you find something like this? In London's famous, or infamous, Smithfield Street, where once the martyrs were burned at the stake for their opinions in the time of Queen Mary (called Bloody Mary), there is the oldest church in the city—St. Bartholomew's. John Wesley preached there on several occasions.

But St. Bartholomew's is only half a church, for only the choir space of the former great building is standing. My guide told me that the nave was destroyed and had not been rebuilt.

Thinking that it might have been bombed during the last war, I asked if that was the case.

"Oh no," was the reply. "It was pulled down by Henry VIII about 400 years ago."

And so the congregation, with due regard for historical monuments, has been content to sit sideways in the ancient choir seats for four hundred years!

The American visitor, going from one to another of the vast cathedrals and parish churches, reading the pleas for financial help, and talking to the clergy, is inclined to the opinion that the Anglican Church is a monument and not a movement!

But Methodism is still moving. Considered by the average Englishman as a newcomer in the field of religion (it can boast of no meetinghouses a thousand years old to match the ancient buildings of the Church of England and its history goes back only a little more than 200 years), the average Methodist congregation is very far ahead of the average Anglican parish church in attendance and in religious interest.

Why is this so? Well, I think that one reason is that people tend to support and love the thing which they have made of their own accord. Few Anglican churches exist which were built less than 100 years ago; most of them were erected by kings or bishops for their own glory or in atonement for their sins, and the parishioners have little feeling of belonging to a Christian group.

This is always the way with a state church. No matter how many good men are in the ranks of the clergy, no matter how hard they try to serve their people, they are, first of all, officers of the government, and the people—even in England—love to criticize the government and all its ways.

I loved the stately churches and cathedrals. I marveled at their beauty. But I did not feel the presence of God in their midst; I only felt the presence of ghosts—ghosts of the men like Latimer and Ridley, who died for the faith, of tyrants and libertines who sought to curry favor with God by building Him a house, of despotic kings and queens who used the Church as an instrument of political power.

English Cooking

You housewives may be interested in a few sidelights on British cooking and serving of

food. One of the common misconceptions about Britain is that their food is terrible. It is not. Sometimes it is odd, but, in the homes, at least, it is very good. Put aside your prejudices against herring for breakfast and two kinds of potatoes at a meal and you will get along nicely.

I wondered why I gained weight while in England, until I began to count up the calories I had consumed. Breakfast usually consisted of bacon, eggs, rolls or toast, and marmalade—and, of course, the inevitable tea. I defy anyone to concoct a nicer meal than that, but it is a little on the heavy side. Then there is the custom of serving coffee and biscuits (cookies) along about 10 o'clock in the morning. That takes the edge off your appetite, and you don't want too much lunch—which may consist of cold meat, salad, vegetables and dessert—and more tea.

But "Tea" at four o'clock is not a meal, it's an institution!

The average Englishman can't get along without that cup of tea at four o'clock in the afternoon. Many of the railway cars are made with built-in tea tables, and at the hallowed hour of four the traveler greets with delight the appearance of a steward with his favorite beverage. As I traveled over Britain, I found afternoon tea a welcome break in the monotony. English trains are made for utility, but not for comfort, and the second-class carriages in which I rode were not too clean and certainly were noisy.

But tea made all the difference! With a cup of steaming hot tea and milk, and an assortment of cookies, as we would call them, I managed to feed the inner man and give a lift to the spirit.

But the most delightful scene in all of Britain is the obstacle race when the train stops just at four and catches several hundred Englishmen in the midst of their tea drinking. With all the grace of a trapeze artist they sprint for the carriage, drinking as they run, and juggling tea-cup, *Times*, and luggage in a most marvelous fashion. Nobody worries about the cups; they all belong to the British Railways and somebody collects them and sorts them out on the train, I suppose.

The only trouble I found with lunch-counter tea was that they never gave you a spoon. After watching what happened to the cups, I can understand why, for cups are much easier to keep track of. At the counter, you get your tea and sugar, then wait your turn to use the one spoon which is furnished those who, I suppose, are not sufficiently hardy to use their finger.

There are two types of afternoon Tea served in public places—the regular cup with a side order of all sorts of delectable "biscuits" (cookies), and there's "Set Tea" which is a full meal, with sandwiches, bread and butter, scones (sweet biscuits) and a bewildering array of tarts and such. Of course, the pot is there and two cups is par for the course, two cups of strong tea laced with hot milk and sugared to taste.

High Tea, in a home, may come at five o'clock and is what might be called supper for many of us. The children usually go to bed

before the English supper, which comes around 8 to 9:30.

The average Englishman, I would imagine consumes at least eight cups of tea a day, maybe more. And this is neither an exaggeration or an indictment. After five weeks of it, I found that there was "nothing as refreshing as a cup of tea." (Any Englishman can, and will tell you this, on any occasion, unless he is odd enough to prefer coffee and risk ostracism from the best society.)

Want to know how to prepare a good cup of tea, English style?

First you boil the water, and I mean *boil*. It must be bubblin' and bustin' out all over. Then pour some of the boiling water into the pot to warm it. After a few minutes, pour out the water, which by this time may have cooled down to less than scalding temperature, and put in some more, on top of the tea leaves. How much tea should you use? One teaspoon of tea for each cup and one for the pot is about right. Let the tea steep for about five minutes, and then tenderly wrap the pot in a knitted sweater, called a "tea-cosy," and start pouring.

Don't worry about the tea-leaves in your cup. They will settle to the bottom and behave well, if you don't disturb them. And all that while they will be re-inforcing the brew. (I wondered why most English people did not strain their tea, but I got used to the flavor and expert in dodging the floating leaves. There must be some reason beside the obvious one that great-grandfather didn't have a tea-strainer, but I don't know what it is.)

If you are going to do things English style, you should have a pot of hot milk handy, so that you can use both hands and pour from two spouts at the same time, mixing half and half. You see, it's really the milk that makes the tea so good, with the aid of three lumps of sugar.

Using a Fork

This is no "hints-to-housewives column" but most of us are interested in food, and there's another item which demands mention. That is the way that the British use their fork. Many the time I have been asked, "Why do you Americans have so much trouble with your fork?" To tell the truth, I had never noticed any trouble, but soon I became acutely conscious of the fact that I was wasting a lot of motion in transferring that implement from one hand to another.

The English do it much better. They just hold the fork with their left hand, turn the tines down, and use the knife to push things onto it. One gentleman was expert in the art and succeeded in making a sort of variegated pattern of peas, potatoes, gravy and meat that extended in a sort of strip-farming effect all the way up the handle. I regret that I looked away too soon to learn whether or not he managed to get it all in his mouth without accident. But I am sure he did.

When I tried to explain how we Americans did it, my friends looked amused and one lady said, "You could save a lot of time if you used it like we do." Taking the gentle hint, I noticed that everyone else at the table had finished, when I was hardly half through. But I just couldn't seem to get the hang of it.

Wonder how it happened that Americans and Englishmen took such separate paths in the art of using table silver? Was it because our ancestors left England (if they came from there) before the use of the fork had become common, and thus our manners developed according to an entirely different etiquette book?

NORTH CAROLINA

Christian Advocate

REV JAS CANNON III
DEAN'S OFFICE
DU UNIV-DURHAM N.C.

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—H. Armstrong Roberts Photo

The Cup of Blessing

Beneath the forms of outward rite
Thy supper, Lord, is spread
In every quiet upper room
Where fainting souls are fed.

The bread is always consecrate
Which men divide with men;
And every act of brotherhood
Repeats thy feast again.

The blessed cup is only passed,
True memory of Thee,
When life anew pours out its wine
With rich sufficiency.

O Master, through these symbols shared,
Thine own dear self impart,
That in our daily life may flame
The passion of Thy heart.

—JAMES A. BLAISDELL



Methodism from Murphy to Hatteras

First Methodist Church, Valdese, announces the installation of a set of Norton Tower Chimes, a gift in memory of Mrs. Minnie Seagle, by her family.

First Methodist Church, Mount Olive, observed homecoming on Sunday, September 29. A picnic lunch was served following the morning worship service.

A meeting of annual conference chairmen of commissions on Television, Radio and Film with representatives from the national commission, will be held at Emory University Oct. 29-30.

First Methodist Church Henderson, announces the appointment of Mrs. H. M. Hardy, of Warrenton, as Minister of Music. Six choirs in the Henderson church will be under her direction this year.

Maylo Methodist Church, Gastonia, observed its thirty-fifth anniversary on Sunday, September 29. Rally Day was observed at the church school hour, and a homecoming service followed.

Bethesda Church, at Orrum, (Robeson County) will observe their annual Harvest Day on Saturday, October 5. There will be plenty of barbecue and other good things to eat. All friends of the church are invited to attend this occasion.

Hookerton Methodist Church observed homecoming on Sunday, September 29. The Rev. E. R. Shuler, a former pastor, brought the message at the morning worship service. This was a time of fine fellowship, both at the service and at the picnic dinner.

Triplett Methodist Church, Mooresville, will begin a series of evangelistic services on Monday evening, October 21, with the Rev. C. D. Barclift, district superintendent of the Durham District, bringing the messages each evening during the week.

Dr. Henry Johnson, dean of Scarritt College, Nashville, Tenn., was guest speaker at the Church School Workers' Conference of Myers Park Church, Charlotte, on September 30. Dr. Johnson is recognized as one of the outstanding personalities in the field of Christian Education.

Bethesda Church, Orrum, will conduct a week of special evangelistic services beginning on Sunday October 20, with the Rev. R. C. Hamilton, of the Lumberton Circuit, bringing the message each evening. All members of the church and others living nearby are invited to attend these services.

Dr. Eugene L. Smith, executive secretary of the World Division of the Board of Missions of the Methodist Church, and a leading Methodist minister in New York City, will be guest speaker for the annual Houston Preaching Mission to be held at Central Methodist Church, Concord, October 13-18.

The *Rainbow Methodist Church*, on the Hookerton-Rainbow Charge, will begin its fall revival on Sunday, October 6, with the Rev. William R. Crowder, pastor, preaching at the morning and evening services. The Rev. Sam Landers, of the Princeton Meth-

odist Church, will preach each evening through the week. The revival will close on Sunday, October 13, when the pastor will preach at the morning service, followed by homecoming on the church grounds. All former pastors, members and friends are invited to attend the homecoming and revival services.

The Rev. J. L. Ingram, retired several years ago because of illness, is now living at 908 Liberty Drive Extension, Thomasville, N. C. Brother Ingram is showing very little improvement, and he and Mrs. Ingram ask the prayers of the brethren and other Christian friends in his behalf.

Mr. and Mrs. Luke Harrison, of Brevard, announce the birth of a daughter, Lenaire Arlene, on September 11. Mrs. Harrison is the former Betty L. Johnson who served as Director of Christian Education at First Church, Salisbury, and Central Church, Albemarle, and as a short term missionary to India.

The Rev. Joseph Trollinger, who retired from the active ministry because of ill health, is living at 1610 Country Club, Reidsville, N. C. Mr. Trollinger spent 36 years as a member of the Western North Carolina Conference. He says that he is well enough to accept preaching engagements and will be glad to serve wherever he is needed.

Culbreth Memorial Methodist Church, Fayetteville, will observe homecoming on Sunday, October 6. The Rev. R. C. Mooney, Jr., of Williamston, will be guest minister at the 11 o'clock worship service. Present and former members, former pastors, and friends are invited to attend and join in the fellowship and dinner.

Centenary Methodist Church, New Bern, announces that Dr. Charles L. Allen, pastor of Grace Methodist Church, Atlanta, Georgia, is the speaker at a week of special services now in progress, and closing Friday evening, October 4. They feel very fortunate to have Dr. Allen, whose ministry in Atlanta is being used of God in an unusual way to help people live life at its best.

The *High Point College* Board of Trustees has created a new office, that of Director of Endowment and Development, to aid the college's program of expansion. The Board, and Dr. Dennis H. Cooke, president of the college, have selected Dr. Herbert H. Peterson, a man with an extensive background in school planning and financing, to head this office.

First Methodist Church, High Point, announces the following speakers who will fill the pulpit during the absence of the pastor, the Rev. Robert G. Tuttle, who will be with a preaching mission to South America during part of October and November. The Rev. Henry Ridenhour, a former associate pastor of the church; Dr. C. E. Rozzelle. Dr. Locke, and Mr. Grady Whicker, all from the High Point College faculty.

Love's Methodist Church, Walkertown, will conduct a series of studies on the theme "The Ecumenical (World-Wide) Church," at the morning worship services beginning October 6 and continuing through November 11, using as their text "In Every Place A Voice," by Walter G. Muelder. Members and friends are urged to enroll for jurisdictional credit if possible. But come anyhow, and receive the inspiration and challenge from the course.

Dr. John R. Church, an Approved Evangelist of the Methodist Church, will be the preacher this October for a community-wide revival in Wilmore, Ky., to be sponsored jointly by the Methodist churches of Wilmore, Asbury College, and Asbury Seminary. This will be the ninth time for Dr. Church to preach in a meeting at Wilmore. In November Dr. Church will be the principal speaker for four Deeper Life Conventions to be held on the Maysville District of the Kentucky Conference.

Dr. Umphrey Lee, chancellor of Southern Methodist University, was guest speaker for the first chapel program of the year at High Point College. Dr. Lee pointed up the fact that even in our push-button age, the successful living of life cannot be done by the push-button method—that "the person who succeeds will still have to gain his success by the sweat of his brow." Dr. Lee was in High Point to lecture on the history of Methodism at the leadership school for church workers of the High Point area.

Matthews Methodist Church will observe its annual homecoming on Sunday, October 13. Church school will convene at 9:45, and morning worship service at 11:00, with the Rev. Paxton T. Dixon, pastor, bringing the message. Picnic dinner will be served in the Fellowship Building. In the afternoon at 2 o'clock Dr. W. J. Miller, Charlotte district superintendent, will preside at the groundbreaking ceremony for a new sanctuary. All present and former members, former pastors, and friends are invited to join in the fellowship.

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EDITORIALS



The Jurisdictional System Still Works

A group of representatives and visitors from North Carolina, South Carolina and Virginia will assemble at First Methodist Church, Charlotte, on Oct. 30-31, to discuss the future of the jurisdictional system in The Methodist Church. They will meet with the special committee set up by the last General Conference to study this important matter. As we understand it, the meeting will be open to the public.

Although there is a disposition on the part of some Methodists in other sections of the country to scrap the jurisdictional system, we believe that wise counsel will prevail and that the results of these hearings in various parts of the country will result in the retention of the plan which was one of the cornerstones of Union. As we have pointed out in these columns, the jurisdictional system really works wherever it is tried. It has not had a fair chance in some places, where the leaders have publicly criticized the plan and have not tried to utilize its many advantages.

Reader's Comments

Recently we sent out a questionnaire to a random sampling of our subscribers. "What do you read in the *ADVOCATE*?" we asked, and the answers were enlightening.

A tabulation of the results of the poll show the following:

Ninety-five per cent prefer the present magazine-type format. Sixty-three per cent are satisfied with the present proportion of news and articles, and only 55 per cent want more pictures.

Editorials are read by 97% of the readers polled; and 99% want devotional articles.

Now for a surprise! Many church editors have supposed that few of their readers are interested in the departmental pages, and most ministers are of that opinion. Strangely enough, the poll showed that the opposite was true. The Church School page drew 93%, the Youth Page, 90%; the Woman's Society was read by 94%, and the Children's Home pages interested 94%.

It is a tribute to our Children's editor that 86% of our readers regularly follow the stories and quizzes on that page. The Sunday school lesson is a welcome feature, according to the survey, and several asked that we print more helps on the lessons.

All of this is encouraging to the editors.

Now for some criticisms: Some comments indicated a feeling that there was not enough news from their own churches (a condition that can only be remedied by the churches themselves); some thought that one Conference was getting more publicity than another. (Interestingly enough, the comments cancelled each other; there being as many on one side as the other.)

One reader asked that "In Passing" be buried, saying that it was interesting only to the writer (which we have suspected might be true), but many others singled that column out for special commendation.

We thank those who took the trouble to return the cards, and hope that any who did not do so will send theirs in immediately. The result of the poll has been valuable to the editors. Sixty-seven minor changes were requested, no two

of them the same. But from these suggestions we can see a few points which need to be considered. It is easy to see that, although the vast majority like the paper as it is, there are areas in which we can and should improve.

We would like to accept the suggestion of one reader that we enlarge the paper and print it in full color, but if we did we would have to charge ten times the present subscription price. No church paper can afford to buy the equipment necessary, or pay for the materials, to compete with the national secular weeklies. We have a suggestion, however, and that is that all of our readers who like beautiful color work and interesting articles, supplement the *ADVOCATE* by subscribing for *Together*. You can't beat such a combination as that. The *ADVOCATE* will give you the news of local interest and as many good articles as we can find space for, and the national magazine will provide reading for all the family once a month.

British Humor

Our friend and correspondent, Reginald Doherty, in his recent "Letter From London," referred to the fact that British preachers seem to reserve their best bits of humor for American consumption. It is a fact that the representatives of British Methodism were particularly effective in their use of humor in their talks at Junaluska last Fall, and it is also a fact that, according to the reports printed in the *Methodist Recorder*, they do not hesitate to use a few witticisms in their speeches at home.

One suspects that both British and American preachers try to do the thing that they think is expected of them. Thus, when an English preacher comes to America, he does his best to be interesting, while the American faced with such formidable competition, tries to be scholarly. As a result they both succeed in giving a somewhat false picture of normal behavior.

"How shall I preach to an English congregation?" asked an American minister of an English friend. "Just preach as you usually do," was the reply. "Whatever you say, they will be prepared to listen, and inclined to agree with it."

One preacher found that an English audience differed in no way from that which he had found in America. The people got the point of all the humorous stories and listened so intently that they literally pulled the sermon out of him!

British humor is very little different from American humor. We laugh at the same things. But there are two kinds of humor, as in America. There is the subtle twist that sneaks up on you, and the broad slapstick that knocks you flat. British television comics seem to specialize in the latter variety, and sometimes things become as hectic as an Olsen and Johnson show. The better type of humorist is more like Arthur Treacher' who can convey the idea of humorous situation by an uplifted eyebrow and a sniff.

There are those, in both countries, who seem to fear the use of humor in the pulpit. But there is a difference between a deliberate use of funny stories to entertain and the spontaneous humor which comes so naturally to many speakers. We remember that Jesus did not hesitate to coin a phrase or to describe a situation in laugh-provoking terms.

Pulpit humor, like salt, is good when it is not over-used. And from what we have observed, the British know just the right amount to sprinkle on their intellectual food.

"It was not their proper function, and never is the proper function of ecclesiastical authority as such, to produce a blueprint of the perfect society and to demand that secular authority should enforce it."—*Greenslade*.

Receiving Holy Communion

By THE EDITOR

Each time that we come to Holy Communion we join with millions of other Christians throughout the world. Methodists, Baptists, Presbyterians, Anglicans, Lutherans, Orthodox, and Roman Catholics are at the same time bowing before the Holy Table in some fashion. Those of us who follow the Protestant tradition will not see the Sacrament in exactly the same light as those who adhere to the Catholic conception, but it is the Supper of the Lord, whether celebrated as a Mass or as a memorial meal.

As we come to this holy Feast together, it is well that we try to understand just what it is that we are doing. How shall we receive the Lord's Supper? What can it do for us? What is the need, and what is the method of our participation in this Holy Sacrament?

I

The need for Holy Communion is based in our own spiritual hunger, which cannot be wholly satisfied by means of the ordinary methods of prayer and praise. No matter how much we pray, we cannot fully comprehend the sacrifice of Christ until we meet Him in the Table Fellowship. Here we gain strength to help us in our temptations; here we feed on Spiritual food given us by Christ himself.

Jesus ordained the Sacrament of the Lord's Supper. He commanded his disciples to observe it in remembrance of Him. But why? We might say that He knew that as often as they went through the acts of this ritual ceremony they would remember His last night with them. They would remember their fear and their loneliness as He told of His impending death. They would remember also that He did not stay in the grave; that He rose again, and that, as they partook of the Bread and Wine, he was present with them. But this is not all. There is a deeper sense in which He is able, through this Sacrament, to come into our lives and to bless us in a peculiar way. This is expressed in the teaching of the Real Presence, which has been held by the Church in all ages. Not that Jesus is localized in the Elements in a physical manner, but that He is present in Spirit through the Bread and Wine. It is not easy to explain this. Roman Catholics have their theory of transubstantiation, by which they teach that the Bread and Wine become the Body and Blood of our Lord. Lutherans speak of Consubstantiation, by which Jesus is present in the Elements, which yet retain all of their physical characteristics. Others refuse to try to explain, but simply believe that somehow our Lord is present in the Bread and Wine in a peculiar way. It is not magical power or action; it is spiritual influence.

How do we partake of His Body and Blood? Again the theories differ, but the essential faith remains. We cannot receive the full benefit of our prayers and our devotions unless we partake of these physical elements; yet, without this prayer and faith,

we cannot receive benefit. We do not believe that there is magical power in the Bread; we would not want to carry it around as a good-luck charm, for we know that it is only in connection with the service of Holy Communion that we receive any benefit by its presence. We do not worship the Bread apart from the action of the Liturgy. It is not Jesus, enshrined on our altar; but, to the faithful, penitent and believing heart, it is indeed medicine for the soul.

What can it do for us? Again we touch upon the point where superstition has been at work. Despite the teaching of the Church, there are many who believe in some sort of



A Prayer After Communion

Strengthen, O Lord, the hands that have been stretched out, and have received these holy symbols of our Lord's sacrifice. Make them worthy each day to yield fruit unto thee. The mouths which have praised thee within thy holy place, do thou make fit to sing of thy glory. The ears which have heard the voice of thy praises, let them not hear the cry of alarm. The eyes which have seen thy great compassion, O Lord, let them see thy blessed hope. The tongues that have cried, "Holy, Holy, Holy," do thou assist to speak thy truth. The feet that have walked within thy church, make them to walk in the land of light. They that have eaten of this holy food do thou renew with life eternal. And with us may thy great love abide, both now and ever more. Amen.—From The Liturgy of St. James.



magic in the Holy Eucharist. There is no magic, but there is power, and that power is conditioned upon our own attitude. If you come to the Communion and eat and drink unworthily, you cannot receive any benefit; if, on the other hand, you fulfill the conditions, you will receive strength far beyond your own.

II

What then are the conditions for true participation in this Holy Sacrament?

First, we must come in penitence. "Ye that do truly and earnestly repent of your sins." Others may come, but nothing will happen to them. Only to the penitent is given the blessing.

Penitence is more than being sorry for our sins. It is being sorry and determining to make a stronger effort to overcome them. Not that we shall, all at once, find perfect victory. That is possible, but not likely. We

shall stumble many times along the way, but one thing is certain, if we are not intending to "lead a new life, following the commandment of God" as well as we are able, we shall not benefit by our communion. We must ask God to forgive us, and then we must forgive ourselves, stop thinking about our past sins.

Second, we must surrender ourselves to God. Here is a difficult thing. A great pastor whose life work has been with people who have sinned the more conspicuous sins, tells us that the difficulty in reclaiming drunkards and libertines is that while they can easily make up their minds to ask God's forgiveness, and can believe that He does forgive them, they find it hard to forgive themselves. They go over the old sins, recounting them and voicing their self-disgust, until sometimes there is danger that they may begin to gloat over their transgressions. Too much emphasis upon sins and mistakes is dangerous. Confess them and forget them. If God can turn His back upon them so can we.

But there is another way in which we must surrender. Not only must we give up our sins to Him, but we must give God our better qualities. From some of us the Lord gets only that which we discard. "Here Lord," we say, "you can have this poor, miserable sinner and his sins." But we do not go on to say, "You can have the redeemed sinner also." We are saved from our sins, but we linger on the threshold, fearing to step over into full surrender of our lives.

"Often," says Samuel Shoemaker, "there is something that we want more than we want God or His will." What is it that we put ahead of God? Is it someone we love—someone whose influence leads us astray? Is it some job that we want, whether or not it be God's will? It may be that He will let us have our own way, let us go ahead until we come to grief; but much of our misfortune and blighted hopes could have been avoided had we gone God's way.

In the Service we will be saying, "And here we offer and present unto Thee our selves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee." This is a vital part of our Communion, and without surrender of ourselves we cannot truly receive Him.

Third, let us come in fellowship with others, remembering that we are part of a great company of believers, the Church on earth, and the Church triumphant—the Body of Christ. Here may be the explanation for the powerlessness of our lives as Christians. "See how these Christians love one another," said the pagans in the early days of Christianity. It was the badge of the fellowship of the Way. How can we receive the Spirit of the Lord unless we be united in love? Why is it that some of the small sects are more powerful than the larger denominations? It is because of their fellowship together. United in heart and mind, they have a common interest and a common faith.

Every minister has seen times when he felt carried out of himself in the preaching of the Word. What did it? Was it the power of God? Yes, but not that alone for, whenever the minister is earnestly and prayerfully preaching, the power is at hand. If it is not manifested, the reason is to be found

in the lack of response in the congregation, and this response can come only through the spirit of unity.

The old ministers called this power by the name of "unction." Often it was present with tremendous effect in the preaching of the early Methodists. Have our preachers lost their ability or their love for God? Perhaps not, but we have lost the thought of the brotherhood and we are not united to each other as parts of the Body of Christ. We do not have the unity of thought and action that characterizes the Communists, and until we find ourselves in this regard we will fail to withstand them. The Church must be a brotherhood again, if it is to survive.

When we have fulfilled these conditions, let us add one more. Let us come expectantly, believing that something will happen. It was this faith that worked miracles in the early Church. It is faith that makes the connection between God and us. A few days ago I was doing some simple repairs to the lighting system in my home. I had turned off the current and forgotten to turn it on again. When the job was done, I made the last connection and nothing happened. Re-

membering the open switch, I hastened to close it, and immediately the lights came on. Now, no matter how hard I tried to receive the current, no matter how hard the power station tried to send it to me, there was no hope for power until the switch was on. Faith is the switch that connects us up to God.

But faith is more than mere belief in God, or assent to the doctrines of the Church. It is one thing to say, "I believe in the efficacy of the Sacrament of Holy Communion," and another to receive the benefits from it. Faith is expectancy, a vibrant, active belief that something is going to happen. Now that something may not be very exciting or unusual; it may be the quiet working of God within my heart, the slow overcoming of a besetting sin, the gradually increasing power of God in a fully surrendered soul. But it is something happening—something very important.

Thus we shall wait expectantly for God's blessing upon our souls. We shall ask in faith, nothing wavering, that God's people may be one, that wars may cease, that sin may be conquered, and then we shall wait in faith for the answer to our prayers.

Keep the Cross Before You

It is always heart-warming to see high over a town the cross atop church steeples.

There is over Raleigh a new cross over a new building for an old church. That is the cross on the recently-raised steeple on the building Edenton Street Methodist Church is erecting to replace the structure which was destroyed by fire last summer.

That new cross is 176 feet in the air, high enough to make it visible for as far as a man can see.

It is appropriate at any time, of course, to place a cross in a place where all men can see it. It is singularly appropriate just now, however, that a new cross should be placed high over the Capital City of North Carolina.

For, in our state within recent days, things have happened which could not have happened among people who had looked to the Cross for their guidance. The Cross is a symbol of love for all mankind, a sign of the greatest love mankind has ever known.

The Cross doesn't mean that all people who gather under it have to agree on all things. It just means that all people under it must have in their hearts Christian love for one another.

People who have in their hearts such love will not spit on other people who are doing something with which they might not agree. People who have such love in their hearts will not throw sticks and stones at other human beings, nor shout taunts and insults at them.

There are many times when it is not easy to stay under the Cross. But, there is no time when it is not best to stay right there, for those who stay there can have no regrets for what they have done.

The sign of the cross has been misused time and time again during the centuries since Christ made the true Cross into a symbol of love that has grown more power-

ful each passing day. The KKK has misused the cross, and so have other groups at one time or another.

But, the true Cross has never been misused and never can be misused.

So, it is doubly good in this time in our state to have this new cross so high over our capital city. All across our state there are similar crosses against the sky for all to see.

If we will only keep the Cross before our eyes, and in our hearts, we won't have any trouble at the gates of our schools or anywhere.—Editorial, *Raleigh Times*.

Shopping

A reader sends us a clever little piece which she says has long been an inspiration to her. It follows:

One of these days I must go shopping. I'm completely out of self-respect. I want to exchange self-righteousness, which I picked up the other day, for some humility which they say is less expensive and wears longer. I want to look at some tolerance, which is being used for wraps this season.

Someone showed me some pretty samples of peace—we are a little low on that and can never have too much of it. And, by the way, I must try to match some patience which my neighbor wears. It is very becoming to her and I think it will look well on me.

I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it. Also, I must have my sense of appreciation mended and look around for some inexpensive, every-day goodness. It's surprising how quickly one's stock of goods is depleted!—*Bulletin, Centenary Church, Smithfield*.

The World Draws Near With Faith

"Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways, draw near with faith and take this Holy Sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees."

In these years when the Holy Communion is observed with much less regularity in many Protestant churches than in the past, one tends to lose the vision of even his own Christian community gathering about the Lord's Table, and the experience becomes more and more confined to his local church fellowship. As precious and holy as this is, there is need for being a part of a greater body of believers partaking of the Sacrament at the same time, signifying the more far-reaching unity of spirit in this sacred observance.

On Worldwide Communion Sunday, the soul looks out beyond the confines of any church or community, or of any nation, and sees the world upon its knees at altars everywhere—in cities, towns and villages in this and all countries around the world where there are Christian believers—partaking of the symbols of the broken body and shed blood of our Lord. In spirit, then, we join with our brothers of every race in drawing near with faith, confessing our sins, and breaking bread with the Saviour of the world.

In this year of our Lord 1957, with increasing fears and tensions tearing at the hearts of people in all parts of the earth, let us approach the sacred season, as individuals, in deep humility and sincere heart-searching, realizing that as the heart of the people so will be the heart of the community and nation, and of the world. And in our preparation for this worldwide sharing, may we pray as never before that Christians everywhere may be freed from all self-seeking, and filled with an outgoing love which seeks to promote peace and good-will.

Then as we kneel, with heads bowed and hearts uplifted, we would pray that all malice or ill will, selfishness or indifference, may be left beneath the altar, to be taken away "as far as the east is from the west." And with deep gratitude to God for the riches of His goodness, let us enter into the Fellowship of Suffering and Service with open hearts and hands, and give lovingly that the distressed peoples of the earth may be blest.—E. W.



BISHOPS' HALL AT EMORY—Ministers and laymen from many sections of the South gathered in Atlanta September 20 for the consecration of the new Bishops' Hall on the campus of Emory University. This newest addition to the facilities of Candler School of Theology will provide modern classrooms and offices for the school and release some of the space in the theological building for the expansion of the theological library.

Rev. Robert G. Tuttle to Preach in South America

The Rev. Robert G. Tuttle, pastor of First Methodist Church, High Point, will be in South America with a preaching mission during part of October and November. The mission is sponsored by the General Boards of Missions and Evangelism. Twenty-seven ministers have been invited to participate, these coming from California, Washington, Oregon, North Dakota, and one each from the Western and North Carolina Conferences. Mr. Tuttle will be preaching the first Sunday at the Interdenominational English Speaking Church at Rio de Janeiro. He will probably be working the first week in Argentina at the Methodist Theological Seminary, and the second week somewhere on the frontier. During the mission the group will visit practically all the Methodist mission stations in South America, and will return by way of Chile, Bolivia and Peru.

E. Stanley Jones to Preach in High Point

Dr. E. Stanley Jones will conduct a preaching mission, sponsored by the twelve Methodist churches in High Point, to be held in the High Point College auditorium, from Sunday night, October 27 through Friday night, November 1. Services will be held twice each day, at 10:20 a.m. and at 7:30 p.m. Dr. Jones will also speak at a 12:00 o'clock luncheon for ministers on Monday, October 28, at the Y.M.C.A.

An invitation is extended to all ministers and the many other interested persons in the High Point area and beyond, to hear Dr. Jones' challenging messages during this week of special services.

Methodist Home, Charlotte, Loses Devoted Member

Miss Annie Lou Ballew, daughter of the late Mr. and Mrs. William A. Ballew, and a native of Caldwell County, near Lenoir, passed away on September 17, 1957, at the Methodist Home in Charlotte, where she had lived since November 1951. She celebrated her 85th birthday last month.

Miss Ballew had for many years been Superintendent of Nurses at the State Hospital at Morganton. She gave untiringly of her talent and inspiration in the training of nurses, and her graduates are scattered throughout the country.

Though she was ill during her last year, she maintained a patient and grateful spirit, and those who were associated with her will remember her as one of the Home's finest and most devoted members.

Oriental Charge in Midst of Improvement Program

The Oriental Charge announces that its three churches—Pamlico, Arapahoe and Oriental—are either planning or completing plant improvements or new construction. Pamlico church is now completing a \$1,500 improvement program, including a new roof and hardwood floors. Plans call for repainting the interior and working over the pews. The Oriental church has carried through part of its \$2,000 renovation program, which includes repainting the interior, reworking the pulpit section, and window work. This church, and also the Arapahoe church, are considering the erection of a new Fellowship Building.

Richmond Area Leads in General Advance Specials

According to the September 1957 issue of *The Methodist Story* the Richmond Area, consisting of the North Carolina Conference and the Virginia Conference, ranked first among all Episcopal Areas in the Methodist Church in the amount of General Advance Specials for the fiscal year June 1, 1956 to May 31, 1957. It ranked second among all Episcopal Areas in Conference Advance Specials with the North Carolina Conference alone paying more than all except three complete Areas. The Richmond Area ranked 7th in amount of World Service payments among all Episcopal Areas and was one of only 11 paying all of its apportionment in full.

◇ ◇ ◇

The average church has too many bystanders, and not enough standbys.



PRESIDENT'S RECEPTION AT PFEIFFER COLLEGE. Shown above is a part of the President's Reception Line held at Pfeiffer College on Monday, September 16. First row: Willy Wilson of Canton, Kay Blakley of Lexington, and Jewel Hatley of Albemarle. Second row; Left to right, Mrs. Walter Gibson, Mr. Walter Gibson, vice-president of Pfeiffer College, Mrs. J. Lem Stokes II, Dr. J. Lem Stokes II, president of Pfeiffer College, Betty Ann Smith, and Jimmy Goodman, president of Student Body.

Texan's Tithe Nearly Two Million Dollars

A Texas oil man has turned over virtually two million dollars to the Texas Presbyterian Foundation as his tithe, after selling his petroleum company interests in a multimillion dollar deal which has church-going people literally agog.

He is Toddie Lee Wynne of Dallas, Tex. As president of the American Liberty Oil Company, he recently signed papers transferring his company stock to American Petroleum, Inc., of New York.

The gross transaction reportedly involved 35 million dollars. Spokesmen said Wynne would get about 20 million dollars after payment of outstanding debts.

Ten per cent of the net, or about two million dollars, was given outright to the Texas Presbyterian Foundation, of which he is a prominent layman.

Members of his family said they have practiced tithing, or giving a tenth or a specific share of wealth for religious or charitable purposes, for many years.

Doctor Hopper, director of the foundation, accepted a check in the amount of \$1,015,334 from Wynne on behalf of the church. "It represents but a share of the two million dollar gift," Doctor Hopper said. The balance was in notes to be redeemed later.

Doctor Hopper said \$600,000 will be used immediately for helping finance three Texas church institutions. The rest will go toward an endowment fund for use by various Presbyterian institutions in the state.

The two million dollar gift marks one of the biggest tithes given to the church in Texas, if not the nation.

Rutherford College Church Observes Centennial

Abernethy Memorial, on Sunday, September 29, celebrated the close of one hundred years of ministry to Rutherford College and the surrounding community. This was also their annual homecoming occasion. Dr. E. H. Nease, Sr., a former student at Rutherford College, was guest speaker at the 11 o'clock service. Picnic dinner was served on the grounds.

In the afternoon a Charles Wesley Sing was held, led by the Rev. Edgar H. Nease, Jr. This was followed by the unveiling of a portrait of Robert Laban Abernethy, founder of Rutherford College. The portrait was made by the late James H. Burrus, artist, and faithful member of the church, and was presented by a member of the Burrus family. It was received for the church by Edward Cannon, chairman of the official board.

This was a high occasion for this faithful congregation, Rutherford College and the friends assembled with them, and they look toward many more years of worship and service in the historic church.

◆ ◆ ◆

"Lack of preparation and reluctance to openly witness for Christ are the causes of our greatest failures and disappointments in church work."—Bishop Fred P. Corson.

Bradley Memorial, Gastonia, to Celebrate 50th Anniversary

During the entire month of November, Bradley Memorial will celebrate the fiftieth anniversary of the church. On these four Sundays all of the former pastors who are still living are being invited back to preach. The young people of the church who have gone out into full-time mission work or preaching have an invitation to come for a special service. And former members who have moved away are invited back at some time during the month.

The seventy-five charter members who are still living will have an important part on the program.

The music committee is planning to use throughout November only those hymns that were sung fifty years ago.

On the final Sunday evening a pageant will be presented giving the entire history of Bradley Memorial Methodist Church.

Many plans are being made for this anniversary, and the congregation is showing an enthusiastic spirit as they anticipate the great event.

Diane Ware On Two-Year Tour of Duty at Vashti

Miss Diane Ware, 62 Hilltop Circle, Gastonia, N. C., is one of 26 young men and women who are beginning in September two years of home missionary service under the Methodist Church. Miss Ware is going to the Vashti School, a mission school in Thomasville, Ga., as an English teacher.

A native of Gastonia, Miss Ware spent her early life there and studied two years each at Brevard College, Brevard, N. C., and High Point College, High Point, N. C. She received an associate of arts degree from Brevard in 1955 and a bachelor of arts degree in social studies and English from High Point last spring.

While in college, Miss Ware was secretary of the student government and a member of the Student Christian Council, the school newspaper staff, the French Club, Sigma Pi Alpha, language fraternity; and the Christian Fellowship Club. She is a member of the Faith Methodist Church in Gastonia and was director of the summer activities program there in 1956.

Help Support a Missionary in Lands of Witness and Decision



In the last few years hundreds of millions have won political freedom. Hundreds of millions have lost their freedom to Communist tyranny. Christian faith has never confronted greater dangers or greater opportunities. The past fifty years have seen more souls won to Christ and more Christians martyred than in any full century before.

Methodism Meets a World Challenge

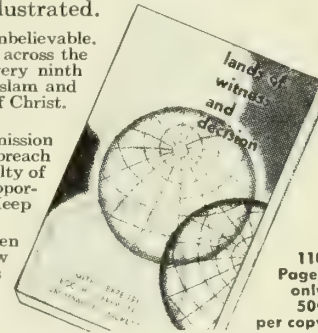
Four countries where needs are pressing have been designated *Lands of Decision*. Please pray that their people may come to a saving knowledge of our Lord Jesus Christ. Volunteer for missionary service or influence a young person to do so. Make a "Lands of Decision" Advance Special gift. Start a study group by using the book illustrated.

BELGIAN CONGO—The speed of change in Africa is almost unbelievable. Less than 80 years ago Stanley made the first trip of any Christian across the Congo Basin, nearly as large as Eastern United States. Today every ninth person is a member of the Christian church, but the Crescent of Islam and the Hammer and Sickle of Communism are challenging the Cross of Christ. What will the Congo choose?

BOLIVIA—Called Methodism's most beautiful and most difficult mission field. Only during the last 50 years has opportunity been given to preach the Gospel according to the Protestant tradition. Until 1906 the penalty of doing so was death. Now Bolivia presents one of our brightest opportunities. The church has doubled in membership within four years. Keep it growing and spreading.

SARAWAK—For long years the head-hunting Ibans, the "Wild Men of Borneo," were inaccessible to missionaries. Being forced into new patterns of living they have turned to the Methodist missionaries along the river, wanting to learn about "the Jesus God." In three years more than 2000 have been baptized, including some of their leading chiefs. Countless villages are pleading for missionaries. Do not fail this important corner of the world.

KOREA—War has shaken the life of every Korean. Half a century of missionary witness has produced a strong Korean church. Put a Methodist pastor in any village and the next morning he will have a congregation. No wonder Methodism has grown from 45,000 to 85,000 members since the war. The next ten years may decide if the Christian church will have won a most strategic victory on the mainland of Asia.



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Devotional Readings

Christ Crucified!

By ROBERT G. TUTTLE

"For I determined not to know any thing among you, save Jesus Christ, and him crucified."—I Corinthians 2:2.

Listen as Paul presents Christ to the people of Corinth:

Christ crucified and saying, "Whoso would come after me. Let him deny himself and take up his cross and follow me." There is a cross at the center of our faith. But man does not come by his cross-bearing easily. We accept the resurrection; we reject the crucifixion — and lose the resurrection.

"In the cross of Christ I glory" — I glory that God should suffer with man. I glory that man is called to invest himself with God in the redemption of the world. I glory in the fact that, through the cross, God has outlawed arrogance and placed compassion at the center of our living.

Christ crucified. Yet I am selfish, even in my religion. Too often I want the maximum of peace with the minimum of self-investment. As Dr. Sangster expresses it, even in seeking the peace that passeth understanding I am thinking of "I, I, I," and "Me, me, me" — I have forgotten Christ crucified!

Rufus Jones tells of the little boy picked up in the water from the burning steamer, "General Slocum." The little fellow whimpered, "My mother gave me a life-preserver. That's how I got saved. I guess she didn't have none for herself 'cause they can't find her." Dr. Jones goes on to say that had the mother not given herself to save her child's life, in living she would have lost her motherhood, and that which was central in her would have died. As it was, she died for her child and that which was central in her lived. This is still a mystery — Christ crucified!

I cannot be a good parent without cross-bearing. So many times I must do that which I do not wish to do, and yet I would hate myself if I did not do it. I cannot be a good neighbor without cross-bearing. I cannot be a good citizen without cross-bearing. It costs something to be a good member of the human family. A nation cannot fulfill its place in history without cross-bearing.

When asked what is wrong with the church today, Alan Peyton replied: "Nobody today wants to kill a Christian." Christians are not making the forces of evil uncomfortable. Christians are not regarded as a danger to the accumulated powers of selfishness. Christians are forgetting Christ crucified.

Christianity, suggests Rufus Jones, is proved not so much by the miracles of two thousand years ago as by the miracles of the Spirit performed today. Let us add that the world today is not going to be saved by the cross-bearing of the Apostles and early

WORLD COMMUNION

*Thy little world remembers Thee,
Host of the Upper Room,
Who did not will that thought of Thee
Should know oblivion's doom.*

*The faithful group who gathered 'round
This sacred mem'ry's birth
Have kept undying thought of Thee
To share around the earth.*

*Today the people of far lands
Gather about Thy board,
To eat the bread which giveth life,
Where holy wine is poured.*

*Ought not the Christ have suffered thus
To set all people free,
Who saw beyond a tempting joy
Which led to Calvary?*

By ELLEN D. MASTERS

The Methodist Home
Charlotte, N. C.

Christians, but by the cross-bearing of Christians now. Perhaps we need to bear little crosses before we can bear great crosses.

Christ crucified! Dare we pursue him totally? Dare we obey him totally? It will be uncomfortable and inconvenient, lonely and sometimes dangerous, but God will do for our crosses what he did with the cross of Christ — translate them into everlasting accomplishment.

As we have thought together about Christ and him crucified, aren't you tempted to take up your cross and follow him? Down deep do you not want to do this? Don't you wish you could?

You can! By the grace of God — You can!

PRAYER: *O thou Christ upon a cross,
forgive us for our easy living, and lead us
to the deeper joy that comes through sacrifice.* AMEN.

Nothing Unusual

By D. J. REID

I was honored sometime ago with an invitation to speak at an annual meeting of an organization concerned with the training and development of young people. While waiting for the time designated for me to speak I listened with keen interest to the reports of some fifteen area chairmen give their reports for the work in their area. Without one single exception each man ended his report with the dull and drab statement "nothing unusual has happened this year." Needless to say, not much progress was reported either. Indeed, one could not help but feel sadly that the seeds of death were already at work. Nothing thrill-

ing, nothing winsome, nothing dynamic, nothing challenging. Nothing Unusual!

As I listened I could not help letting my mind wander down another path. I thought of the church. Christ's Church. Our Church. My church. Could that same report be applied to the church? Is anything "unusual" happening in the church? Is our program stale and lifeless. Is there anything really attractive and winsome about what we are doing.

As I thought of the church in this mid-twentieth century, I also thought of the church of other years. The great and glorious years that has seen the church steadily marching like a mighty army on a grand conquest. I thought of the many instances when something "unusual" did happen in the church. There are many such instances I mention only one.

Isaiah went to the temple one day to worship. No doubt he was blessed by the fellowship of the saints. He felt the thrill and the thrust of the service of worship. No doubt they talked softly about God. But then it happened—He saw the Lord "high and lifted up" HE SAW THE LORD! The revelations of glory spilled over him like a thousand boundless billows. Whatever denunciations he had made of others were washed away in the greatness of this moment. No longer was he crying "woe unto them" now it is "Woe is Me." He found himself on his knees confessing that he was "undone." And from that holy ground he began to be spiritually healed. He found himself cleansed and commissioned, broken but also mended, lost and found! His eyes were opened, his heart was warmed and now he sees God, he sees himself, and he sees the heart need of the wandering multitudes about him. The question that pounded at his hot heart was "Whom can I send, who will go for me?" His immediate rejoinder was: "Here am I; Send Me." Something Unusual!

The White Line

By HENRY B. LEWIS

Years ago I preached a sermon on "The White Line," the dividing line in the highway. I brought to the attention of the congregation that it had been placed there for their benefit.

It is a guide to go by, which can be seen at a glance. In ordinary circumstances, one has no difficulty in staying on the "right" side of the line. If the weather is foggy or rainy, it is more difficult to stay on the "right" side, but the line is a very great help. It is possible to unconsciously get on the "wrong" side of the line; then one is in danger. One can deliberately get on the wrong side; the danger is the same. If a person gets on the "wrong" side often enough, eventually he will lose his life and possibly cause the death of others.

We have a "White Line" to go by on the spiritual highway of life. The "White Line" is Jesus, our Saviour. If we always are conscious of Him in our lives and desire to stay on the "right" side, He keeps us there. Consciously or unconsciously, we may cross the "line" and be on the "wrong" side of life. Persisted in, it will cost us our souls.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Christian Social Relations Seminar

On Monday, October 7th, a Christian Social Relations Seminar will be held in New York City, covering the United Nations and the work of the task facing secretaries of Christian Social Relations. Five days later the Seminar will be concluded in Washington, D. C.

This has been planned by the Department of Christian Social Relations of the Woman's Division, and it is the first time in many years that a seminar has been planned to cover the United Nations and Washington, D. C., in the same program.

Mrs. Leslie Barnhardt of Charlotte, secretary of C.S.R. for the Woman's Society of the Western North Carolina Conference, will attend as the representative of this conference.

Mrs. Barnhardt stated that there are some unusual opportunities for district secretaries to register and attend the seminar. Registration is also open to any person having a definite responsibility for United Nations education.

An estimate of expenses includes transportation to and from New York, about \$10 per day for hotel accommodations and meals, and a \$5.00 registration fee. Exact information may be obtained by writing the Department of Christian Social Relations, 150 Fifth Ave., New York 11, N. Y.

Two district secretaries have already registered to attend the seminar; Mrs. Jack Patton of the Charlotte district and Mrs. Gayle Hussey of the Thomasville district.

National Adult School of Alcohol Studies

Mrs. Leslie Barnhardt will be one of three persons to represent the Western North Carolina Conference at the National Adult School of Alcohol Studies and Christian Action to be held at the American Baptist Assembly at Green Lake, Wisconsin, October 9-16.

The Rev. J. R. Bogle of Belmont and another representative from the Youth Division will make the three from Western North Carolina.

The topic to be discussed and the important personages listed as resource people make this a highly important school for Methodist people.

Winston-Salem Executive Board Meeting

The women of the Winston-Salem District made plans for the fall work at an executive board meeting held on September 10.

Mrs. Mark Rose, secretary of Missionary Education, announced the plans to hold the fall missionary education seminars in the subdistrict meetings within the near future.

Special commendation was given to the Winston-Salem District by Mrs. G. E.

Brown, Conference secretary of Supply Work, for this district was second in the 11 districts of the W.N.C. Conference in the amount given in supply work.

Mrs. J. W. Clay, secretary of missionary personnel, told of the new worker to be sent to Cherokee to assist in the work with the Indians. She is Miss Benbow of Oak Ridge, Tenn.

Mrs. A. L. Smith presented plans to hold a district "Quiet Day" during the winter months.

Each district officer gave a report of the work in her department showing increased interest in the women's work throughout the whole program.

Mrs. Fred Hobson, district president, was in charge, and Mrs. C. C. Weaver, president-emeritus of the W.S.C.S. of the Western North Carolina Conference, took part on the program.

District Missionary Education Seminars

Gastonia—The fall seminar for the W.S.-C.S. of the Gastonia District was held at Central Methodist Church in Shelby on Sept. 3, with four conference officers on the program.

Honorary Life Memberships were presented to two district officers, Mrs. S. Ray Lowder, president, and Mrs. W. A. Sigmon, past secretary of Christian Social Relations. The presentation was made by Mrs. J. W. Payne, past president of the W.N.C. Conference.

The program included a devotional message by Dr. James Stokes, a solo by Mrs. Robert Gidney and a welcome by Mrs. Wilber Baber, president of the hostess auxiliary. A resume of the four mission study books was presented by Mrs. Curtis Koontz, Conference secretary of missionary education, who spoke on Japan, Mrs. J. W. Carroll, secretary of Children's Work, who discussed "Christ, the Church and Race," and Mrs. J. W. Pavne, who outlined the study of the Gospel of Mark. Mrs. J. W. Harbison, past president of the Conference and Mrs. John Hoyle, Jr., of the Board of Missions gave a study of "The Social Witness of the Local Church."

Mrs. J. W. Payne also made available to the women an original skit for use in connection with the study of the Gospel of Mark.

The Seminar had 196 women present, all getting better informed about the books to be studied in the local societies during the coming year.

Mrs. S. Ray Lowder, district president, introduced all district officers. Mrs. Cleo Finger of Lincolnton, district secretary of missionary education and service, planned the day's program.

Charlotte District—The Charlotte District had Missionary Education Seminars in three subdistricts—at Anson on Sept. 12, in Meck-

lenburg on Sept. 17 and at Union on Sept. 19.

A theme of "Till Christ Shall Dwell in Every Heart," was carried out in each program.

Mrs. W. A. Wilmer, district president, introduced her district officers and Mrs. Fred Godley presented a resume of missionary literature to be used during the coming year.

The teachers for the mission study courses included Miss Dixon, Mrs. Hugh Wilkin, Mrs. Ogburn, Mrs. Wilmer, Mrs. McLaughlin, Mrs. Patton, Mrs. Davis, Mrs. McClure and Mrs. Everitt.

Worship services were also held at each subdistrict meeting.

Asheville—The Asheville District had its Missionary Education Seminars in two sessions, one at the Abernathy Church in West Asheville on Tuesday, Sept. 10, and the other at Weaverville on Thursday, Sept. 12.

Mrs. Thomas E. Frutchey, district president, introduced her district officers and Mrs. Joe Young, district secretary of missionary education, had charge of the display program.

Mrs. J. H. Bancroft, district vice-president, presented an outline of the programs for the coming year, using women in costume to represent each of the monthly themes in the program booklet.

The teachers for the four mission study courses were Mrs. O. L. Barker, Mrs. Frutchey, Miss Eunice Adams and Mrs. E. W. Daniels, all of Central Methodist Church.

The officers of the Asheville district voted to place a marker at the entrance of the drive to the Methodist Home for Retired Workers on Spears Ave. in Asheville.

Plans were made for a district-wide study of "The Outreach of the Woman's Division," to be held at the Biltmore Methodist Church on October 8.

Mrs. John Hoyle, Jr., of Gastonia will be the teacher for the day's session.

Thomasville District—A picture of a Mother-Daughter Service held in the Thomasville District is in the September issue of the *Methodist Woman*.

Mrs. Arnold Kirk, district secretary of promotion, was responsible for planning this service.

In the same issue of the *Methodist Woman* is a picture of an interracial advisory board meeting at Bethlehem Center in Charlotte, N. C.

Let Us Sing!

The objectives of the 250th anniversary of Charles Wesley's birth as observed by Methodism are:

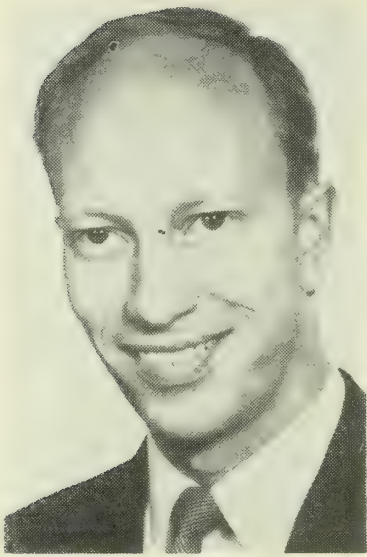
To help the people called Methodist to recapture their zeal for singing.

To lift up an important and unifying element in our Methodist heritage.

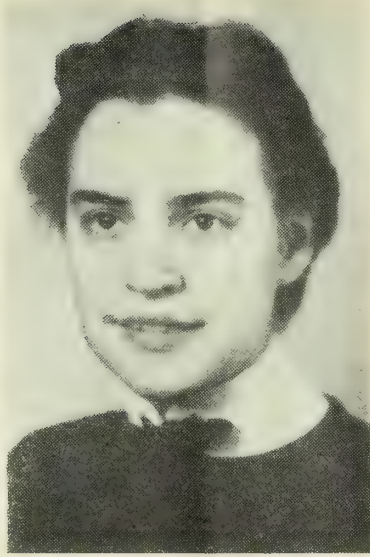
To stress the universality of the message in Charles Wesley's hymns.

To emphasize the value of great hymns in group worship and in the lives of individuals.

To stimulate, through singing, an evangelistic spirit leading to a great movement to win persons to Christ.—*Methodist Woman*.



AKE LARSSON



KAARINA MATILLA



ANNA KRISTINE KARLSEN

Summer Caravan Experiences and Expressions of Appreciation

LINDA LOHR, *Lexington*

One of the most significant summer activities of the Youth Fellowship of First Methodist Church, Lexington, was the visit of four Scandinavian Caravaners from August 9-16. Our church provided homes for these guests and from here they visited five subdistrict meetings and many local churches. In group I were Ake Larsson, a young minister from Lund, Sweden; Anna Kristine Karlsen and Tove Arnesen, Norway, who are entering a school of nursing this month in Oslo; and Kaarina Mattilla, Finland. As they sang the songs of their native countries, we felt a strong bond of friendship with the young people of Norway, Sweden and Finland. We were impressed with their sincerity and their dedication to Christ and their church, for we realize it is not easy for them in the Scandinavian countries to be members of the Methodist church.

Language was not a great barrier for our visitors spoke excellent English. Occasionally, one of them would hesitate for the right word to express an idea in our language. It was wonderful for us to discover how much alike we are, enjoying sports together like swimming and worshipping together as members of one great family. As they shared customs of their native lands, we introduced them to customs of our country. They were very deeply impressed as they witnessed a lovely wedding in our sanctuary.

The Larger Fellowship

Another splendid opportunity for strengthening world friendship was offered us at our Senior Youth Camp at Junaluska August 18-24. Forty young people from our church learned to know two fine nationals who served as counselors. Heli Ploberger, from Austria, a student at Greensboro College, and Reinhard Brose of Germany, student at Duke, made a real contribution to all phases of camp life. Reinhard led a very

helpful discussion on "Living Together in the World as Christians."

Message from Overseas Friends
N. Y. Sailing Date, August 20

Dear Friends:

It is the last day all eight of us caravaners are together in U.S.A. But before our group will be scattered, we want to send you these lines of thanks which we hope you will forward to all our friends in Western North Carolina. We will never forget the days we spent among you and the Christian love and care as well as the good fellowship with so many new good friends wherever we have gone. It really "gives us inward pain" to depart from you and from each other within the caravan. We have grown together during these weeks. But we know that the ties of memories, thought and prayers never will be broken and send to you all the best wishes and the blessings from God, our Lord.

Ake Larsson
Tove Lisbeth Arnesen
Anna Kristine Karlsen
Kaarina Mattilla
Anna Donner
Vivan Yohansson
Dag Letting Kristiansen
Lars Petterson

Tampere, Finland

Dear Friends:

I can never thank you enough for all your kindness during our visit to U.S.A. I will never forget you. Our stay there in your country was very pleasant and the trip back home very, very fine. May God bless your life and work in your churches.

Love,

Kaarina Mattila

Larvik, Norway

Dear Friend:

First of all I will express my greatest thanks for all you have done for me connected with our caravan to your country this summer. You can hardly imagine what a good time we had, and I will tell you it

will stay for me as the most wonderful time in my life.

I went over to your country with a prayer in my heart that God would use me to give your young people some fine impressions from life in my country and a message from God. It is still my prayer that God will work through the experiences of this summer with your young people and with our youth. I know I got more inspiration from your people than I ever was able to give them back, and for that I thank God with all my heart.

Another thing I would like for you to know is that all caravaners think that the program was as good as possible: first, the camps where we met many people we met later in different congregations, and then the youth activities in different churches. All the plans were so well made that especially you should have the greatest honor of the fine experiences I had.

You asked me once about caravans from your country to my country. If I ever can help, I will be glad to do so. I think you can make a very good caravan out of all the fine young people you have in your churches. I miss them so very much and I hope one time to see them, you and your lovely family. Please remember me to Bill and all the other fine young people.

Always, Dag

Syracuse University

Dear Mr. King:

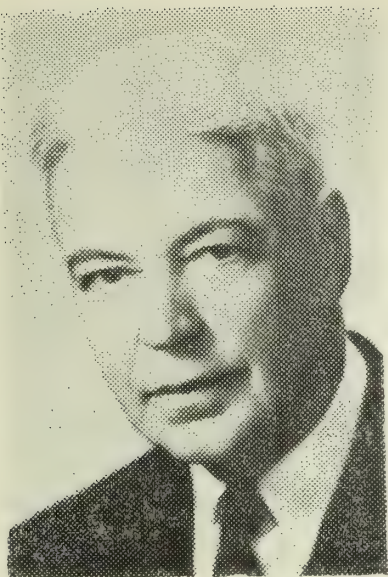
First I want to thank you so much for the wonderful summer, my friends and I spent in North Carolina; it was such a meaningful experience for all of us, which gives us inspiration to continue the youth work at home with greater eagerness.

I also want to express my warm appreciation for your kind letter to me in Washington. We had a most interesting and fine program there for 57 Crusade Scholars from 21 different nations. I was very glad that I came to this orientation program, although it made it impossible for me to go to California and visit my relatives at this time. I hope to be able to go there in February, when the first semester at the university is over before I shall return to Denmark in March.

With my best greetings to you and Mrs. King and our many friends in North Carolina, I am

Sincerely,

Anna Donner



DR. W. R. BOWIE



DR. B. G. CHILDS



DR. J. H. PHILLIPS

Training Schools in the WNC Conference

The fall schedule calls for twenty training schools between September 8 and November 17. Eight of these have been held with excellent results in recent weeks in Asheville, Lenoir, High Point, West Jefferson, Hendersonville, Thomasville, Canton and Reidsville.

Schools will be held in Cullowhee and Statesville, October 6 and in Greensboro and Morganton, October 13. Forty-four courses and instructors are scheduled in these four schools. Dr. B. G. Childs, Duke, and Dr. W. R. Bowie, Episcopal Seminary, Alexandria, Virginia, will be teaching in Cullowhee and in Greensboro. Dr. J. H. Phillips will be teaching in Marion, October 20.

VACATION CHURCH SCHOOLS

For the conference year 1956 we had 818 vacation schools with an enrollment of 46,501 pupils. Reports received to September 20 for the conference year which closed in June total 458 schools which is only a little more than half the number for the previous year. Reports are still being received and many more will be received. The tabulation for certain districts are given below. Please check this list and see if your school is included. If not Mrs. Elwood Hayward, Box 828, Salisbury, would like to have the information by October 10. Additional report blanks will be sent if requested.

Asheville District

Twenty-eight schools have been reported with an enrollment of 1,484 pupils and 327 workers. Churches reported are: Acton, Mrs. Edwina C. Wyly; Biltmore, C. H. Wisnederlich; Central Asheville, Eleanor Hanna; French Broad Avenue, John McWhorter; Oakley, Mrs. B. H. Davis; Trinity, Carolyn Gabriel; Balfour, Mrs. W. C. Peeler; Fruitland, Mrs. Thurman Lyda; Moore's Grove, Mrs. H. C. Clark; Azalea, Eveline Stephens; Bethel, Mrs. Paul Allison; Bethesda, George B. Culbreth; Tabernacle, George B. Culbreth; Black Mountain, Mrs. A. W. McDougle; Brevard, Mrs. J. B. Sowell, Jr.; Etowah, Mrs.

W. R. Robertson; Horse Shoe, Sallie G. Allison; Rosman, Bessie Lyman; Pleasant Hill, R. F. Hillard; Snow Hill, Mrs. Lowell Roberson; Fletcher, C. G. Alspaugh, Jr.; First Hendersonville, Elizabeth Lee; Mills River, M. M. Workman; Montmorenci, Mrs. Olfa Crowder; Oak Hill, Mrs. Sara Brookshire; Piney Mountain, Mrs. Jack London; Saluda, Mrs. Homer Taylor; Weaverville, Mrs. L. A. Weaver, Jr.

Charlotte District

Forty-five schools have been reported with an enrollment of 3,188 pupils and 672 workers. The churches are: Ansonville, Concord, Cedar Hill, Mrs. David Hubbard; Belmont Park, Mrs. Kenneth M. Davis; Big Spring, Edith Richardson; Calvary, Mrs. Phillip DeBerry; Cole Memorial, Mrs. W. R. Overcash; Dilworth, Ella E. Shore; Gillespie, Mrs. Louis A. Nooe, Jr.; Grace, Mae W. Havnaer; Hawthorne Lane, Mrs. R. W. Aldridge; Kilgo, J. C. Groce; Mouzon, Mrs. John Brantley; Myers Park, Mrs. W. H. Hoeflich; Providence, Jewel A. Jones; Purcell, Mrs. Sam Bell; St. James, Mrs. Homer C. Galloway; St. Luke, Mrs. Charles Winchester; St. Paul, Mrs. P. A. Cooper; Spencer, Pearle Fink; Wesley Heights, Sue Sigmon; Harrison, Marvin, Mrs. G. W. Russell; Hickory Grove, Mrs. Roy Frazier; Homestead, Mrs. R. G. Wood; Forestville, Mrs. John C. Neal, Jr.; Wade, Irene Moore; Matthews, Beulah Martin; Mineral Springs, Mrs. Tom Laney, Jr.; Benton Heights, Mrs. Henry Tomberlin; Center, Mrs. Roscoe Cole; North Monroe, Mrs. Homer Biggers; Central Monroe, Ethel Jolliff; Morven, Shiloh, T. S. Hoffmann; Sandy Plains, Pleasant Hill, T. S. Hoffmann; Mt. Zion, Mary Sherrill; Bethel, Mildred Blackwell; Hanna, Donald Rollins; New Hope, Donald Rollins; Thrift, Mrs. E. G. Dickens; First Wadesboro, Marion Craig; Antioch (Weddington), Kenneth R. Moore; Weddington, Kenneth R. Moore.

Gastonia District

Reports have been received from thirty-eight churches which enrolled 2,201 pupils and had 474 workers. There churches are: Iron Station, Mrs. W. M. Link, Jr.; Ebenezer Belmont, Mrs. G. W. Barnes; First Belmont, Margaret Woodward; Park Street, Mrs. L. F. Coley; Bethlehem, Bess Chapel, Jesse L. Johnson, Jr.; Bogart City, Mrs. Cleo Finger; First Cherryville, Mrs. W. Q. Robinson; Lander's Chapel, Mrs. W. L. Bollinger; Dallas, Mrs. Lathan Carpenter; Bradley Memo-

rial, Bill Thompson; Covenant, Inez Wright; Faith, Mrs. J. B. Wagner; First Gastonia, George L. Blackburn; Maylo, G. H. Allred; St. Johns, Mrs. Reginald J. Cooke; Grace Kings Mt., W. C. Sides, Jr.; Ivey Memorial, Mrs. S. C. Ballard; Marvin, Mrs. B. O. Watts; McKendree, Mrs. Paul Reinhardt; First Lincoln, Mrs. Henry Collins, Jr.; Rhyne Heights, Ray S. Cody; First Maiden, Mrs. Leonard Jenkins; May's Chapel, W. H. Pheagin; McAdenville, H. C. Freeman; First Mount Holly, Charles D. White; Oak Grove, J. R. Bowman; St. Paul, J. R. Bowman; Rehobeth, Mrs. Paris Wilson; Riverbend, A. G. Perkins; Aldersgate Shelby, Mrs. J. Ledbetter; Hoyle Memorial, Mrs. Bill Grigg; LaFayette, James Coleman; Martin Street, Mrs. George Crawford; Snow Hill, A. G. Perkins; Stanley, Lucille Boyd; Sulphur Springs, Cleopatra Catham.

Greensboro District

The Greensboro District has reported 49 schools with an enrollment of 3,563 pupils and 772 workers. The churches reported are Bethlehem, Climax, Mrs. Mary Curtis; Bethel, Flat Rock, Mrs. R. D. Combs; Palestine, Mrs. Margaret Howell; Gethsemane, O. McCormick; Bessemer, Ann Wofford; Calvary, Mary Wills McCulloch; Centenary, Mrs. Ben Brown; College Place, Jean Gordon; Glenwood, Nada Garber; Grace, Cindy Robinson; Groometown, E. Lester Ballard; St. Andrews, E. Lester Ballard; Hinshaw Memorial, Frank H. Edwards; Mt. Pisgah, Mrs. E. A. Cain; Newlyn St., Mrs. Roy L. Oakley; Proximity, Mrs. Roy L. Newman; West Market Street and Christ, Louise Robinson; Burnetts Chapel, Herman C. Beck; Vickrey, Herman C. Beck; Mizpah, Mrs. Gordon Handy; First High Point, Anne Acey; Lebanon, Mrs. Frank Starrett; Oak View, George C. Starr, Jr.; Rankin, Mrs. J. S. Higgins; Ward Street, Hellen Paschal; Welch Memorial, Mrs. Helen Simmons; Leaksville, Mrs. A. M. Faulkner; Madison, Mrs. Carl Shelton; Mayodan, W. R. Bustle; Mitchell's Grove, Roy Grant; Moriah, J. S. Gibbs, Jr.; Mt. Hermon, Mrs. Howard Zigler; Meadow View, Codena Coleman; Oak Ridge, Walter Hedgins; Pleasant Garden, Mrs. Philip D. Pearce; Rehobeth, Mrs. S. L. Clark; First Reidsville, Eugene A. Lamb; Main Street Reidsville, Mrs. Charles Turner; Spray, Mrs. Dewey Smith; Glencoe, Mrs. R. L. Whitley, Jr.; Eden, Mt. Tabor, Mt. Zion, C. William Sartin; Center, Mildred T. Wilson; More-

(Continued on page fifteen)

Orphanage Society Meets; Mud Is Problem For House Mothers; Church Activities

North Carolina Orphanage Society

The North Carolina Orphanage Society held its annual meeting at The Methodist Children's Home, Raleigh, North Carolina, on Thursday, September 19. Mr. Dewey Huggins, superintendent of the Pythian Children's Home at Clayton and president of the Society, presided. Among the talks presented were those by Dr. Ellen Winston, head of our State Welfare Department, and Dr. Dobbs, of the Department of Psychiatry at Duke University. There was ample time given to the group in general for questions and discussion from the floor. The participation on the part of the group at large was good and everyone agreed that it was a profitable and interesting session. We too heard a most interesting resume of the history of the Colored Orphanage at Oxford, North Carolina. It was interesting to learn that that orphanage has been serving the children of this state for more than a hundred years.

The group was served a delicious luncheon in the dining room of The Methodist Children's Home by those kind people.

It was decided to hold the annual meeting next year at the Baptist Kennedy Home in Kinston. Superintendent W. A. Smith of the Kennedy Home was elected president for the current year.

Those attending this meeting from our Home were Miss Frankie Craven, Mrs. Florence Wood, Mrs. R. E. Sifford, Mrs. Polly Cottle, Mrs. Jamesina Reynolds, Miss Sara Little, Mrs. M. T. Lambeth, and Mr. M. T. Lambeth. We had an enjoyable trip down, in spite of rains and bad weather.

Broad Street's Fiftieth Anniversary

Mrs. Lambeth and I had the happy privilege of joining with the fine people of Broad Street in Statesville in the celebration of the fiftieth anniversary of the present Broad Street Methodist Church. Bishop Harmon brought a moving and challenging sermon as the chief speaker on this occasion. Several of the former pastors of this great church were present and brought messages befitting the occasion and several of those who were unable to be present were heard by tape recording. It was my good fortune to have the opportunity to teach the Sunday school lesson for the Men's Class. I was most happy to be back with these men whom I learned to love during my seven years of association with them. We were entertained most graciously in the home of Mr. and Mrs. Dearman, two of Statesville's finest citizens and loyal members of the Broad Street Church.

Battling the Mud

We are having quite a time these days fighting the mud on our campus. I believe that most of you know that we have torn down the old part of our school building and are rebuilding it. This in itself during such a rainy season as we have had during most of September would result in a muddy

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

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M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor

condition. But to add to that, a great amount of dirt had to be moved. And to cap it all off, we have been trying to complete a drainage system on the western side of our campus. The cottage mothers tell me that they do not know which is worse, the mud or the dust after the sun shines a day or two.

Football

We have played two games since we last sent you this page. The first of these was played with Glen High. The outcome of this game was highly to our liking. We won by a score of 38 to 0. It was a team victory. All the boys played well and hard. The game was played on our Alspaugh Field and witnessed by all our children and staff and by a good many visitors.

The second game was played with Gray High in the Bowman Gray Stadium. The score was not so pleasing as that of the Glenn game. However, we could not be disappointed by the team play. Our boys played a hard game and were really in the game making a battle of it until the end.

The Church at Work on Our Campus

The second conference year of The Children's Home Church is now under way in that vacations are over and all are once again on a more stable schedule.

We are slowly but surely generating a greater interest and a better understanding

among all of us here as to the program of The Methodist Church. We are beginning to have the feeling of belonging and working in the total church program. Every effort is made to have all the people on our campus participate in the spiritual, social, and financial phase of church life. Each person makes a financial pledge, according to his or her ability, and is given an added opportunity to participate in special observances such as Day of Dedication, Home for the Aged, Golden Cross, Rally Day, and others. This, it would seem to us, teaches the joy of sharing.

One of the great assets of our church here is participation on the part of the children and youth. They serve as ushers, altar boys, take the morning offering, sing in the choir, and in various other capacities. A striking example is demonstrated in that thirty-two girls compose the senior girls' chorus; twenty-six in the junior high school girls' chorus; and twenty-five boys in the junior boys' chorus. It is good to know that approximately one hundred of our youth and children are performing a specific task in the church.

Miss Delores Stephens, director of music, is doing a most excellent job with the church music and at the same time is giving invaluable assistance in planning and directing the work of our MYF. Then, too, Miss Ollie Sherrill is doing a most commendable job in directing the program of the Intermediate Fellowship.

Some special observances which are anticipated are: October 6, observance of World Wide Communion Sunday; October 20, Laymen's Day, with Mr. J. C. Cowan, Jr., one of our Trustees as our guest speaker. In addition, we plan to inaugurate a special three-day Religious Emphasis program, using the assistance of a Fellowship Team from High Point College.

It is our prayer that God will direct our plan of spiritual growth and will give us His grace and guidance in working that plan.—ROSS FRANCISCO, minister.



HAVING A WONDERFUL TIME. Interest in the swimming pool has now been replaced by the more serious business of going to school.

Moral Standards in a Church

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

SCRIPTURE: I Corinthians 5:6-13; 6:17-20

It is strongly urged that the reader review the whole of chapters five and six. These two chapters could be entitled "Moral disorders in the Church." Paul knew that the situation in the church at Corinth was critical. If the pagan elements succeeded in getting the upper hand not only would the church in Corinth be ruined; it would have a far-reaching evil influence on the whole missionary enterprise. This explains why the apostle speaks in such strong terms against immoral conditions in the church, and why he takes such strenuous, even harsh, measures to get rid of offending members.

In the course of the Corinthian correspondence (only a part of which has been preserved for us in the New Testament) some members of the group had got the idea that Paul intended for them to withdraw completely from the world. There were two groups, therefore, in this church. One of these had carried too much of their former ways of living into the church; the other seemed to believe the way of victory over the world lay in retiring from the world. Dr. Roy L. Smith, commenting upon this problem in the International Lesson Annual, says: "There is no escape from this world, either for the individual or the church, if we are to do God's will."

The temptation to think of the church as a rest home is one which has been with us for a long time. To be sure there is a sense in which the church is "a home within the wilderness, a rest beside the way"; but it is also true that "The Son of God goes forth to war . . . who follows in his train?" We live in two worlds, the material and the spiritual. As citizens we have obligations. Said Plato: "The price we pay for indifference to public affairs is to be ruled by evil men." So we may conclude that, while the church must be *in* the world, it is not forced to be *of* the world. It is in the world for a real purpose and that is to witness to the way of Christ.

The peculiar problems of the church at Corinth had to do with sexual immorality, greed, drunkenness and idolatry. As we can see from the list they were largely sins of the flesh. For this reason Paul reminds his followers that their bodies are "temples of the Holy Spirit." Many of those in the Corinthian church were formerly worshippers of Aphrodite. This worship may have involved the grossest sort of sexual license. No wonder Paul cried out against those who had carried this practice over into the church.

For most of us, who have been brought up to believe that religion and morals are inseparable, it is hard to imagine religion which does not stress the necessity of moral reform. It is a fact, however, that there have been many such religions. Even in religions, such as Christianity, where the ethical element has been strong, it has sometimes been hard to keep moral obligations at the center. Too often correct theological belief, or proper observance of sacraments, or willingness to be loyal to local customs

has taken precedence over the plain teaching of Christ about how we should live with others. Wesley recognized this as a perennial problem of the church. He described Methodists as persons who "had the form" and were "seeking the power of godliness." He never discounted the importance of beliefs and sacraments. He just wanted Christianity to be taken seriously right down through the whole of life. Some of the early circuit riders had as their aim "to spread scriptural holiness through these lands." If and when Methodism sets its moral clock by the customs and trends of any particular age it has lost its mission. "Be not conformed to this world, but be transformed by the renewing of your minds" said Paul. That is the task of the Christian and of the Christian church.

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LIFE

Life does not count by years. Some suffer a lifetime in a day, and so grow old between the rising and the setting of the sun.—Augusta Evans

The Living Word

By LUTHER A. WEIGLE

"Apparently" and "evidently"

Both "apparently" and "evidently" were originally strong words referring to sight. They meant visibly, manifestly, clearly, plainly, distinctly. But usage has weakened both words, so that "apparently" may now mean seemingly, and "evidently" is more often used in cases of inference than with respect to matters of sight.

In Shakespeare's *Comedy of Errors* (IV, 1, 78) Angelo angrily orders:

"arrest him, officer.

I would not spare my brother in this case, If he should scorn me so apparently."

Hobbes, in *Government and Society* (1651) refers to "the prophets, who saw not God apparently like unto Moses."

But the statement that God "apparently" spoke to Moses (Numbers 12:8) means to most people today that He only seemed to do so. The Revised Standard Version translates the verse: "With him I speak mouth to mouth, clearly, and not in dark speech; and he beholds the form of the Lord."

The statement about Cornelius, "He saw in a vision evidently about the ninth hour of the day an angel of God coming in" (Acts 10:3), is re-phrased by RSV to read: "About the ninth hour of the day he saw clearly in a vision an angel of God coming in."

In Galatians 3:1, "before whose eyes Jesus Christ hath been evidently set forth, crucified among you" is now re-worded: "before whose eyes Jesus Christ was publicly portrayed as crucified."

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Story time for Boys and Girls

ELIZABETH WHISNER, *Editor*

The Farmerettes

By PAT COLLINS

The big blue bus, carrying the Dart twins to Uncle Ed's farm for a weekend visit, crunched to a halt on the gravel road.

"Right up that lane," said the bus driver.

"Thank you," said Sue.

"Thank you very much," said Ann.

Four hurrying feet in squeaky new sandals pattered in a rapid dog trot toward the big white farmhouse on the hill.

Uncle Ed was chopping wood in the back yard when Sue and Ann hurried breathlessly around the house.

"Aunt May has gone to town," Uncle Ed told the twins. "She is helping with plans for next week's church supper. You girls run up to your room and put your things away."

Sue and Ann hurried to the big bedroom on the second floor. Soon their pink dresses were hanging in the clothes closet, and the twins were dressed in the clean overalls that Aunt May kept ready for their visits.

"Now we are real farmerettes," said Sue looking at herself in the mirror.

"What is a farmerette?" asked Ann.

"A farmerette is a woman or girl who lives on a farm. My teacher told me that," replied Sue.

Downstairs in the kitchen the twins saw a pile of unwashed dishes.

"Aunt May must have had to hurry away and leave the dishes," said Sue.

"Let's do them," suggested Ann. "Then we will be real farmerettes—and we will be helping Aunt May."

"Well—I wanted to play," said Sue. But she picked up a dish towel.

Soon the dishes were washed and dried and neatly stacked in the big farm cupboard.

Just then there was a loud cluck-cluck-clucking from the yard.

"The chickens!" exclaimed Ann. "It's time for them to be fed."

Ann and Sue looked at each other, and a grin spread across the face of each.

"We will feed the chickens," they said excitedly in unison. "Aunt May taught us how last time we were here."

"I know where the feed is," said Ann. "I'll get the pan," said Sue.

Soon the twins were in the chicken yard surrounded by the chickens. First Ann threw a handful of feed on the ground. All the chickens rushed over and began pecking at the feed. Sue then threw a handful to another spot. Cluck-clucking, the chickens ran to the new supply of feed.

"Silly chickens!" scolded Ann. "You should

eat all the feed in one place before rushing off after more."

Uncle Ed, standing in the barn door, laughed. "That's the way chickens are, and some human beings are just as silly in the same way. They never finish one thing at a time, but always rush after something else."

Sue and Ann continued to throw the feed until it was all gone. By then the chickens were rushing about, clucking and pecking at the last of their dinner.

An automobile pulled into the yard just as they finished. Sue and Ann rushed to greet Aunt May.

"We are farmerettes," cried Ann.

"We washed the dishes and fed the chickens," said Sue.

"We can do all the things farmerettes should do," explained Ann.

"You have certainly saved me a lot of work," said Aunt May. "Now I will be a farmerette, too. I will bake the big apple pie I would not have had time to bake if you two had not been such good little farmerettes."—From *Religious Herald*.

A CONUNDRUM

"Now why," remarked the little dog

In speaking to the tree,

"Would you like to say the heart of you
Is like the tail of me?"

The tree gave the conundrum up.

The pup with wisdom dark

Expained the matter, saying:

"It is farthest from the bark."

AGES OF ANIMALS

The oldest animal is probably the Galapagos Island tortoise. While figures on the life span of animals are not very accurate, it is estimated that these giant tortoises live to the age of 200 years.

The natural life of horses is from 18 to 25 years; for cows, from 14 to 15 years.

A cat reaches extreme old age at 15; a rat is very old at 7. Beavers sometimes reach 50, and squirrels live to be only 8 or 9. Canary birds and sparrows, as well as chickens and doves, may live up to 20 years.

It is popularly believed that elephants reach miraculously old ages, from 100 to 200 years. This is a popular fallacy, for the elephant is old at 75, and rarely lives much longer than that. The huge hippopotamus

lives about 20 years. Lions, leopards, jaguars, and hyenas live to be approximately 25.

It is extremely difficult to estimate the age of fish. Various authorities have reckoned the carp's age at 150 years, the pike's life duration at 100 years, while the salmon lives only about 4 years.

The age of insects is hard to determine. Many insects live only a few hours, though ants may live as long as several years.

Monkeys live to be approximately 17. However, apes confined to a cage age very rapidly.

THE SKY

The sky is Oh so nice and blue,
It is almost as nice as you.
The birds that fly so high in the air,
Mostly they fly up high in a pair.

White clouds in the sky, on a sunshiny day,
Blend with blue waters in the calm bay.
The sun in the sky is a beautiful sight,
Especially when it's so very bright.

As night comes along and the sun fades away.

The birds go to sleep, to wait till next day.
The bay is so quiet—not even a ripple;
It is waiting till day, so the waves can come triple.

The moon is up, and the stars are out,
You can't hear a thing, running about.
The sun in the sky has faded away,
To wait, until the next beautiful day.

—PAULA HOLMES

Methodist Home for Children
Raleigh, N. C.

THOUGHT FOR TODAY

Say it with smiles. Their beauty lasts longer than flowers.

If I cannot do great things, I can do small things in a great way.—James Clarke.

BIBLE QUIZ

(Yes or No)

1. There was only one window in Noah's ark.
2. David and Jonathan were brothers.
3. Luke wrote two books of the Bible.
4. The apostles could perform miracles.
5. All the Gospel writers were apostles.

Answers to Last Week's Quiz

1. The Philippian Jailer—Acts 16:25-32.
2. Jesus—John 21:15-17.
3. Cain—Genesis 4:8-9.
4. The Rich Young Ruler—Luke 18:18-23.

(Be sure to read the Bible references)

Editor's Note: We know of at least one church that is printing our Bible Quiz in their church bulletin. Perhaps other churches would like to follow this plan, and we are happy to share the Quiz with them.

News of Methodism . . .

The Upper Room, devotional guide with the world's largest circulation, will add three more editions January 1, 1958. One of the editions will be in Marathi, a language of India, a second in Sinhalese, a language spoken in Ceylon, and the third in English for English-speaking people of Burma.

Mount Olivet Church, Lenoir, will observe homecoming on Sunday, October 13. The morning worship service will be at 9:45, and the church school session at 10:45. Dinner will be served at the church, followed by an old fashioned "sing." At 3 o'clock the Rev. John Paul, of Louisville, Kentucky, will bring the afternoon message. Dr. Paul, known for his work in deeper life conferences, will preach in revival services at the church through Wednesday, October 16. All former pastors, members and friends of Mt. Olivet are invited to attend the homecoming and revival services.

Four Methodist bishops will be among the speakers for the annual meeting of the national Methodist Council of Evangelism October 17-22 in Minneapolis, Minn. They are Bishop W. Angie Smith, Oklahoma City, Okla., president of the Methodist Council of Bishops and president of the Methodist General of Evangelism; Bishop Gerald H. Kennedy, Los Angeles; Bishop Edgar A. Love, Baltimore, Md.; and Bishop Paul E. Martin, Little Rock, Ark.

Bailey Methodist Church recently received a beautiful pulpit Bible, in the King James version, given in memory of the late William Arthur Griffin and in honor of Annie Jordan Griffin, by their children, Mrs. Maebelle Griffin Finch and Ronald Arthur Griffin. Mrs. Finch presented the Bible to the church, and it was accepted for dedication to the glory of God by Mr. Robert M. Meacomes on behalf of the Board of Trustees. Also, the Methodist Men of the Bailey Church have erected a lighted bulletin board, of brick construction to match the building. And the new seven room brick-veneer parsonage will soon be in the process of construction. To date \$11,700 has been pledged toward the \$19,000 building fund goal.

TRAINING SCHOOLS

(Continued from page 11)

head, Don Payne; Summerfield, Mrs. M. S. Stafford; Julian, Bob Streetman; Tabernacle, J. M. Armstrong.

North Wilkesboro District

Sixteen schools have been reported with an enrollment of 715 pupils and 152 workers. Churches that have reported are: Boone, Mrs. F. R. Derrick; Helton, Kate Crowell; Lansing, Ethel Shepherd; Hiddenite and Liberty, L. E. Barden; Bethany and Zion, W. E. Fitzgerald; Jefferson, Mrs. W. E. Fitzgerald; Orion, Mrs. W. E. Fitzgerald; Arbor Grove, Melba Eller; Millers Creek, Mrs. Fred Gaither; Union, Mrs. C. R. Warren; Mt. Bethel, Dezzie Starnes; First North Wilkesboro, Mrs. Edd F. Gardner; Sparta, Faye Reeves; First Taylorsville, Henry I. Ridenhour.

In Memoriam

ESTELLE VICK TAYLOR

We, the members of the Woodland Methodist Church, mourn the loss of a faithful and devoted member, Mrs. Estelle Vick Taylor, who was called to her heavenly home on July 9, 1957.

She was a charter member of the Woman's Society of Christian Service, a constant and tireless worker who served her church and community well.

We, who have been her friends, wish to pay tribute to her memory. Therefore, be it resolved: First, that we bow in humble submission to the Divine will, remembering that God gives us peace after a life of toil. Second, that we extend to her family our heartfelt sympathy. Third, that a copy of these resolutions be sent to the family and to the *North Carolina Christian Advocate*.

DeWITT CLINTON MOIR

This was his full name but to his neighbors and many friends he was known simply as "Mr. De." Born in the Walkertown community, March 4, 1869, he lived his full eighty-eight years in this community, until his death on August 8, 1957.

There are two qualities that come at once to one's mind when he thinks of this man; sincerity and faithfulness. He was sincere to the point of simple candor. If you didn't want his honest opinion of a situation or an individual you had best not ask him, for if you did, he would give it to you without rancor but straight from the shoulder. The quality of utter sincerity won the respect and admiration of all who knew him.

But undoubtedly his outstanding characteristic was his complete faithfulness to whatever duties or responsibilities he assumed. He became a member of Love's Methodist Church when a mere boy and was a devoted and faithful member of this church for approximately three quarters of a century, serving for many years on its Board of Stewards and Board of Trustees. But perhaps his outstanding service to his church was in connection with its Sunday school. He was a teacher of one of its classes for several years. Then forty-five years ago he was asked to serve as secretary of the Sunday school and for nearly this full forty-five years he served in this office with fine efficiency and fidelity. If he was absent from Sunday school or the worship service of his church his pastor and friends knew at once that illness or something equally serious was keeping him away. His favorite verse from the Bible was, "Faith without works is dead," and the truth of this text seems to have been adopted as the pattern and philosophy of his life.

A man of this quality and temperament can but be greatly missed in his community and his church.

When he fell he went down
As when a lordly cedar, green with boughs
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.

The Board of Stewards of Love's Methodist Church
The Board of Trustees of Love's Methodist Church
Walkertown, N. C.

MRS. JAMES N. DAYVAULT

The members of the Nora Dayvault Circle of the First Methodist Church, China Grove, pay loving tribute to the memory of Mrs. Nora Dayvault who joined the Heavenly Circle July 22, 1957.

Our Circle has lost a wonderful leader, guide, and friend. We will cherish her memory and always keep in our minds the example she set for us in Christian living.

She was a faithful and loyal member of our church and an inspiration to all with whom she came in contact.

Therefore, let it be resolved, that a copy of this resolution be recorded in the minutes and a copy mailed to the *North Carolina Christian Advocate* and copies mailed to her children, Mrs. C. E. Bailes, Frank Dayvault, and Rogers Dayvault.—Mrs. R. A. Beard, chairman.

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"Tomorrow is with God alone; and man hath but today."—Whittier.

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IN PASSING

Back-tracking on a Journey

Some of my readers have asked for more stories on the recent trip to England, and I am glad to comply, as what I am doing now does not make very interesting reading. Due to cancellation of all my dates for speaking engagements, I am spending my spare time trying to catch up on my work around the office and at home.

I was thinking this morning about some of the odd things which happened to me during the visit to England and on the way to and from. One thing that pops into my head is the remark of one of the occupants of our cabin on the *Queen Mary*, who told of his trip to Europe on board another ship and remarked in a matter-of-fact tone. "I hated that ship, and I put a curse on it, with the result that one of the engines broke down."

I looked at him with amazement, but tried not to get into an argument. I was afraid he might put a curse on me!

It is sad to see how some Christian people use their religion as a club with which to beat other people. I found a number of men and women in England, and on the ship, who seemed to have only enough faith to make them miserable.

One morning I went into a beautiful parish church, and bowed for a prayer. I heard soft footsteps approaching over the stone floor, and, when I had finished, I saw two little girls tiptoeing down the aisle toward the altar. They were shabbily dressed and their hair was uncombed, but they looked as if they knew what they were about. Kneeling at the entrance to the chancel, they bowed their heads and, I suppose, prayed. But then, as if they had greeted an old friend and felt perfectly at home, they sat down on the steps and looked around in contented fashion. Their backs were to the altar now and their gaze was upon the great window south where the sunlight came through the colored glass and made a pattern on the ancient floor.

I smiled to myself as I watched them, thinking how nice it was that children such as these, whose homes held so little beauty, should be able to find enjoyment in God's House.

And then a door opened and with a flurry of black, a skinny old woman rushed across the church and grasped the children by the arms. I suppose that she was some sort of cleaning woman, or female sexton, and her attitude showed plainly that she was threatening the children. I could see the tears in their eyes and I guessed, from their gestures, that they were explaining that they had come there to pray and not to hurt anything.

But the guardian of God's House against little children was determined to do her duty. I could see the angry look on her face as she took the little girls by the arms and forced them down to their knees.

As they arose, the old woman still had

hold of their arms and her fingers dug into the flesh as she swung them around and gave them a push toward the door. They passed me, the tears still wet upon their faces, and went out into the sunshine.

I do not know what the woman said to them, but I do know that she did not repeat the words of Jesus, "Let the little children come to me, for of such is the kingdom of heaven."

As I left that church, I wondered if Christ Himself would have been welcome, if he had come in His carpenter's garb with a crowd of little children following Him.

But that was an isolated instance—the only one of its kind that I saw in England. Contrast it with the sight of 60 junior children, meeting in the sanctuary of Potters Bar Methodist Church, on a summer afternoon. Here they were welcome; here they were taught by example how to behave in God's House. There was no fear, but neither was there any misbehavior. Their Sunday school session, held almost under the shadow of the great high pulpit and immediately before the altar, was marked by reverence and a feeling that they were God's children in their proper place.

Not all of the churches in England seem to have properly provided for the children,

but some of them have, and Methodist congregations are in the forefront of Christian education work.

One of the great contrasts between the average British and American churches is found in the type of provision for religious training of children. Most to the ancient parish churches (Church of England) have no educational buildings. Classes for the children are held in the rear of the nave.

Yet I saw, in several cathedrals and churches, a charming bit of symbolism which I hope meant as much to the children as it meant to me. In these, the classes were grouped around the baptismal font, which symbolized the entry of the child into the life of the church.

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CHRISTIANS

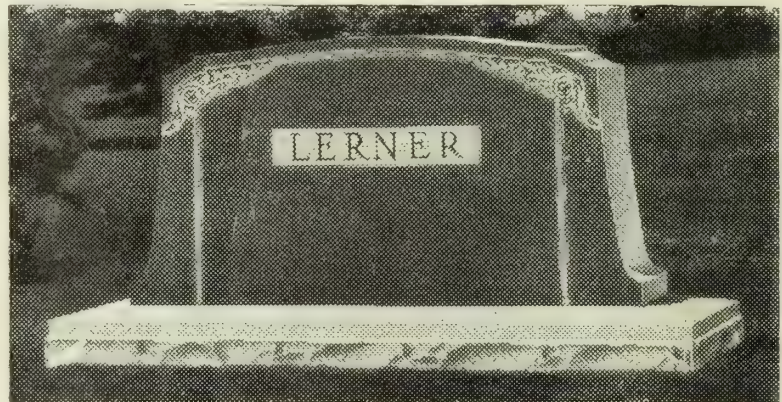
Christians are photographs of Christ, and in the dark room of sorrow and affliction, God is developing some of His loveliest characters.—*The Defender*



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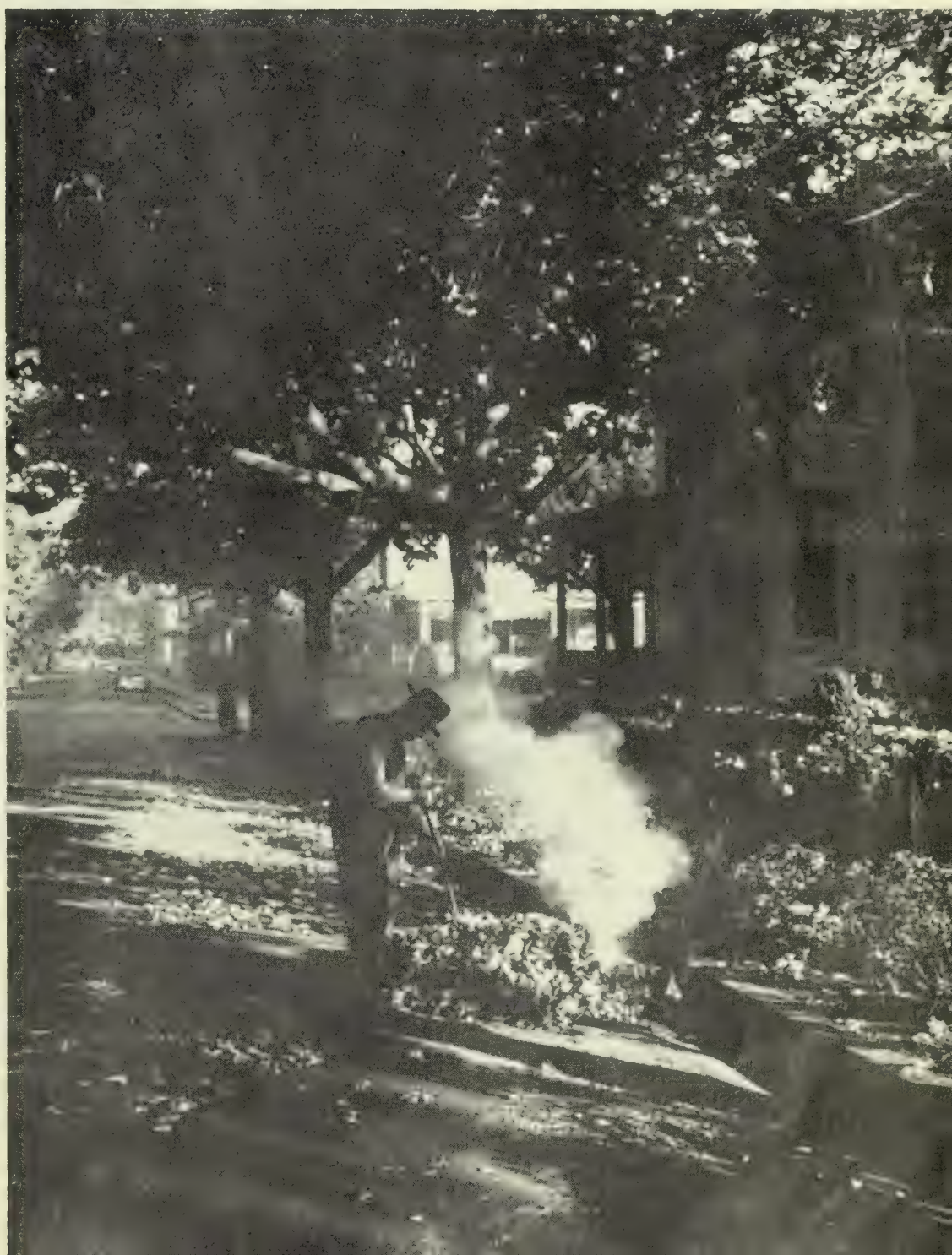
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Editorials

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Methodism from Murphy to Hatteras

Hopewell Methodist Church will observe homecoming on Sunday, October 13. The Rev. M. D. McLamb will bring the message at the 11 o'clock worship service. There will be special music in the afternoon.

The Cary Methodist Church announces that their pastor, the Rev. Barney L. Davidson, and his family, have moved into the new parsonage. This is indeed a credit to the Cary congregation, and is a source of pride to them and to the parsonage family.

Wesley Memorial Methodist Church, Statesville, will observe homecoming on Sunday, October 13, with Dr. J. E. Carroll bringing the message at the 11 o'clock worship service. Picnic lunch will be served at the church.

Bishop Arthur J. Moore, resident bishop of the Atlanta Area (North and South Georgia Conferences), and president of the Methodist Board of Missions, was guest speaker at the morning worship service on September 29, at Centenary Methodist Church, Winston-Salem.

Wesley Memorial Methodist Church, High Point, will be host to a community-wide Hymn Festival on Sunday, October 13, when all of the Methodist church choirs and congregations of the city will combine to participate in a program of hymns prepared by The Hymn Society of America.

The Rev. Richard Braunstein, of Whitakers, a regular contributor to the NORTH CAROLINA CHRISTIAN ADVOCATE, has written an excellent article, "Dropped Stitches," which appeared in the July issue of *The Expositor and Homiletic Review*, an international magazine of practical theology and applied religion.

Miss Clarice Bowman, assistant professor of religion at High Point College, was one of the speakers for the North Central Regional Briefing Conference for Temperance Leaders, October 1 and 2, in Evanston, Illinois. She is author of many articles and manuals in connection with Christian Education, and her latest book, *Young Teen Churchmen*, will be published soon.

Tabernacle Methodist Church, on the Pollocksville Charge, will observe its 1957 annual homecoming on Sunday, October 20. The Rev. E. R. Shuler, of the Swansboro Methodist Church, will deliver the morning message. Following the worship service there will be the traditional outside picnic dinner.

In a recent news release, Bennett College pointed out the interesting fact that this year's freshman class includes one set of sisters and fourteen girls who either have sisters at Bennett or sisters who are Bennett graduates. One girl is the fourth in her family to enroll at the school, and three others represent the third member of their respective families in the student body. This splendid family representation exists in the higher classes also, and speaks well for the family appeal of this college.

Ward Street Methodist Church, High Point, will observe the annual homecoming, and also the cornerstone laying for their new church school building. Dr. J. Clay Madison, district superintendent of the Greensboro District, will deliver the sermon at 11 o'clock, and conduct the cornerstone service to follow. Picnic lunch will be served on the grounds.



MISS HARMON COMPLIMENTED

Miss Marlene Harmon, missionary to the Belgian Congo, shown in the center, was feted at a reception on Sunday, September 15, by the Wesleyan Service Guild of Bradley Memorial Methodist Church, Gastonia. On the left is Miss Bessie Davis, president of the host Guild. On the right is the Rev. Walter R. Kelly, pastor. Miss Harmon told of her work in the Belgian Congo, displaying a native dress and articles from the region. A large number of members were present, representing Guilds in Shelby, Lincolnton, Belmont and Dallas, in addition to the local Guild.

Yaupon Village Methodist Church, recently organized in the Southport area, reports that within five weeks their progress is as follows: Well organized church school with classes for kindergarten, primary, junior, intermediate-senior, and adult groups; church school workers' council; monthly official board meeting; morning worship with orderly procedure; and plans for selection of lot for new church building. The Rev. L. D. Hayman (retired) is the pastor.

First Methodist Church, Charlotte, was host to a district-wide Stewardship Rally on Tuesday night, October 8. Large delegations were present from many churches of the district. The main speaker was Mr. L. Stacy Weaver, former superintendent of the Durham city schools, and recently elected president of the new Methodist College in Fayetteville. Mr. Weaver is a brilliant thinker, an effective speaker, and a deeply consecrated Methodist layman. His message was both informative and inspiring.

The Marshallberg Methodist Youth Fellowship had their first and very successful Youth Activities Week August 20-23. Young people from all over the Carteret County

Special Notice

As the ADVOCATE goes to press, word is received that the called meeting of the North Carolina Conference will be held at the originally scheduled time of 10 a.m., November 4, at Hay Street Church, Fayetteville.

Subdistrict attended, with an average participation of over sixty each night. Every evening the schedule included a guest speaker, fellowship singing, discussion, worship, recreation, and refreshments served by the ladies of the church.

Dr. E. H. Blackard, pastor of Central Methodist Church, Asheville, will return on October 4 from his extended visit in European countries, and will occupy his pulpit on Sunday, October 6.

Louisburg College announces the annual fall meeting of their Alumni Association for Saturday, October 26, at 7 p.m., following supper in the college cafeteria. Kenneth Davis, of Burlington, president of the Association, will preside.

Wesley Memorial Methodist Church in Winter Park, Wilmington, announces special services at the church, October 13-18, with Dr. G. Ray Jordan of Emory University as the guest speaker. The churches in the greater Wilmington Area are being invited to hear Dr. Jordan. Advance preparations have been made to make this one of the greatest weeks in the history of Wesley Memorial. Dr. Jordan, a native of North Carolina, is the author of fifteen best selling religious books, and a constant contributor to religious journals. He has just returned from a tour and study in Europe.

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The highest obedience in the spiritual life is to be able always, and in all things, to say, "Not my will, but thine be done."

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Editorial Comments



Only A Layman

Dr. Mark Depp, speaking at the Layman's Workshop in Winston-Salem last week, referred to the practice of some lay speakers who apologetically say, "I'm only a layman." Said Dr. Depp, "Only a layman! What would the church be without laymen? They, at least, are indispensable."

We quite agree. Without laymen there would be no church. (And, of course, in the words of the old country preacher, "The laymen embrace the laywomen.") If the clergy are the keepers of the flame, then the laymen are the ones who furnish the fuel.

There is too much modesty among laymen; perhaps not so much among the ladies, who know quite well that they are the backbone of the church. But there is a new day in Methodism, a new day which is signaled by an upsurge of interest among the men of the church in all phases of its life. No longer do we hold meetings for laymen at which the whole emphasis is upon stewardship of money; now we talk about the total stewardship of life, recognizing that Methodism was originally an organization of lay preachers and members, who learned by hard experience that unless they preached and lived the gospel the cause of Methodism would perish.

Last year 162 assembled for the first laymen's workshop in the WNC Conference; this year it is expected that more than 600 will attend the three regional meetings. Last year in the NC Conference, a total of 1,000 men were present at the various district rallies. The two Conferences are using a different approach, but the effect is the same. Laymen are becoming aware of their part in the life of the church, and they are entering eagerly into the various programs of activity which their leaders have outlined: Lay speaking, teaching, evangelism, all are being practiced with astounding success.

Dr. Depp reminded his listeners that Amos of Tekoa, when asked for his prophetic credentials, replied that he was not a prophet nor the son of a prophet—only a herdsman and a dresser of fig trees. But Amos had a message, and he gave that message to the world.

The *ADVOCATE* congratulates Edwin L. Jones and his staff of assistant WNC Conference Lay Leaders on their vision in promoting this series of meetings, and we look forward to the annual rallies of the NC Conference next spring.

Perhaps it will not be necessary to remind our readers that Laymen's Sunday is to be observed on October 20.

Juvenile Crime Comes to England

English newspapers are full of accounts of a rising tide of juvenile crime, and yet their troubles seem only to have started.

Not long ago the editor was spending the night in Oxford, England, and whiled away a dull evening by attending the cinema. To his surprise, he found more rowdiness there than in any town he had seen. Groups of "Teddy Boys" dressed in tight trousers and ridiculously long black coats, roamed up and down the aisles, trying to start fights, using foul language and disturbing the peace in all sorts of ways. On the way back to the hotel he was almost pushed off the sidewalk by boys walking four abreast.

Talking to the proprietor of a shop next day, he mentioned his experience and was told that this was a new development. "We don't know what to make of it," was the answer. "Re-

cently two policemen were beaten up by a gang of boys, and the authorities are trying to decide on methods of combating this crime wave which has suddenly started."

He went on, "I don't think it will continue very long, for the university students have a way of taking care of such things themselves. These are young boys, not college students, and the older men will not stand for such behavior."

Perhaps he was right. There is a tradition among the English that gentlemen must be gentlemen, and, so far, that tradition has held in check the rowdy element which does not care anything about the rules of polite behavior.

But the juvenile delinquents are, many of them, the products of broken homes, born soon after the war in a time of emotional upheaval when old standards were crumbling. As in America, the trouble seems to come from too much money, too much leisure, and too little love and understanding.

Professor Richard Ellis, of the University of Edinburgh, recently said that conviction for drinking offences in boys aged 14 to 16 increased fivefold between 1949 and 1955. In the older age groups, the professor said, neurotic disorders, most frequently dating back to childhood, were the commonest single cause of rejection from military service. The incidences of suicides, including young adults and even adolescents, he said, had risen significantly during the past decade. He listed three possible factors which might have influenced the rise in crime and maladjustment: divorce, compulsory education and the employment of women in industry.

Britain is just now reaping the harvest of the post-war years when homes which had been disrupted by war were further torn by changing patterns of social life caused by the increase in the number of mothers working outside the home and the abundance of money to be spent on non-essentials. Professor Ellis went on to say that he felt that the government's recent appeal for more women in the labor force would do more harm than good, and he suggested that there was a real danger in allowing the economic system to take charge of human relationships.

We in America are a few years ahead of Britain in our progress downward, for our homes were broken up earlier than theirs. They are just now where we were ten years ago, and if the pattern is followed in England as it has been in America, they are due for more and more trouble.

Until recently, England had a pattern of life which centered around the home and family. If this is destroyed, the nation will suffer. The state cannot take over the function of the home.

Speaking at the recent meeting of the Central Committee of the World Council of Churches, Dr. Alan Walker, Australian Methodist, said: "If the Christian church has no relevant delivering word to say about peace, I question whether millions will listen to what we say on redemption and eternal life. Let us boldly call for the halting of hydrogen bomb tests now."

Burning Leaves

We could not resist the nostalgic picture shown on the front cover, and to many of our readers it will bring back memories of childhood in October, the time of falling leaves.

But we are reminded that the picture doesn't set a good example. Anyone who tries to burn leaves today on an asphalt street, could, and should, be visited by the police. Nevertheless, it is good to dream of the old days when the little village was full of the scent of burning leaves and when neighbors chatted over the fence in the glow of an Indian Summer evening.

Colleges Ask Share in \$5 Million Campaign

By DALLAS MALLISON

"It is our conviction that the fulfillment of our \$5,000,000 goal can be realized only in terms of a new birth of Christian stewardship among our people in response to an opportunity to share in a new eastern North Carolina through our two new colleges, Methodist College and North Carolina Wesleyan," declared the Rev. Paul Carruth in challenging the N. C. Annual Conference to its maximum effort in the multi-million dollar capital funds drive that is to come up shortly.

This challenge highlighted a prepared statement of the Rev. Mr. Carruth, Executive Director of the N. C. Conference Commission on Christian Higher Education, speaking to the members of the Commission at a special session at St. Paul's Methodist Church in Goldsboro on Wednesday, Sept. 18.

The 56-member Commission was meeting to hear representatives of several colleges and other Conference agencies present their formal requests for shares in the \$5,000,000, after it is raised in a special fund campaign that is to begin around or soon after the first of the new year. The concluding date of the effort is set for April 15, 1958.

Represented were Methodist College, N. C. Wesleyan College, Louisburg College, the Duke Divinity School, and the Wesley Foundation. Most of the day was consumed in hearing these groups and it will require another early special session to formally pass upon each specific fund request. The Rev. Vergil E. Queen, chairman and pastor of Duke Memorial Church in Durham, has announced this meeting for October 3.

Meeting with the Commission during the morning session was the N. C. Conference Commission on World Service and Finance which went into its own special session early in the afternoon. The finance group not only considered related matters connected with the multi-million dollar campaign, but it also elected a new slate of officers and filled some vacancies (See story in this issue).

Due to previous commitments, Bishop Garber was unable to attend this session, but he sent a special message emphasizing the importance of the giant money effort and urging continued whole-hearted support and a completely unified front.

Both of the new colleges presented requests of \$2,200,000 each; Louisburg College asked for \$450,000, the Duke Divinity School wants \$100,000, and the Wesley Foundation requested \$150,000. In addition \$50,000 each was proposed by Mr. Carruth for both High Point and Greensboro Colleges, "as a pledge of our continued concern."

Methodist College and N. C. Wesleyan College, which made identical requests in almost every respect, were represented by Dr. L. Stacey Weaver, president of Methodist College, and W. Jasper Smith, business

manager of N. C. Wesleyan College. Dr. Weaver described his request as representing "the initial needs for the first phase of our building program." Mr. Smith described his institution's request as "the absolute minimum." Both pointed out that many necessary items, such as an Infirmary, Student Union, and President's Home, "will have to be added at a later date."

The two new colleges are each planning minimum facilities for 600 dormitory students and 200 day students. The dormitory students are systematically divided between 350 male students and 250 female students. The target dates for opening are in the fall of 1959. The total estimated amount required to open each institution is \$4,200,000. Rocky Mount and Fayetteville communities have contributed \$2,000,000 each and each community is asking as an "initial request" \$2,000,000 from the N. C. Conference to meet the total initial requirement of \$4,200,000.

Louisburg College was represented by Dr. C. W. Robbins, president, and J. W. Jenkins, finance committee chairman, and others. While confining their formal request at this time to the \$450,000 as previously committed by the Conference, they presented an eight-point program-request of \$1,210,000 which they said was necessary for an adequate junior college plant capable of taking care of 400 dormitory students and around 200 day students. Highlights of the eight-point program include a library, an auditorium-classroom building, completion of the Davis Building and the cafeteria, infirmary, a 100-bed dormitory, a new president's home, an enlarged and improved athletic field, and improvement of drive-ways.

"Should we expand within the next few years beyond our 400-student dormitory capacity in order to take care of 600 dormitory students, we will need an additional dormitory for 200 dormitory students at a cost of \$800,000," Mr. Jenkins said. He also reported that it will be necessary to increase the college sustaining fund to \$100,000 by 1961 instead of the present annual sustaining fund of \$60,000 paid by the N. C. Conference.

"It is our careful opinion," said Mr. Jenkins, "that our request of \$1,210,000 constitutes a minimum requirement for Louisburg College during the next few years." Including the Davis Building now being completed, the total worth of the physical facilities or plant at Louisburg College is now over \$1,500,000, he said. The expected enrollment this semester is around 400 students, with an available dormitory space for only 280 students, he reported. Every available spot in the town has been rented this year, and yet scores of students have been turned away, Dr. Robbins reported.

In presenting the request of the Duke Divinity School, Dr. Charles E. Jordan, vice-president of Duke University, said that the theological school should be able to take care of an additional 200 qualified students. Above all, present facilities should be completed and made adequate and the requested \$100,000 would go far toward achieving this goal, Dr. Jordan asserted.

"We reaffirm our concern for the education of our youth through all the institutions with which we have long been associated, and declare our confidence that our two newest colleges will enable us to enlarge and enrich the scope of this ministry," declared the Rev. Mr. Carruth. "The responsibility of the N. C. Conference for Christian Higher Education is neither partial or fragmentary. We are under the obligation to seek as complete a fulfillment of this responsibility as present commitments will allow."

"We rejoice that at the same time the N. C. Conference is developing its educational opportunity in the eastern half of North Carolina, our sister conference in the other half of the state, the Western N. C. Conference, has projected a capital funds campaign of \$3,000,000 whereby our jointly-owned Greensboro College and High Point College, located in the western half of our state, may be strengthened," the Rev. Mr. Carruth declared.

"In the belief that Christian Higher Education in North Carolina can best be served by the co-operation of the two annual conferences in this state in the support of all our institutions, we renew our invitation to the Western N. C. Conference to share with us the task of supporting our institutions on a state-wide basis," the minister said. "We believe a willingness by the Western N. C. Conference to support through sustaining funds N. C. Wesleyan College and Methodist College in the same amount the N. C. Conference now supports Greensboro College and High Point College would do much to strengthen our common task."

"We are thankful that the goal set by the General Conference of one dollar per member for the support of Methodist-related colleges has been reached by the N. C. Conference," the minister declared. "Our work with Methodist students at state and non-Methodist institutions is an important part of our responsibility and we accept the General Conference recommendation of thirty cents per member as our goal. The inclusion of the Wesley Foundation in the Capital Funds Campaign in the amount of \$150,000 will provide a large amount of the needed support."

The Wesley Foundation program was presented by the Rev. C. S. Hubbard, pastor of University Church at Chapel Hill; the Rev. W. M. Wells, Jr., the new State Director of the Methodist Student Movement; and others. Their request of \$150,000 will amount to \$200,000 when the regular amounts already committed annually by the Conference during the present Quadrennium are included. This \$200,000 total is matched by a \$300,000 commitment from the Western N. C. Conference made at its last session at Lake Junaluska. The total Interconference goal of \$500,000 is thus projected upon a 60-40 per cent division between the two sister conferences. The

half-million dollar fund is for expansion or physical plant facilities exclusively and all institutions in this state are included.

Most of the money would go to provide modern and adequate facilities at the University of North Carolina, the representatives said. There the present 1,700 Methodist students are expected to increase to 2,700 students within ten years as a minimum, meaning a 1,000 student increase. Present Methodist facilities at Chapel Hill are greatly outmoded, requiring two shifts at worship services. Other denominations, particularly with the Baptists, Episcopalians, and Presbyterians, have already constructed or are planning to construct modern and adequate religious centers of their own at Chapel Hill.

Besides the "most pressing need" for improved facilities at Chapel Hill, two other areas of "pressing" nature which will be included in this program if approved are Western Carolina Teachers' College at Cullowhee and Appalachian State Teachers' College at Boone. Recent programs have aided such institutions as East Carolina College at Greenville; and later programs will reach other institutions in this state. It was pointed out.

The Wesley Foundation program for state-supported or non-Methodist institutions and its sister program, the Methodist Student Fellowship for Methodist-related institutions, are both operated under a joint conference group known as the Interconference Commission on Student Religious

Life. The present chairman is the Rev. Howard D. Wilkinson, chaplain at Duke University; and the Rev. Mr. Wells is the new director.

"Our Commission takes note of the appeal from the Southeastern Jurisdictional Conference for the support of our seminaries," remarked the Executive Director. "We are gratified that a large number of the conferences of the Southeast are supporting Candler School of Theology of Emory University which is owned by the Jurisdiction."

"It is the mind of our Commission that the major and compelling goal of this capital funds campaign is to support the two new institutions at Rocky Mount and Fayetteville," the Rev. Mr. Carruth declared. "It is understood, therefore, that not only an allocation of \$2,000,000 for each of the two colleges is required, but that the publicity of the campaign will focus largely upon Methodist College and N. C. Wesleyan College."

"In summary, we believe that this campaign is conceived out of a high appreciation for all that our educational institutions have meant in shaping and strengthening the Faith of the Church," concluded the Rev. Mr. Carruth. "It is presented to our Conference with grateful appreciation for the faithfulness and loyalty of our people and with a confident estimate of the future as the scene of even greater triumphs for our Lord Jesus Christ in the life of North Carolina."

not only got to know them, but to receive them and approve them. The strength of these hymns lies in the fact that they are derived directly from Scripture. Half of Charles Wesley's hymns consist of well-considered and succinctly expressed comments on some selected passage of Scripture. For example, the heart-bracing "A Charge to Keep I Have," which some one has called "the Marseillaise of Methodism" is based on the passage in Leviticus: "Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days and keep the charge of the Lord that ye die not, for so I commanded." Another favorite hymn "O Thou Who Camest From Above" is based on Lev. 6, 13 "Fire shall be kept burning on the altar continually; it shall not go out." But in expounding this verse, line after line is indebted to some scriptural passage for its expression. There are 17 Bible references in its 16 lines. Besides those hymns immediately founded upon a text every hymn is steeped in Scripture metaphor and language.

He was never better than in writing hymns for the great Christian festivals and holy days. For Advent he gives us "Come, Thou Long-expected Jesus"; for Christmas, "Hark the Herald Angles Sing"; for Easter, "Christ the Lord Is Risen Today"; for Ascension, "Hail the Day That Sees Him Rise"; for Whit Sunday, "Granted Is the Saviour's Prayer"; and for Trinity Sunday, "Hail Holy, Holy, Holy Lord". He also composed 150 hymns for the Lord's Supper.

Wesley used about thirty different verse forms: no lyric poet has ever used so many metres and in all of them he seems equally at home. Most of the hymns were composed in the quiet of his study at Bristol or in London but many of them were made while on horseback. When he heard sailors singing "Nancy Dawson" (a tune similar to "Here We Go Round the Mulberry-bush"), he wrote words to that tune which the sailors later joined in singing. He set the masses singing. Today his hymns are found in the hymnals of all denominations.

He kept up his hymn-singing until the last. When too feeble to use the pen, he dictated to his wife. His last hymn, his swan song is this:

In age and feebleness extreme
Who shall a helpless worm redeem?
Jesus, my only hope Thou art,
Strength of my failing flesh and heart.
Oh, could I catch one smile from Thee,
And drop into eternity."

In the Conference Minutes of 1788 is this brief record. "Mr. Charles Wesley, who after spending fourscore years with much sorrow and pain, quietly retired into Abraham's bosom. He had no disease but after a gradual decay of some months the weary wheels of life stood still at last. His least praise was his talent for poetry, although Dr. Watts did not scruple to say "that single poem 'Wrestling Jacob' is worth all the verses which I have ever written."

We may take our leave of Charles Wesley with this tribute to him which appeared in *The Hereford Journal* of 1840:

He the sweet singer of our Israel band,
Pours forth in hymns, the harmony of song
Sacred and fervent from a master-hand
Charming and melting as they roll along.

The Hymns of Charles Wesley

By REV. JOHN BISHOP

On Dec. 18, 1707, Charles, the 18th child of Samuel and Susanna Wesley was born in the rectory at Epworth. This winter Methodists throughout the world will be celebrating the 250th anniversary of the birth of the sweet singer of our Israel. To Charles hymns were as natural a form of self-expression as was a Journal to his brother John. He expressed the adoration, led the devotion, informed the mind, quickened the imagination, and enriched the experience of the people called Methodists, not only of his own time but of future generations. If one wants to discover the essential spirit of Methodism, one turns for inspiration not to John Wesley's Sermons or his Notes on the New Testament but to Charles Wesley's hymns. Methodism without Charles Wesley is as unthinkable as Methodism without John Wesley. As Dr. F. Luke Wiseman puts it: "The two brothers are the Romulus and Remus who jointly laid the foundations of our Methodist Rome, or to change the figure, the orbit of Methodism is not a circle turning on a single centre but an ellipse revolving round the two foci, John and Charles Wesley."

Charles and his company were called Methodists before John joined the Holy Club at Oxford. Probably earlier than John, Charles was convinced of sin. While John's heart was strangely warmed on May 24, 1738, Charles entered into the joy of simple faith in Christ three days earlier on Whit Sunday. Yet again, Charles was first in the

field as an open-air preacher, "breaking down the bridge" as he describes his action when, on Sunday morning, June 24, 1738, "I went forth in the name of Jesus Christ. I found near ten thousand helpless sinners waiting for the word in Moorfields. I invited them in my Master's word as well as name 'Come unto Me, all ye that labour and are heavy-laden and I will give you rest.'" It was not until April 2nd of the following year that John Wesley "submitted to make himself more vile" by preaching in the fields near Bristol. And while Charles gloried in it, John, to the very end of his days, found open-air preaching distasteful. Still further, in breaking away from Church order, Charles preceded his brother in celebrating the Holy Communion in an unconsecrated building. Having been refused the Communion at the Parish Church, he led his people to Wesley's School at Kingswood and there administered the Sacrament to about a hundred converts in April 1741.

But the greatest gift to the Church was his hymns. His brother John said of them: "Some are bad, some mean but some most excellently good." It may be doubted if any hymn writer maintains so high an average of excellence. His best work is to be found in the "Collection of Hymns for the Use of the People called Methodists" issued by his brother in 1780, the greatest volume of religious verse in our language.

Methodists have learned their doctrines from the hymns. By singing them they have



Center Methodist Church, Silk Hope Charge

One of Oldest Churches Dedicates New Sanctuary

Center Methodist Church, Silk Hope Charge, Burlington District, was dedicated on September 15 by Dr. A. P. Brantley, district superintendent. The dedicatory sermon was preached by Dr. A. J. Walton, director of field work for the Duke Endowment. Mr. Walter Love, Jr., chairman of the board of trustees, presented the building for dedication.

The handsome structure, valued at \$70,000, replaces the old frame church that was destroyed by fire on September 3, 1955. The altar-centered sanctuary seats 300 persons, and there is an adequate educational building and fellowship hall.

The church was founded around 1840 in a schoolhouse, and was known as Lingley's Camp Ground, where services were first held, with campmeetings under a "Bush Arbor." This continued until about 1849, when the site was moved to the present location and a church building erected on land donated by Anderson Gleen. The name was then changed to Center Methodist Church.

About 1905 one annex with two classrooms was added, and a few years later a similar annex was built. Then followed a complete renovation of the sanctuary, including new floor, new pews, memorial windows, electricity, and a heating system.

In 1947 plans for an educational building were begun. The building was completed in 1955, under the leadership of the Rev. E. R. Clegg.

The foundation for the present sanctuary was laid on August 2, 1956, and under the leadership of the Rev. J. C. Gilland, the present pastor, the building was completed, and the first service held on June 9, 1957.

Center Methodist Church has furnished three men for the ministry: the late Rev. A. O. Lindley, the Rev. J. W. Braxton, pastor of First Methodist Church, Lincolnton, and the Rev. T. J. Whitehead, pastor of First Methodist Church, Graham.



Liberty will not descend to a people, a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed.—Charles Caleb Colton.

News of Methodism

Dr. Walt Holcomb, of Atlanta, after spending the summer at Lake Junaluska, and delivering a lecture on "The Unknown Evangel of Colosse," for country preachers, at the Emory University summer school, will return to Sebring, Florida, for his winter dates. His first engagement for one-day revivals will be at Apopka, where he held a two weeks' revival several years ago.

About 3,000 Methodist college students and counselors are expected to attend the sixth quadrennial National Methodist Student Conference December 27 to January 1 at Kansas University, Lawrence, Kan. The conference is a project of the National Methodist Student Movement and is administered by the Department of College and University Religious Life.

Thousands of four- and five-year-old children in Methodist Sunday schools across the nation will get a nice surprise on Sunday, October 6. They will receive the first issue of a new story paper, *We Do It Together*. It will contain stories, poems, songs, prayers, and suggestions for a wide variety of activities that children enjoy in the family group. And it will be theirs to take home with them!

Significant gains in laymen's work in The Methodist Church were cited at the annual meeting of the General Board of Lay Ac-

tivities in Chicago Sept. 21-22. Reporting as general secretary to the 41-member board, Dr. Robert G. Mayfield of Chicago said that more than 11,000 Methodist Men groups have now been chartered and that they have a total membership of more than 550,000 men. He also reported that more than 5,000 laymen regularly serve as lay speakers, conducting services in churches which otherwise would not have a worship service each Sunday.

Bishops Paul N. Garber, Nolan B. Harmon, and Costen J. Harrell and W. W. Peele were among the bishops receiving honorary D.D. degrees at the Convocation in Candler School of Theology September 19 at Atlanta. Bishops of the Southeastern Jurisdiction were honored in this manner as a part of the celebration incident to the dedication of the new Bishops' Hall which will house the classrooms and offices of the school.

A bequest of \$200,000 has been left to the Methodist Board of Missions and Church Extension of the Southeastern Jurisdiction of The Methodist Church. Judge William E. Renfro, who died in July 1957 in Orlando, Fla., left the sum to the church for "the purpose of . . . building Methodist churches in rural areas of the United States within the Southeastern Jurisdiction . . ." The amount was the retired court official's entire estate.

Sunday School by Mail

Thousands of isolated families in the United States will have the opportunity to "go to Sunday school by mail" under a new program of The Methodist Church to be launched October 1. Under the program, Methodist church-school curriculum materials will be sent free to interested families who write that they want to enroll in the program.

Interested parents can enroll in the program by sending their names and addresses and the name, age, birthday and school grade of each child to Church School at Home, P. O. Box 871, Nashville, Tenn. The information is needed so that proper church-school materials can be sent for each age group.

Once a family enrolls, it will receive every three months for a year The Methodist Church's approved church-school curriculum materials for each of its members. It will be necessary to re-enroll each year.



The new Bahama Charge parsonage which was cleared of debt on Sunday, August 25, the remaining \$1,000 being raised on that Sunday to make final settlement on the mortgage. The dedication was held on the lawn of the parsonage on Sunday, October 6, led by Dr. C. D. Barclift, Durham district superintendent, assisted by the pastor, the Rev.

William K. Quick. Open House followed the service. The new brick home replaces an outmoded two-story parsonage built forty years ago. It has six rooms, two baths, pastor's study, and full basement, and is valued at \$25,000. The Bahama Charge consists of the Ellis Chapel, Mt. Tabor and M. Bethel Methodist churches.

Miss Clarice Bowman
Is Ordained Deacon

Miss Clarice Bowman, a teacher at High Point College, was ordained a Deacon by Bishop Harmon in the Chapel of High Point College on the evening of September 24, 1957.

Miss Bowman was elected a Deacon by the Western North Carolina Conference at its session in June of this year, but was unable to be at the Conference at that time to be ordained with the other Deacons.

A special Service of Ordination was arranged for her in the High Point College Chapel, and in the service Bishop Harmon was assisted by Dr. W. R. Locke, of the High Point College faculty, who presented Miss Bowman for ordination in the name of the Conference.

Garland Garriss to Head NC
World Service Commission

For the purposes of passing on certain financial matters relative to the coming special \$5,000,000 Capital Funds Campaign, and also to name new officers and fill some vacancies in its membership, the Commission on World Service and Finance of the N. C. Annual Conference held a session at St. Paul's Methodist Church at Goldsboro on Wednesday, Sept. 18.

The Commission during the morning met with the special Commission on Christian Higher Education, listening in on the requests made at that time by various institutions and agencies for shares in the new multi-million dollar capital assets fund. After dinner it went into its own session in another room in the same building.

The presidency of the Commission, vacated by the resignation of Dr. L. Stacey Weaver who recently assumed the presidency of Methodist College at Fayetteville, went to Mr. Garland S. Garriss, attorney



MISSIONARY PRESENTED STATION WAGON. In the above photograph, the Rev. Charles Wesley Clay, second from right, is seen receiving from R. E. Faw, second from left, keys to a new 1957 Chevrolet station wagon presented the missionary to Brazil by the First Methodist Church of Hickory, which is sponsoring his work. Funds for the station wagon were secured through contributions from individuals and groups in the church membership. The Clays are returning to Brazil shortly. Looking on are Mrs. W. E. Marlow, president of the Woman's Society of Christian Service, and J. E. Pugh, chairman of the official board. Mr. Faw is chairman of the Commission on Missions.

and prominent Methodist layman of Troy and former vice-president.

Elected as the new vice-president to succeed Garriss was the Rev. Charles S. Hubbard, pastor of the University Church at Chapel Hill.

The vacancy on the Commission caused by the withdrawal of Dr. Weaver was filled by the election of Mr. Bill Price.

The membership of the Commission is now composed of five clerical and six lay members. The clerical members are Dr. J. V. Early, the present secretary; the Rev. C. S. Hubbard, the Rev. O. K. Ingram, the Rev. W. J. Neese, and the Rev. A. L. Thompson. The lay members are G. S. Garriss, Bill Price, N. B. Dozier, Jr., M. Carr Gibson, C. Flix Harvey III, and J. P. Rogers.

October 20 Is World
Order Sunday

Urging Americans to "pray for the things that make for peace," and to work for them, the National Council of Churches is calling on all church people to acknowledge their "grave responsibilities" toward the newly developing countries of the world. In its annual World Order Sunday message, which will be read from the pulpits and read by the congregations of thousands of the nation's churches on Oct. 20, church people are asked to use "critical judgment and balanced perspective" in evaluating our foreign policies.

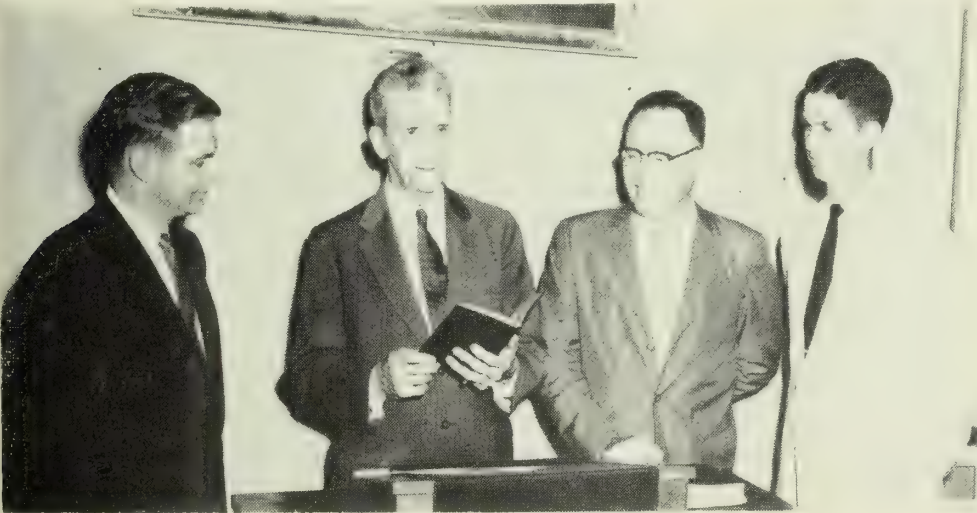
"The people of the newly developing countries are on the march," the message declares, "and the future of a billion human beings is likely to be affected by the choices which Christians in the United States make at this mid-century period."

Sponsored annually by the National Council's Department of International Affairs, the World Order Sunday message hails a "new period of pioneering—a challenge to the churches to explore new social frontiers of co-operation among the nations."

World Order Sunday coincides with the beginning of United Nations Week, Oct. 20-26. On United Nations Day, Oct. 24, many of the 144,000 local churches of the National Council's 30-member communions have scheduled special worship services as well as participation in community observances of the 12th anniversary of the ratification of the UN Charter.

OFFICIAL NOTICE

Bishop Paul N. Garber has authorized the appointment of the Rev. John D. Vernelson as pastor of the Shady Grove Charge, New Bern District, succeeding the Rev. Durwood F. Wiggins, who will give full time to teaching. The appointment is effective October 1, 1957.



The Johnsontown Methodist Church, on the Trinity-Bethel-Johnsontown Charge, was dedicated on September 15, by Bishop Nolan B. Harmon. The church originated in a tent meeting in 1929, and after its organization in that year, was received into the conference of the Methodist Episcopal Church. On Easter 1939 they moved into a new church building on the present site. With unification of Methodism in 1939, Johnsontown M. E. Church became Johnsontown Methodist Church. During the years 1953-56 extensive additions and renovations were made, as reflected in the church today. Left to right in the picture are: J. Harley Cecil, pastor; Bishop Harmon; John Carper, district superintendent; and Carlyle Nance, Jr., church lay leader, in charge of arrangements for the dedication.

Weekly Devotion

By Our Pastors

The Threefold Secret of the Christian Life

By ROY C. PUTNAM*

(First Installment)

Heaven is not the goal of the Christian life. Christlikeness is! "But when He shall appear, we shall be like Him; for we shall see Him as He is." (I John 3:2) While I believe unequivocally in the reality of heaven so explicitly taught in the Word of God, yet nowhere does it sustain the idea that this is the final goal for the Christian.

The goal for the Christian is to be conformed to the image of God's Son and coin heaven out of hell on the way to heaven. We are not earthly creatures struggling and strutting our way to heaven. Rather we are heavenly citizens with the high privilege of bearing the likeness of Jesus Christ as we make our way through the world. Heaven shall change our position but not our condition. That is changed now.

The thing that concerns me most is not whether I shall make it to heaven. The blood of Christ assures me of that by faith. But what strikes consternation in my heart are the opportunities which I have had of sharing His love, reflecting His glory, releasing His power through my redeemed personality. In *this day* when destiny rides on every headline and newscast, opportunities are open for us to minister to the needs of humanity under the impulse of Christ's love and the adequacy of Christ's power. But in *that day* these opportunities will lie mutilated and dead in some gloomy sepulcher never to be resurrected.

The three-fold secret of Christian usefulness is gathered up for us in the third verse of Paul's Thessalonian epistle: "Remembering without ceasing your work of faith, and labor of love, and patience of hope in the Lord Jesus Christ, in the sight of God and our Father." (Thess. 1:3) This appraisal of the Christian life brings to focus the past, present and future. Paul's heart is brimming with gratitude and his mind is warm with memories as he recounts the demonstrated graces of the faith of these people.

Let us in this, and two subsequent devotions, trace out the truth of Paul's evaluation of the Christian life.

I. A Work of Faith

Not everything done under the auspices of the church today is a work of faith. It is therefore not redemptive. It hasn't the hallmark of eternity upon it. Nor does it bear the stamp of divine approval. In some cases it is an abortive performance, a pitiable fraud. In it we may not be pleasing God but pleasing ourselves. It can be done with the supercilious attitude that, now achieved, God owes us a reward. But when my son borrows from me a dollar to buy his dad a birthday gift, I am not a dollar better off than before. It is not in our power to add

to God's plentitude. The poor have no resources for the rich; the ignorant cannot inform the all-wise; the weak cannot aid the Almighty. Therefore, let us not be guilty of holding out the pittance of our labors in exchange for so great a Salvation.

What then is the difference between a work of faith and the work that many of our church people are doing today? Simply this: *A work of faith refers itself to a definite transaction between two individuals.*

"Without faith it is impossible to please God." (Heb. 11:6) Everyone working in our industries today at sometime stood in the main office and made a definite transaction with the superintendent, or employer. No man would think of working at a job without this *prior* commitment, both on the part of himself and his employer. We are wise enough to do it with man. Let us not be foolish enough to ignore this requisite with God. There is a moment when you and I must face God in the person of Jesus Christ through the ministering love of the Holy Spirit. There is a moment when "in repentance toward God and faith toward



A Prayer

Father I thank Thee for times when I myself have known Thy saving power, in fears dispelled and evil turned to good; help me never to forget. I thank Thee for what I have seen in other lives of that same saving Thou has been to these others. Thou canst be to me also. I thank Thee for all the gracious promises of Thy written Word, and most of all for Him Who is Thy living Word, in whom Thou dost assure us of Thy love and mercy; help me to listen; help me to believe.
AMEN.—METH. RECORDER.



the Lord Jesus Christ" we give all we know of ourselves to all we know of Christ. We must say "Yes" to the will of God. That "Yes" must carry us with it—we must be behind it with the intent of our will, the content of our love and the extent of our very lives. It is not a "lip" yes but a "life" yes. Then we experience the forgiveness of sins and the gift of Eternal Life.

When Abraham went out in response to God's Word, going out as someone has said, "into empty space on the naked promise of God," that made Abraham the father of the Faithful. And when he was drying dishes for Sarah, or shearing sheep, or milking cows, or counting the stars at his tent door, or praying for Lot, it was all a work of faith. For "Abraham believed God and it was accounted to Him for righteousness."

Then we may pray, "Thy will be done," not dolefully but delightfully. As one Chris-

tian friend has put it: "You murmur, 'Thy will be done' when you watch that precious one wheeled up to the operating room for critical surgery. Why not say it radiantly when you hang up your children's Christmas stockings?" And why not? "For whatsoever is not of faith is sin."

Yet Will I Trust Him

By D. J. REID

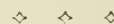
"Yet Will I Trust Him"! These are the words of a man whose faith was more than a philosophy. His religion was more than the convention of the day. It was infinitely more than intellectual assent to a pattern for living the good life.

Focus your gaze on that word "yet." It indicates that this man had been through something previous to that moment that might have caused a weaker faith to falter. It also sings the happy truth that he had a firm and a fixed faith that was not dependent upon things or circumstances. His faith was not determined by how life treated him. His was a faith that did not need pampering or petting. His faith had power in it—power to see him through the most trying difficulties.

A study of the life of Job is a study of human tragedy and trouble. His ship of hope seemed to sink in the murky and turbulent waters of human sorrow. His wealth was turned into poverty, his family was taken from him and his body was racked with constant pain and agony. The humanness of the man is seen in long periods of deep dismay and sickening gloom which he expresses now and then. You can feel the torture of his mind in his expressions of aloneness. He was forever in the throes of momentous decisions. He seemed to have more than his share of heartaches. But, out of the shadows of his troubled life comes this shout of spiritual victory—"Though He slay me, yet will I trust Him!"

Now, look at that word "trust." It is a word of boundless beauty. "Trust" enables the soul to fight on when the odds are against you, it generates patience and enables you to wait when it seems that your most sincere prayer has gone unanswered. "Trust" is the eye of the soul enabling those who have it to see God's government for his life. "Trust" is the ear of the soul—enabling those who have it to hear God's voice amid the din and confusion of earthly things. "Trust is the hand of the soul—enabling you to do for God what you could not do without it. We must have this divine element in our lives or our faith will turn to feebleness and our steady march into fumbling.

Not things, not circumstances, not conditions, no, not even self, but "I will trust Him" There you have it! His soul was aflame and this is the shout of victory. Daylight had dawned and his faith had brought him through this black night. How we need this faith! He had learned that when we turn trustingly to God, our faith takes us tenderly by the hand and marches us through the clouds of difficulty and doubt. His faith did not let him down, and neither will yours.



A hypocrite is always bigger than the man who hides behind him.

*Trinity Methodist, Greensboro.



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

Rocky Mount District

Approximately 200 women from the Rocky Mount District Woman's Society of Christian Service attended the Educational Seminar on Sept. 5 at the Englewood Methodist Church. Mrs. Russell Johnson, Conway, district secretary of missionary education and service, presided.

Mrs. S. A. Dunn, Enfield, conference secretary missionary education and service, gave the opening devotional. Mrs. R. J. Whitehurst, Bethel, district vice-president, presented "The March of Missions." The four approved study courses for the year were previewed by leaders who had attended the conference School of Missions and Christian Service at Duke University. Speakers and their topics were: Mrs. Carl Wright, Conway, "Christ, The Church, and Race"; Mrs. Harold Braswell, Whitakers, "Japan"; Mrs. R. L. Jerome, Roanoke Rapids, "The Gospel According to Mark"; Mrs. J. L. Cummings, Rocky Mount, "The Social Witness of the Local Church in the Ecumenical Movement."

Week of Prayer Gifts Fill Needs

Worship, informative talks, offerings, and a Quiet Day, are included in the plans for the annual observance October 25-31 of the Week of Prayer and Self Denial by Methodist women throughout the nation.

Projects designated by the Woman's Division of Christian Service as recipients of the offerings cover special needs which cannot be met by the regular appropriations. The special needs for which the 1957 Week of Prayer and Self Denial offerings are designated are three projects in Cincinnati, Ohio; Peek Home, Polo, Ill.; Aoyama Gakuin School, Tokyo, Japan; and Hiroshima Girls' High School and Woman's College, Hiroshima, Japan.

Mothers' Memorial Center, Cincinnati, is a day-care center for 40 negro children. Its need is for twice its capacity, with additional staff and an increased work among teen-agers. Friendship Home, in Cincinnati, provides a home for twenty-two young negro girls working in the city. Esther Hall, also in Cincinnati, is the church's service to thirty-five young white residents from migrant homes. It, too needs enlarged quarters. Peek Home is a 150-acre farm home for dependent children, whose share of the 1957 Week of Prayer and Self Denial, offerings will be used for building a new dormitory, and a much needed winter recreation center.

Aoyama Gakuin, one of the two foreign projects to benefit from the Week of Prayer and Self Denial offerings this year, is a large Christian School in Tokyo, Japan. While the school could well use several new dormitories, the prospect of even one to be built with money received from the Week of Prayer offerings is a cause for great rejoicing. Hiroshima Jo Gakuin (Hiroshima Girls' High School and College for Women) is one of the oldest women's schools in western Japan, and one which has suffered greatly from the atomic bomb flash in August, 1945. The school is facing an urgent need to replace the temporary tumble-down high school dormitory with a larger permanent building adequate to the needs of an increasing number of students.

Local Women Challenged

"The Christian church has become a world community; it has gone into every country of the world excepting Mongolia and Afghanistan," Mrs. Pierce Johnson, president of the N. C. Conference Woman's Society of Christian Service, declared in a recent address before the Woman's Society of the Edenton Street Methodist Church in Raleigh.

Speaking on the topic, "The Geographical March of Missions," Mrs. Johnson said; "We are a part of the march of missions, for the Woman's Division of Christian Service has work in 31 countries outside the United States, as well as in the home fields. She named an increase in membership, increase in giving, knowledge of the work, and a sense of responsibility toward the total program of the Woman's Society as four definite needs of the women in the local societies.

"The records show that 35,000 women were lost in the Woman's Division last year, about 700 of whom were lost in the N. C. Conference . . . There was only a small increase in giving . . . We need to know the work and be willing to accept responsibilities toward the total program of the Woman's Society. I hope that each of us may have a chance to learn and grow . . . My window may be very small, but it looks out on a wide world; a beautiful world, but also on a world of suffering. It is up to us to make it a world of peace and brotherhood."

Two New Societies Organize

The women of two recently re-opened Methodist churches in the Raleigh District have organized into Woman's Societies of Christian Service. These are the Piney Grove and the Mt. Carmel societies.

Officers for the Piney Grove society include Mrs. C. B. Hicks, president and secretary of promotion; Mrs. Loyd Brown, vice-president; Mrs. Marvin Holt, recording secretary; Mrs. T. H. Wynne, treasurer and secretary of Christian social relations; Mrs. Irvin Dickerson, secretary of missionary education and service and status of women; Mrs. W. R. Dupree, secretary of student work and youth work; Mrs. L. W. Ball, secretary of children's work; Mrs. J. K. Ball, secretary of spiritual life and local church activities; Mrs. W. H. Ball, secretary of literature and publications; and Mrs. William Smith, secretary of supply work.

Mrs. C. B. Hicks is also president and secretary of promotion of the Mt. Carmel society. Other officers are Mrs. H. B. Faucette, vice-president; Mrs. Mable Ayscue, recording secretary; Mrs. Mamie Poythress, treasurer and secretary of literature and publications; Mrs. David Hamm, missionary education and service; Mrs. Taylor Garrett, Christian social relations; Miss Elizabeth

Savage, student work; Mrs. James Garrett, youth work; Mrs. Howard Thomas, children's work; Mrs. R. L. Savage, spiritual life; Mrs. L. O. Faulkner, supply work; Mrs. M. M. Williams, status of women; and Mrs. S. C. Coghill, local church activities.

"We have a great work to be done," Mrs. C. B. Hicks, organizer and president of the two societies, writes. "We need the prayers of the women of the N. C. Conference. With prayers and the help of God, we are looking forward to a good year in the work."

The Rev. C. B. Hicks is the pastor of the Piney Grove and Mt. Carmel churches.

District Officers Meet

Twenty-four members of the executive committee of the Burlington District Woman's Society of Christian Service were guests of the district president, Mrs. George Ratterman, at her home in Mebane for their fall meeting last month.

Mrs. Ratterman opened the meeting with a devotional based upon the annual message of the conference president, Mrs. Pierce Johnson, at the annual meeting held in Goldsboro last March. Among the emphases for discussion were the current mission study courses, and plans for the fall district educational seminar.

Following the business session a covered dish luncheon was served.

Conference officers attending were Mrs. Norman Wood, secretary Wesleyan Service Guild, and Mrs. Stanley Potter, secretary of student work.

Fall Seminars Held

The two fall educational seminars for the Raleigh District Woman's Society of Christian Service were held at the Divine Street Methodist Church, Dunn, and the Wesleyan Memorial Methodist Church, Warrenton.

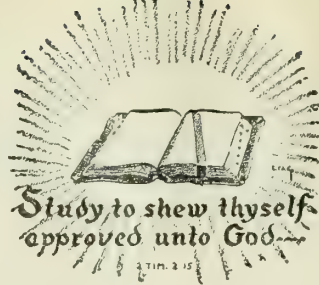
The four current mission study courses were presented at each of the meetings. These and their leaders were The Gospel According to Mark, Mrs. R. L. Nicks (Dunn), and Mrs. W. M. Bryan (Warrenton); Japan, Miss Juanita Stott (Dunn), and Mrs. Newton Prince (Warrenton). Christ, the Church and Race, and The Local Church in the Ecumenical Movement were presented by Mrs. D. R. Dixon and Mrs. O. F. McCrary, respectively. The devotionals were led by Mrs. Howard P. Powell (Dunn), and Mrs. T. R. Smith (Warrenton).

Also included on the program were presentations of preview plans for mission study courses, Mrs. John R. Poe; materials for missionary education of children and youth, Mrs. T. H. House; 1957-58 program material, Mrs. P. C. Purdue; and plans for promotion, Mrs. M. M. Person, Sr. Mrs. John R. Poe, district secretary of missionary education and service, presided.

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



MRS. V. E. QUEEN

Christian Workers' Schools Help Local Church

The Quadrennial Emphasis on the Local Church calls for a Leadership Training course for church school workers during 1957-58. An effective way to undertake this emphasis is through whole-hearted participation in the Subdistrict Christian Workers' School. Courses for workers with all ages are included in addition to courses planned for all adults.

Among the many outstanding instructors selected for teaching in N. C. Conference Christian Workers' Schools this year are Dr. Durwood Foster of Duke Divinity School; Mrs. V. E. Queen, Conference Director of Children's Work; and the Rev. O. Kelly Ingram, pastor of First Methodist Church, Elizabeth City. All instructors for schools are qualified by training and experience, and are certified by the Department of Leadership Training of the General Board of Education.

Host Pastor: Rev. E. E. Edmond, Maxton, N. C.

Course and Instructor: 510b, Developing Christian Workers, Dr. Price Gwynn, Flora Macdonald College, Red Springs, N. C.



DR. DURWOOD FOSTER

Training Conference for Deans of Christian Workers' Schools

St. Luke's Methodist Church, Goldsboro, will be host on Monday, November 18, to the Second Annual Training Conference for Deans of Christian Workers' Schools. All schools held before this date should elect the Dean for their next school and request him to attend the Training Conference. Likewise, all Deans of schools that have not been held should attend.

Schedule of Schools Already Held This Fall

Pas-Cur-Cam Subdistrict, First Methodist Church, Elizabeth City, N. C., Sept. 22-25
Dean: Rev. James R. Couchman, Route 3, Elizabeth City, N. C.

Host Pastor: Rev. O. Kelly Ingram, First Methodist Church, Elizabeth City, N. C.
Courses: 610a, How to Improve the Church School, Dr. George E. Clary, Atlanat, Ga.
211a, Teaching Children in the Small Church, Mrs. James A. Auman, Hertford, N. C.
The Methodist Youth Fellowship, Rev. James A. Auman, Hertford, N. C.

Kenansville Subdistrict, Warsaw, N. C., September 23-25
Dean: Rev. Haywood Harrell, Pink Hill, N. C.

Courses and Instructors: 211a, Teaching Nursery and Kindergarten Children, Mrs. Wesley Brogan, Swepsonville, N. C.
211a, Teaching Primary and Junior Children, Mrs. B. B. Slaughter, Durham, N. C.
311a, Teaching Youth, Rev. Wallace Kirby, Fremont, N. C.
110a, Personal Christian Living, Rev. B. B. Slaughter, Durham, N. C.

Laurinburg Area, Maxton, N. C., September 29-October 3

Columbus County: Chadbourn, N. C., September 29-October 1.

Dean: Rev. R. F. McKee, Chadbourn, N. C.
Courses and Instructors: 221a, Teaching Nursery Children, Mrs. E. K. Kraybill, Durham, N. C.
110a, Personal Christian Living, Rev. B. B. Slaughter, Durham, N. C.
211a, Teaching Children in the Small Church, Mrs. B. B. Slaughter, Durham, N. C.
412.1a, Young Adult Work in the Church, Mr. John M. Meares, Raleigh, N. C.
Interpreting the Bible to Youth, Rev. Troy J. Barrett, Zebulon, N. C.

Nash Subdistrict, Englewood Church, Rocky Mount, N. C., September 29-October 3
Dean: Mr. J. A. Glover, Nashville, N. C.
Host Pastor: Rev. M. D. Tyson, Rocky Mount, N. C.

Courses and Instructors: 144b, Christian Worship, Dr. John J. Rudin, Duke University
122b, New Testament in the Life of Today, Mrs. R. E. Brown, Raleigh, N. C.
The Methodist Youth Fellowship, Mrs. H. R. Odom, Gibson, N. C.
213b, Home and Church Working Together for Children, Mrs. J. H. Lanning, Plymouth (for pre-school workers)
213b, Home and Church Working Together for Children, Mrs. J. C. Goode, Richmond, Va.

Raleigh Area School, Fairmont Church, Raleigh, September 29-October 3
Dean: Rev. Henry Bizzell, Jr., Raleigh
Host Pastor: Rev. J. W. Page, Raleigh
Courses and Instructors: Music and Hymn Appreciation, Mrs. J. Foster Barnes, Durham
215b, The Child's Approach to Religion,

Mrs. W. L. Pickering, Morristown, Tenn.
Kindergarten Laboratory Class, Mrs. S. M. Atkinson, Bennettsville, S. C.
The Christian and Race, Dr. Waldo Beach, Duke University
316b, Interpreting the Bible to Youth, Rev. Tom Collins, Raleigh
321b, Guiding Intermediates, Mrs. E. I. Terry, Raleigh
Current Trends in Theology, Dr. Durwood Foster, Duke University
124b, The Life of Jesus, Dr. Boyd Daniels, Duke University

Henderson Area, First Methodist Church, Henderson, N. C., October 6-9

Dean: Mr. Charles Basket, Route 2, Henderson, N. C.

Host Pastor: Dr. A. S. Parker, Henderson
Courses and Instructors: The Work of the Local Church, Dr. A. J. Walton, Duke University

211a, Teaching Children in the Small Church (for pre-school workers), Mrs. B. B. Slaughter, Durham, N. C.
211a, Teaching Children in the Small Church (for Primary and Junior Workers) Mrs. V. E. Queen, Durham, N. C.
311a, Teaching Youth, Mrs. H. R. Odom, Gibson, N. C.
411b, Helping Adults Learn, Mrs. John M. Meares, Raleigh, N. C.

Zebulon-Wendell Area, October 6-10, Wendell, N. C.

Dean: Mr. W. Carstarphen Burgess, Wendell, N. C.

Host Pastor: Rev. Sidney Boone, Wendell, N. C.

Courses and Instructors: 120.2b, How to Read and Study the Bible, Dr. Clyde L. Manshreck, Duke University.
141.3b, Music in Christian Education, Rev. R. Bruce Pate, Kinston
214b, Missionary Education of Children, Dr. Creighton Lacy, Duke University
321b, Guiding Intermediates, Mrs. E. I. Terry, Raleigh, N. C.

Schedule of Schools to be Held

Roanoke Subdistrict, First Methodist Church, Roanoke Rapids, October 20-24

Dean: Rev. R. L. Jerome, Roanoke Rapids
Courses and Instructors: 120.2b, How to Read and Study the Bible, Dr. Durwood Foster, Duke University

231b, Guiding Kindergarten Children in Christian Growth, Mrs. Henry Maddrey, Severn, N. C.
316b, Interpreting the Bible to Youth, Rev. Walter McDonald, Louisburg, N. C.
411b, Helping Adults Learn, Rev. J. H. Lanning, Plymouth, N. C.

(Continued on page 15)



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Jarvis Memorial, Greenville Youth Activities Week

A dramatic presentation on the theme of the Sixth Annual Conference Session, "To Be Alive in Such an Age," headlined the Youth Activities Week of the Jarvis Memorial Methodist Church in Greenville. Howard Garner, Conference Outreach Chairman, directed the inspirational drama which was written by Francis Bradshaw, Conference Witness Chairman, and presented to the delegates at the recent conference. The cast included three alumni of the church: the Rev. Ralph Fleming, Jr., of St. James Methodist Church in Newport; the Rev. James H. Warren of Scarritt College, Nashville, Tennessee; and Miss Galye Clapp, a sophomore at East Carolina College. This presentation and the observation of the Sacrament of Holy Communion closed the week of varied discussion and Christian fellowship.

Queen Street, Kinston Youth Activities Week

Queen Street Methodist Church in Kinston selected as the theme for its Youth Activities Week, "Christ, the Church, and Race." Sylvia Edmunds headed the committee which planned the week of discussion groups, filmstrips, worship services, panel discussions, dramas, and recreation. The themes of the individual evening programs were: "Unanswered Questions," "Looking for God's Point of View," "A Look Around Us," and "Beginning Where We Are." The highlight of the week was a Galilean Brotherhood Service held at the Cliffs of the Neuse following a weiner roast.

University Church, Chapel Hill Trip to Boone

The most impressive worship services are presented in the out-of-doors, especially at twilight in the mountains. The Intermediate MYF of the University Church, Chapel Hill, experienced such a service on the summer trip to Boone. A background of Grandfather Mountain and a starfilled sky was a perfect setting for the inspirational program.

To Be Alive in Such an Age

By LINDA MAY, *Conference Faith Chairman*

I am the youth of America . . . the youth of the world. I pause in the stillness of this hour to look at the world around me. Not just at the grass upon which I stand, or the tree a few yards away, but at all the world. I survey the vast lands of this sphere, and confusion engulfs me! My head reels with the thoughts of the things I see, the things I hear . . . the broken people of a communist country; the ominous threat of an H bomb; hunger and lack of clothing in nations still haunted by memories of cruel war; complacency in those who believe only in themselves; terrible working conditions in

President, Phil Carlton
Publicity Superintendent, Jenny Butler
Conference Director, Robert McKenzie

a backward country, conflicting morals, principles, ways of life; my fellow youth roaming the streets; there is an onrush of my personal problems; my shortcomings; sudden unsureness of myself, and of everything . . . oh, I even begin to question my existence . . .

I'm not a genius and I have no special talent . . . my mind is only confusion. I am contributing nothing to this age . . . what reason have I to be alive in such an age?

TO BE ALIVE IN SUCH AN AGE . . . This is a challenge! But just what exactly does it mean?

Something compels me to look again at the world. Why, it isn't the same as when I first viewed it. The unhappy things still seem to be there, but I see more . . . a church and its worshipers defying the Communist government to praise their God; boxes of food and clothing distributed in war weary countries by missionaries; prayers being offered for deliverance from another war; an agriculturist teaching a once oppressed, now free, country the best farming methods; nature in her best attire; adults, often as confused as youth, striving to set a good example for us; witnesses for Christ everywhere I turn; . . . and yet always a need for more and . . . on it goes.

Oh, fool that I am, my first look at the world was without Christ . . . and I saw people that only *existed*; they did not, could not, live. Then Christ stepped in, and the world *lives*!

United Nations Day

At the Sixth Annual Conference Session of Methodist Youth held at Duke University, the program area of Christian Citizenship suggested in its annual report to put special emphasis on a study of the United Nations and also suggested that United Nations Day would be an excellent time to conduct a special program of its meaning, activities, and responsibilities. Skits, speakers, panel, books, and films could be used in many different ways. For proper recognition of this service, articles should be written for the local, subdistrict, and town newspapers, or skits be presented during a subdistrict meeting, to promote attendance of all youth in the area. For materials for your program, write: Board of World Peace, 740 Rush St., Chicago, Ill., and the United Nations Department of Public Information, New York.

A Message to Methodist Youth of the N. C. Conference

"Is it a time to receive money, and to receive garments, and olive yards, and sheep, and oxen, and menservants, and maidservants?"—11 Kings 6:26.

This scripture from II Kings is part of a conversation between Elisha and Gehazi. The same conversation could well take place in this modern age with all of its confusion and world crisis.

Not many Americans would stop to think and ask themselves this question, "Is this a time to receive money, and to receive fine clothes, to buy large homes, to eat the finest foods, to lavishly spend my money on luxuries, and to have maids and butlers to wait on me, to depend on others to furnish the world with what they have?" They forget that war and poverty stricken people have no clothes except what they have on their backs. Every time we take a bite of a rare steak, fried chicken, or any other fine food, children all over the world, whose bodies are so thin you can see their bones, beg for a bone to chew on or a crumb of bread to slide down their throats into a long-emptied stomach.

While we live in spacious homes and have lovely yards, people in India, China, Japan, and other countries, live so close and crowded that they can't afford to have large houses, much less any type of yard. The people in India aren't able to get an education; to learn how to improve their country, how to prevent diseases and make crops grow better. These people need help, and America is one of the few places from which real help can come.

Yes, we are a powerful nation, but only when we share our knowledge, our religion, our love with countries who can't have these God-given treasures. If it weren't for these our nation's power would crumble.

To you 24,000 youth of the North Carolina Conference of the Methodist Youth Fellowship, I give this challenge: A meager goal of \$15,000 for the MYFund has been set to be raised by June 1, 1958. This MYFund goal will given to (1) missions—to aid in overseas relief and Christian education, (2) to youth work in our conference and nation.

As you can easily realize, \$15,000 is around 65 cents a year per person. This is just over 1c per Sunday per person!! How tragic! While men, women, and children, depressed and distraught from wars and poverty are dying and starving, we can only contribute 1c a Sunday toward their help! Just think, even if each of us gave only \$1.00 a year, we would have \$24,000, which is way over our present goal of \$15,000. It is known that about a third of our 24,000 youth are inactive, thus it is necessary that each of us give according to the demands of the world and give as much as possible.

I hope you will sincerely think of this matter: about the serious condition the world is in; and I pray God's guidance be upon you as each of you give according to the will of your heart. May we remember this is not a time for receiving, but a time for giving, by supporting *your* Methodist Youth Fund!

AL THOMPSON, *Treasurer, NCCMYF*

Individual pledges should be stressed and each MYF should send group pledges to Mr. Marvin J. Cowell, Box 10344, Raleigh, N. C.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent

MRS. EDWARD RUSSELL, Editor

S. O. S.

The familiar distress signal we are using at this time is a general call for clothing sponsors. It also means, (to us), "Saluting Our Sponsors."

As many of you know, our children are clothed by friends out in our Conference, whether a Sunday school class, WSCS, MYF, Men's Club or private individuals. These friends of our Home and of our children we certainly do salute. The help they give in this very important phase of our work is inestimable. And since it is impossible for us to approach each person who is an important part of these groups, we wish to pay tribute in this way to every individual who makes his generous and unselfish contribution to the whole, to make possible the sponsorship of a child, or a partial support. Without this kind of material help, it would be impossible to give our boys and girls the sense of well being and the personal pride they have in being nicely dressed, and "like other children."

We have a number of friends who have expressed their interest in serving our Home in this way, and these good folk we contact when a new child arrives and we look through our records for a waiting sponsor. Frequently, however, it is not immediately possible for this individual or group to accept this responsibility at that particular time, and while we keep their name on file, we look about again for someone else who is in a position to step right in and fill this need.

Thus our S. O. S. at this time. We are anticipating the arrival of several new children very soon, and always of immediate importance is getting them properly and sufficiently clothed, for frequently they arrive with the barest necessities. If your church, society, class, or you as an individual are interested in participating in this vital program, please write to us so that we may have your name handy as an emergency arises. If we do not have a particular child to assign to you at the moment, your allotment can serve an important function in our general clothing fund, from which we draw between clothing periods when a new child arrives and until he has found a sponsor, or when an unusual clothing emergency arises above and beyond the normal amount.

A child under twelve years of age requires \$50.00 twice a year for his clothing needs, and boys and girls twelve years of age and older need \$75.00 twice yearly. Often an individual or group sponsoring a younger child cannot provide the additional supplement when their boy or girl reaches the age of twelve. Then the people able to partially support a child take over the important task of filling this supplementary need.

Shopping for the basic needs is carefully supervised by the house mothers, and every penny is stretched to make it go the farthest. A clothing inventory is made before each child's shopping trip so that items needed are known and purchased.

We are grateful to every person who has a part in a group clothing project, and to the individuals who serve our Home in this way. If you, too, wish to share with our children, may we hear from you?

Oh, Nurse!

When a cry goes out from our children these days for that tender touch and solicitous care, there is a two-fold reason for feeling better already. They are in the very charming young persons of Miss Sara Frances Horne and Miss Barbara Ann Waite, both of whom have been with us for some time now, but whom we have been waiting to introduce to you pending their settlement in the newly revamped infirmary building.

Since we couldn't wait any longer to have you meet them, we will just let you know that probably by our next report you can learn about the remodeled infirmary, which we hope will be ready by then. Meanwhile, we're finding our nurses now in a little white cottage on campus, in their temporary "hospital."

Miss Horne comes to us from Kannapolis, N. C., by way of the N. C. Baptist Hospital in Winston-Salem, from which she was graduated in August. She has a fine Christian background, and is devoted to children. Her cheerful presence will be a good cure in itself for our sick boys and girls.

Miss Waite also comes to us from the N. C. Baptist Hospital in Winston-Salem. She is a graduate of Walter Williams High School in Burlington, and her home town is Graham, N. C. She, too, is of excellent character, and with special aptitude for children's work. Miss Waite will be married in November, but will continue her duties here with us. Her future husband attends State College, and this young couple will be a delightful addition to our Home family.

Staff Social

On the evening of September 24 the staff of our Home, their guests, and the faculty of Methodist-Lewis School enjoyed a delightful dinner party given by the Rev. and Mrs. Robert L. Nicks at Warlick's Restaurant in Cameron Village.

The Rev. Nicks introduced special guests. They were Dr. Howard P. Powell, pastor of Edenton Street Methodist Church, and Mrs. Blaine Madison, principal of our school, and Mr. Madison; Mrs. Goddard, president of our P. T. A., and Mr. Goddard; and Mr. Rudy Ofcharik, administrative assistant, and Mrs. Ofcharik. He then asked that every

person stand and introduce himself, as some of the staff members have just recently become members of our Home family.

After grace, led by Dr. Powell, we were served a delicious chicken dinner, complete with tomato juice and crackers, tossed salad, potatoes, string beans, rolls and butter, polished off with apple pie and coffee.

The U-shaped table was decorated with white linen centered with green ferns, and a special bouquet of red gladioli and evergreen plants.

A warm mention of thanks was given to the wonderful ladies of Edenton Street Methodist Church who volunteered to stay with the children in the different cottages so that the house mothers might attend the party.

Mrs. Louise Wilson, music teacher, and Mrs. Charles Matheson led in group singing. One of the first songs was "Ol' Texas," and immediately after the song which followed it, there came a "Let's sing 'Ol' Texas' again!" Yes, it was "Muh" Brown. Can she have a Texas boy friend she's keeping from us?

Speaker of the evening was Mr. Charlie Phillips, Director of Public Relations at Woman's College, Greensboro. We thoroughly enjoyed his amusing comments, and also the more serious side of his address.

This was indeed a successful party, and our whole-hearted thanks go to the wonderful host and hostess, the Rev. and Mrs. Nicks.

North Carolina Orphanages Association Meets

It was our privilege to have the North Carolina Orphanages Association meet on our campus on September 19. A large group, representing the various orphanages in this area, attended. Mr. Huggins, of the Pythian Home in Clayton, presided.

Dr. Ellen Winston, State Commissioner of Welfare, was among the guests, and Dr. Doub of the Psychiatric Department at Duke University was a speaker.

Lunch was served in our dining hall during a break in the meeting.

Gridiron Greats

With the transfer of our boys and girls to Hugh Morson Junior High and Needham Broughton Senior High Schools out in town came a similar transfer of our sports activities to the teams of these respective schools.

Having made a name for themselves in our own athletic circles as the Orphanage team, our boys are now finding a place for themselves with the city schools' organizations. Two of our outstanding players are now first string men on the Hugh Morson squad. They are Harold Landis, rated a top tackle, and Billy Gilbert, firstline center. Watch for these boys in action.

Not to be outdone by the older players, our eleven, twelve and thirteen-year-olds have begun intensive training in Little League Football. About twenty-five of our boys are taking part in this program, and practice is being held on our grounds. Teams have not been selected as yet, and every youngster is putting forth his best effort in hopes of making the team. Fifty-four hopefuls turned out from this area, so the competition is very keen.

The Christian Minister

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: I Corinthians 9:1-2, 13-23, 26-27

Readers may recall that a month ago (September 15) we had a lesson on the work of the pastor. This lesson is not a repetition of that one; it is concerned mainly with Paul, but it also suggests some other phases of the ministry not considered before.

Reference was made in an earlier discussion in this column to the fact that Paul was a bit on the defensive with regard to his apostleship. The slightest question about his status brought forth a vigorous affirmation from him that he was truly an apostle. Not only had he experienced Christ in a powerful way on the Damascus road, but the success he had in making converts was, in itself a testimony to his real apostleship. "You are the seal of my apostleship." (I Cor. 9:2b).

The Corinthians had implied that Paul was interested in the ministry only for what he could get out of it, though Paul never had a "salary." He made his living by his trade as a tent or sail maker. He did, however, receive voluntary offerings from time to time. Though not guilty of the charges made against him Paul goes on to show, that, even if he did receive compensation, there was nothing wrong in it. He points out that both in Judaism and in pagan religions the priests received part of the food offerings as pay for their ministry. His main point, however, was a quotation from Jesus: "The laborer is worthy of his hire." (Luke 10:7). A question for class discussion might be this: What are the advantages and disadvantages of a ministry that is self-supporting? Some members of the class may know of groups whose policy it is not to pay their preachers, but let them earn their living in some trade or business. Recently a letter appeared in this paper advocating equal salaries for all parish ministers. Is this plan practical—or desirable?

We need to keep in mind that, quite aside from any material rewards Paul might have received, he preached because he had to preach. Said he, "Woe to me if I do not preach the gospel." As Dwight Stevenson has said: "The gospel possessed Paul. It was his *life*, not his *livelihood*." This is true of every real minister, is it not?

In verses 19-23 Paul is stressing the importance of identifying oneself with a person if one really expects to help him. Here is where the good minister shows his willingness to help. He goes into all sorts of homes. Those of the rich and the poor, the learned and the ignorant, the good and the bad. He learns to "talk their language" and to see things from their point of view. To the minister who really understands his calling *there are no unimportant people*.

In the last scripture selection for this lesson Paul is stressing Christian discipline. He borrows illustrations from the athletic contest with which every dweller in the Greek and Roman cities was familiar. To compete successfully in the games the runner or the boxer must undergo strenuous physical training. They go to all this trouble so they may win fame. As Phillips translates 9:25: "Ath-

letes will take tremendous pains for a fading crown of leaves. But our contest is for an eternal crown that will never fade."

Why are we so unwilling to undergo the sacrifice and the effort that it takes to achieve disciplined Christian living? Is it because "the world is too much with us?" The satisfaction of the immediate present crowds out those which come from faithful and intensive cultivation of the life of the spirit. Most of us could live on a much higher plane of life if only we could get ourselves in hand: or rather, when we are willing to commit ourselves completely to the life we really want to live. The ascent to the mountain top is rugged. It takes effort to get there. But once on top, the air is clean and stimulating.

THE LIVING WORD

By **LUTHER A. WEIGLE**

The meanings of "freely"

One meaning of "freely" is without restraint or stint, plentifully, abundantly. The word is so used, however, only twice in the Bible—Genesis 2:16, "You may freely eat of every tree of the garden"; and I Samuel 14:30, "How much better if the people had eaten freely." It has a different meaning in Numbers 11:5, where it represents the Hebrew word which means free, gratis, without payment. The Israelites who longed in the desert for the fish they had eaten in Egypt spoke particularly of the fact that it had cost them nothing.

In five passages of the New Testament the word "freely" is used to translate the Greek word which means gratis. "Freely ye have received, freely give" (Matthew 10:8) does not refer to the quantity or size of the gifts to be made, but to the fact that they are to be free gifts—"You received without pay, give without pay." "Whosoever will, let him take the water of life freely" (Revelation 22:17) means "let him who desires take the water of life without price" (compare Isaiah 55:1). The other three passages are Romans 3:24; 2 Corinthians 11:7; Revelation 21:6.

The word "freely" refers to free-will offerings in Psalm 54:6 and Ezra 2:68; 7:15. In Acts 2:29 it is used by the King James Version to represent the Greek phrase which means "with confidence" or "with boldness," and which is so translated by the King James Version itself in Acts 4:29, 31 and 28:31.

The phrases "freely give" (Romans 8:32) and "freely given" (1 Corinthians 2:12) are an attempt to express the fact that God's gifts to us are at His initiative and of His grace. The verb in these phrases is related to the noun which is translated "free gift" in Romans 5:15-17. The Revised Standard Version omits the adverb "freely" from the verses as unnecessary and ambiguous. Its translation is: "He who did not spare his own Son but gave him up for us all, will he

not also give us all things with him?" "Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God."

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Story time for Boys and Girls

ELIZABETH WHISNER, Editor

Johanne And Her Cat

Johanne's home was in Sweden. She was a little orphan girl who lived in a poor home, with no one to take care of her except Sarah, a very cross old woman. She always locked Johanne in the house when she went out to work.

Johanne helped to support herself by making horse-hair chains, which old Sarah sometimes sold. They were considered very pretty then, and she was skillful at weaving them.

The task was tiresome, but she never thought of grumbling because there was so much to do. What troubled her most was her loneliness.

One summer morning the old woman started off very early, calling out as she turned the key in the lock: "Don't be lazy. You must finish the second dozen chains before I return."

Johanne worked hard all the morning. At twelve o'clock she poured out a bowl of milk and cut a slice of bread from the big loaf in the cupboard. This was her luncheon, which she shared with her cat.

After luncheon she worked hard again. It seemed a long, long day. It was so pleasant outdoors, and Johanne would have liked to run out into the meadow and roll down the hill and wade in the brook. Her fingers began to ache and the hair grew tangled. Still she kept on until the last chain was finished. Then she put her head down on the table and cried. Poor, tired, lonely little girl!

Pussy had been catching flies in the patch of sunlight on the floor, but when she heard Johanne crying she turned about and walked slowly toward her to see what was the matter. Johanne's face was hidden. The cat was puzzled. She lifted a soft paw and laying it on Johanne's knee, said, "Purr-r-me-ow?"

The little girl seemed not to hear.

"Purr-r-me-ow?" asked pussy again.

Still Johanne didn't answer. Then the poor cat, worried and troubled, lifted her voice and wailed, "Meow! Meow!"

This went to Johanne's heart. "Poor kitty," she said, lifting the cat in her lap. "I have made you feel unhappy. Settle down and I'll stroke you softly. Would you like for me to scratch your chin? Well, there now; be still, and I'll sing you to sleep."

She rocked to and fro near the open window, singing song after song until pussy fell into a doze. Her voice was so clear and sweet and strong. So sweet it was that a lady passing by the house ordered her coachman to stop so that she might listen. "How beautiful!" she said.

"Yes," said a neighbor. "It is little Johanne. She has the sweetest voice in town."

The lady thought so too. She made inquiries about the little girl, and finally took her away from Sarah and sent her to school and to have her voice trained. From there she went to another school, and when she finished she went out far and wide to sing in every country in the world.

And who was she? The famous Jenny Lind. But when we hear that name let us think of dear little Johanne and her cat.
—Selected.



THE MOON

"How big is the moon, Michael," I said.
"As big," said he, "as a barrel head."
But Ann said, "No, it isn't at all;
It's only as big as your rubber ball."

"What color's the moon, Michael," I said.
"Yellow," said he, "like the hair on Ann's head."
"It's silver," she cried, it's silver to me,
As silver as it could possibly be."

"How far to the moon, Michael," I said.
But Granny said, "Come now, it's time for bed."

—SOPHIE ROWE



WHY STUDY

The more you study, the more you know;
The more you know, the more you forget;
The more you forget, the less you know;
So why study?

The less you study, the less you know;
The less you know, the less you forget;
The less you forget, the more you know.
So why study?



WHAT LOVE CAN DO

Robert had been visiting a family of cousins, and he was not anxious to leave the spot where he had been so happy.

"I like to stay there," he told sister Alice. "They have such a beautiful home."

Alice was five years older than Robert, and she did not always pay much attention to what he said. But this remark seemed so odd that she closed her book and stared at him.

"Did you say Aunt Emma has a beautiful home, Robert? What a funny idea. It's just a plain little cottage."

Robert looked puzzled and did not reply.

But his sister continued: "And their furniture is really old, and some of the carpets are 'most worn out, and they haven't nice pictures like ours. What makes you think her house is so beautiful?"

Robert thought a minute before he answered. "I guess it must be because everybody is so nice to everybody else."

At first his sister smiled, and then the color rose in her cheeks. She saw that her brother was right. A fine house and expensive furniture are not the things most important. Love, courtesy, and kindness can make the plainest home beautiful, and the lack of them will spoil a palace.



VITAMIN EFFICIENCY

An old man of about seventy years was walking down the road one day, when he saw another man of about seventy-five years sitting on a rock by the roadside, crying.

"My friend, why are you crying?" inquired the younger man.

Between sobs the older man explained that it made him so sad because he was old and couldn't get around and have a good time like the young folks did.

"Aw, cheer up," said the seventy-year-old. "Why don't you go down to the drug store and get some of the new vitamins that will make you feel like a youngster?"

"Vitamins? Feel like a youngster?" queried the unhappy oldster in astonishment. "Say, tell me where that drug store is!"

Giving him directions, the younger man went on his way.

The next day as he went down the road he saw the same man at the same spot, crying even harder than the day before.

Stopping beside him, the younger man asked, "Now what in the world are you crying about today?"

Again, between sobs, he explained: "The —school—bus just went by—and—left—me!"



BIBLE QUIZ

(References to Bread in the Bible)

1. Who had five barley loaves and two fishes?
2. Who said, "I am the bread of life"? ..
3. In what prayer is the expression: "Give us this day our daily bread"?
4. To whom did the ravens carry bread?
5. What kind of bread is eaten at the Feast of the Passover?

Answers to Last Week's Quiz

1. Yes—Genesis 6:16.
2. No. They were friends—1 Samuel 18:1.
3. Yes—Luke and Acts.
4. Yes—Acts 9:34.
5. No. Mark and Luke were not.
(Be sure to read the Bible references)



Tabernacle Parsonage

Tabernacle Church, Greensboro, Consecrates New Parsonage

On Sunday afternoon, September 8, Tabernacle Methodist Church, in the Greensboro District, dedicated its new parsonage which was completed the latter part of August. Dr. J. Clay Madison, superintendent of the Greensboro District, brought the consecration message, and assisted the pastor, the Rev. James M. Armstrong, Jr., in the service. Following the consecration, around three hundred people, including members and friends of the church, and a number of other ministers, attended the Open House.

The fund raising campaign for the parsonage was begun last January, under the direction of the Rev. Rollin P. Gibbs, from the Board of Missions. The result exceeded the \$25,000 goal, and enough funds were raised to build and completely furnish the parsonage at a cost of \$26,000.00.

The house is of brick veneer construction, semi-ranch style, with eight rooms, including living room, dining room, family room, kitchen, study, three bedrooms, two baths, and half basement, with electrical appliances throughout.

CHURCH SCHOOL PAGE

(Continued from page 10)

211b, Teaching Children, Mrs. W. R. Stevens, Rockingham, N. C.

Laurinburg Area, Laurinburg, November 3-7
Host Pastor: Rev. Henry Ruark, Laurinburg
Course and Instructor: Old Testament in the Life of Today, Mrs. Elbert McPhaul, Red Springs, N. C.

Hatteras Area: Avon, N. C., November 20-22
Dean: Rev. Buell E. Bingham, Avon, N. C.
Courses and Instructors: 610a, How to Improve the Church School, Rev. C. P. Morris, Durham, N. C.

142a, Christian Evangelism, Rev. O. Kelly Ingram, Elizabeth City, N. C.

316a, Interpreting the Bible to Youth, Rev. Troy J. Barrett, Zebulon, N. C.

213a, Home and Church Co-operating in Children's Work, Mrs. V. E. Queen, Durham

In Memoriam

MRS. ALICE MASON

We, the members of the Woman's Society of Christian Service of Daniels Memorial Methodist Church, do express our sincere appreciation for the excellent life of Mrs. Alice (Granny) Mason. Her recent passing on August 20, 1957, leaves us in deep sorrow.

For her devotion to her Christ, her church, to her fellowman, and to her family, we are deeply grateful.

—Mrs. Ellen H. Smith
Mrs. Ben Daniels, Jr.

OPPORTUNITIES

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Wilson Young Adults Dedicate Bradshaw Portraits

Portraits of the late Rev. Michael Bradshaw and the Rev. Robert W. Bradshaw were dedicated at the regular class session of the Young Adult Class of the First Methodist Church, Wilson, on September 22, 1957. The class of 160 young adults uses the Bradshaw Room which was so designated when the educational plant was planned in 1954.

It is not unusual for a son to follow a father in the ministry. It is rather unusual for a son to follow the father in the same pastorate. The Rev. Michael Bradshaw served First Church from 1911 to 1915. The Rev. Robert W. Bradshaw has been the pastor since 1948. It is worth noting that father and son each followed another vocation before going into the ministry. The father was engaged in the practice of law and for a time as a newspaper editor. The son was an educator until he joined the North Carolina Conference in Greenville in 1931, just forty years after his father had joined the conference in that same town.

The dedication program was under the direction of Dick Auger, outgoing president, and the dedicatory speaker was Capt. Willard S. Evans, officer in charge of the Wilson Salvation Army. The dedicatory prayer was by Kermit O'Connell, a member of the class.

Bishop Harmon's Fall and Winter Schedule

Do you want to see and hear Bishop Harmon? If so, here is his schedule for the remaining days of fall and winter. When he is near you, why not make up a party and go to hear him?

October 11—Evening: At Greenville, S. C., Buncombe Street Church, Address to Woman's Christian Temperance Union of South Carolina.
 October 13—Little River, S. C., The Methodist Church, with the Rev. Herbert C. Floyd. Dedication of Church at Little River and Church at Wampee. Also, dedicate parsonage, and travel with the Rev. A. F. Ragan, District Superintendent.
 October 17—Evening: Speak to Laymen of Statesville District at Hickory, N. C., with Dr. Elwood Carroll.
 October 18—At Brevard College Convocation with the Rev. Emmett McLarty.
 October 17-19—Judicial Council of The Methodist Church meeting in Charlotte.
 October 20—West Market Street Church, Greensboro, N. C., with the Rev. Charles Bowles, for Re-Dedication of Church.
 October 27—Lake City Methodist Church, Lake City, S. C., with the Rev. J. Ross Johnson. Dedication of Educational Building.
 October 30-31—Visit of Jurisdictional Study Group at Charlotte.
 November 3—Bethel Methodist Church, Charleston, S. C., with Dr. Feltham James.
 November 4—Greensboro College, N. C., with Dr. Harold Hutson.
 November 8—Meeting of Executive Committee of Lake Junaluska Board of Trustees, Atlanta, Georgia.
 November 10—Memorial Methodist Church, Charlotte, N. C., with the Rev. James E. Rink. Dedication of Church and Fellowship Building.
 November 11-15—Council of Bishops Meeting, Gatlinburg, Tennessee.
 November 17—Florence, S. C.
 November 18-22—Travel South Carolina with visiting team from the General Boards meeting in Interboard Schools at various places.
 November 24—Address at Washington, D. C., Constitution Hall, to the Annual Methodist Hymn Sing Assembly.
 December 1—Milford Hills Church, Salisbury, N. C., with the Rev. Worth Sweet.
 December 8—First Methodist Church, Winnsboro, S. C., with the Rev. W. Harry Chandler. Dedication of Greenbrier Church.
 December 15—North Methodist Church, Kannapolis, N. C., with the Rev. W. F. Heffner, for Dedication of Church.

4 p.m.—Dedicate parsonage at Marshville, N. C., the Rev. Fred H. Shinn.
 December 22—Open.
 December 29—Open.
 January 5—Aldersgate Methodist Church, Shelby, N. C., with the Rev. C. Harley Dickson.
 January 7-9—Council of Bishops Meeting, Ocean City, N. J.
 January 10-16—Meeting of Board of Education, and Higher Education Meetings, Cincinnati, Ohio.
 January 19—Trinity Methodist Church, Kannapolis, N. C., with the Rev. Charles D. White. Fiftieth Anniversary.
 January 20-24—Western North Carolina Evangelistic Rallies.
 January 26—Brevard Methodist Church, Brevard, N. C., with the Rev. Douglas Corriher. Opening of Church.
 January 28-30—Board of Temperance Meetings, Washington, D. C.

February 2—The Methodist Church, Owings, S. C., with the Rev. Ben Cunningham. Dedication of Bramlett Methodist Church Educational Building.
 February 3-15—Away
 February 16—Central Methodist Church, Newberry, S. C., with the Rev. M. E. Derrick.
 February 21—Asheville, N. C.—Meeting of United Methodist Men of Asheville District.
 February 23—Open.
 March 2—Duncan Memorial Church, Charlotte, N. C., the Rev. C. W. Russell. Seventh Birthday of Church.
 March 9—Bradley Memorial Church, Gastonia, N. C., with the Rev. W. R. Kelly.
 March 13-14—South Carolina Conference Woman's Society of Christian Service, Orangeburg, S. C.
 March 16—Dilworth Methodist Church, Charlotte, N. C., with the Rev. Harlan Creech.
 March 23—Rutherford College, N. C., with President R. J. Starling.
 March 30—Holy Week—Trinity Methodist Church, Charleston, S. C., with the Rev. W. C. Stackhouse.

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Christian Advocate

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The poem, "Pluck a Thorn and Plant a Rose," is from the pen of the Rev. Walter E. Isenhour, Taylorsville, Mr. Isenhour, a retired minister, conducted "The Quiet Corner" in the *Union Republican* of Winston-Salem for many years.

If you can pluck a thorn and plant a rose
Beside the path where some lone pilgrim goes;
If you can help to make a dark world bright
By noble deed, or prayer, or living right;
If you can help some dreary, drooping soul
Take courage, pray, and travel toward the goal,
I know your life shall not be spent in vain,
Though never shall you pass this way again.

If you can help the sinner change his course,
Then to the Lord devote his strength and force;
If you can help some wayward soul return
From straying in forbidden paths, then yearn,
For God's great will and truth and noble right,
Then climb and rise to manhood's greatest height—
Ah, if you can, then why should you despair,
Though here you gain no honor that is rare?

If you can help to lift a fallen race
And make the world a better, brighter place;
If you can bless the homes of men about
By bringing peace and casting trouble out;
If you can lead men to the Savior's feet
For pardon and for Heaven's blessings sweet,
And then, at last, when your brief race is run,
You'll be repaid when Jesus says, "Well done."

Then let us pluck a thorn and plant a rose
In hearts and homes, and in the lives of those
Who need a hand to help, a word to bless,
A prayer in times of test and dire distress;
O, let us pluck the heartaches, pains and sighs
That hinder souls and will not let them rise;
Yes, let us give the world our very best
And wait for Heaven's great reward of rest!

Methodism from Murphy to Hatteras

Bishop Paul N. Garber will meet with the pastors of the New Bern District at Centenary Church, New Bern, at 9:30 a.m., Friday, October 25, for discussion of the \$5,000,000 College Campaign. Every pastor is expected to be present.—A. J. HOBBS, District Superintendent.

First Methodist Church, Henderson, conducted a special Worldwide Communion service for youth of the Vance County sub-district MYF at 5 o'clock on Sunday afternoon, October 6.

Odell Memorial Methodist Church, Bessemer City, is in the midst of a week of revival services, October 13-18. The Rev. G. H. Allred, pastor of Maylo Methodist Church, Gastonia, is bringing the messages each evening.

The Rev. Troy J. Barrett, of Zebulon, and Mr. John M. Meares, of Raleigh, will be among those teaching in the Greater Atlanta Christian Workers' School, Atlanta, October 20-24. Mr. Barrett will teach "Interpreting the Bible to Youth," and Mr. Meares, "Helping Adults Learn."

Miss Margie McCarty of the staff of the Department of the Christian Education of Children, General Board of Education, suggests that parents and church school teachers be on the alert to provide experiences for children that are in the true spirit of Christmas.

Trinity Methodist Church, New Bern, will observe its annual homecoming on Sunday, October 20, at which time their new organ will be dedicated. This church is now in its fifth year, and has grown to a membership of 285. Former pastors, members, and friends are invited for the homecoming fellowship.

The North Wilkesboro District Youth Council will hold a district-wide Youth Rally on Sunday, November 3, beginning at 3:30 p.m. This rally includes all Methodist Youth Fellowships throughout the district. Discussion groups will be led by the Rev. W. W. Blanton, the Rev. Ed Fitzgerald, the Rev. Roy Bell, the Rev. Jesse Johnson, and the Rev. John Christy.

The Rev. Orion N. Hutchinson, Jr., of First Methodist Church, Thomasville, served as a leader in the Religious Emphasis Week program at Appalachian State Teachers College during the week of September 29 to October 3. Other speakers were Bishop M. George Henry, of the Episcopal Diocese of Western North Carolina, and Dr. Carl McMurray of First Presbyterian Church, Marion.

Bethesda Methodist Church, Gastonia District, celebrated its 146th anniversary on Sunday, October 6, with special services in the morning and afternoon. The Rev. W. R. Jenkins, of Oak Grove Church, Charlotte, and former pastor of Bethesda, was guest minister at the morning service, a feature of which was the burning of the mortgage on their newly purchased church site. Picnic

lunch was served, followed by a special program of music.

Richard R. Hanner, Jr., of Asheville, was welcomed on October 1 by Centenary Methodist Church, Winston-Salem, as minister of education. Mr. Hanner received his A.B. degree from Duke University. For the past four years he has been doing graduate work at Garrett Biblical Institute and Northwestern University, Evanston, Ill. During that time he served as director of religious education at First Methodist Church, in Palatine, Ill.

Dr. Garfield Evans, on furlough from Holguin, Cuba, spoke on Monday evening, October 7, in the Chapel of First Methodist Church, Gastonia, at a meeting planned by the Commission on Missions. He gave first-hand information on the Methodist work in that country, and showed slides to illustrate his message. Dr. Evans is pastor of the church in Holguin, and superintendent of the Oriente District of the Methodist Church in Cuba.

Salem Methodist Church, on the Leasburg Charge, observed its second annual Progress Day in its newly completed church building on Sunday, September 29. Dr. W. A. Kale, of Duke Divinity School was guest preacher. Progress Day provided opportunity for the people to share in homecoming fellowship and to give thanks for the newly completed facilities. It is hoped that the new building will be ready for dedication by the winter of 1959.

West Market Street Methodist Church, Greensboro, according to the annual statistical report of the General Board of Education compiled by Dr. Walter Townner, Director of the Department of Church School, has the highest percentage of church members also enrolled in the church school of all Methodist churches. The church school ranks eleventh in average attendance of all church schools in Methodism, and eighth in the percentage of church school membership in attendance each Sunday.

The Methodist Youth Fellowship of the Bald Creek Charge from Elk Shoal, Pensacola and Bald Creek, attended Duke University during the weekend of September 28-29. Twenty-nine youth and seven adults witnessed the Duke-Virginia football game through the courtesy of Mr. Eddie Cameron and the athletic department. On Saturday evening the group attended the Morehead Planetarium at Chapel Hill. The visit concluded with worship in the Duke Chapel on Sunday morning.

Raeford Methodist Church is host this week to a town-wide revival meeting, in which the Raeford Baptist, Methodist, and Presbyterian churches are participating. Dr. B. R. Lacy, Jr., pastor of the College Church at Hampden-Sydney, Virginia, is bringing the messages at services held at 7:30 a.m. and 7:30 p.m., Monday through Friday. The Rev. Sidney S. Boone, pastor of the Wendell Methodist Church, is song leader for the

series. Cottage prayer meetings were held in thirty-four homes in Raeford in preparation for this revival.

Spiritual Emphasis Week will be observed by First Church, Wadesboro, beginning October 20th and continuing through Friday evening of that week. This observance will be in co-operation with the Baptist, Episcopal, and Presbyterian churches of the town. Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, will be the preacher each evening Monday through Friday, except for Tuesday evening. The Rev. W. J. Huneycutt, former superintendent of the Waynesville District and present pastor of Hawthorne Lane church, Charlotte, will be the visiting preacher on Tuesday evening.

"Resources in Christian Teaching" will be the topic for discussion during the annual seminar for directors of Christian education and educational assistants in North Carolina, when they meet at Front Street Methodist Church, Burlington, October 28-30. Dr. Walter Vernon, of the General Board of Education in Nashville, will lead the group in three discussions on the curriculum materials of the Methodist Church. This seminar is sponsored by the Western North Carolina and the North Carolina Conference Boards of Education, and the Director of Christian Education Associations of the two conferences.

The Editor visited Bethel Church, near Midland, on October 27, and was present at the Morrison homecoming, which brought members of the Morrison family together from distant points to enjoy a picnic dinner at the church. The pastor, the Rev. C. E. Cook, who is in his second year at this successful rural church, is adding to the interest of this parishioners by means of a delightful monthly magazine which carries news of parish activities and personal notes. Mr. Cook has made a hobby of printing for many years, but has never used his hobby for monetary gain.

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EDITORIALS



Race for the Stars

Operation Moon-Watch, as it has been called, is the latest in the long war of nerves between the U.S. and Soviet Russia. All over America, sky-watchers are gazing into space, trying to get a glimpse of the Soviet satellite which is, as this is being written, circling the globe and sending out mysterious signals which can only be interpreted by its Communist masters.

Is this the first step in an inter-space war which will eventually destroy civilization? Will bigger and better satellites be sent up, capable of carrying destructive weapons which can pin-point any place upon the globe? Some scientists say that such developments are possible, and that colonization of the moon is the next step.

Three years or more ago, Dr. Werner von Braun and other top scientists predicted that it will be possible to send up crews of workmen to construct a vast satellite which could house equipment and men for an attack on enemy territory. The average man considered this a bit of imagination which deserved no serious thought.

Now we know that there is no hiding place down here. Those who have laughed at Bible prophecies of ultimate destruction of this world are now faced with new evidence of the danger to civilization which can come from men who have more brains than heart.

The race for the stars is on, and where it will end no one knows.

Are Things Worth While?

In the pages of *The Book Room* by Dr. Frank Cumbers, Book Steward of British Methodism, occurs a paragraph which brought a smile to one who knows something of the problems of publishing.

"Conference reports of the United Methodist Church around 1930 reflect the difficulties of the time, and Henry Hook's 1931 report says, 'In the depressed state of business we have hesitated to take the full risk of publishing new books. We have, however, issued a very useful booklet, *Are Things Worth While?*' by Harry Shaw." There is, unfortunately, no indication in the report as to the conclusions which Mr. Shaw had reached."

Brain-Washing, New Style

One of the most disturbing developments in the scientific world has just been revealed in the announcement of the Subliminal Projection Company of New York that it is capable of showing unseen advertising messages on movie and television screens so rapidly that the eye cannot detect them, yet the mind is influenced by the message. In 1/3000th second flashes, the advertiser may put over his message without the audience being aware of what is being done. In a recent test such messages were thrown on the screen during the showing of movies and, although the unwitting watchers did not know that they were being mentally-manipulated, they obeyed the unnoticed command to buy Coco-Cola and popcorn, with the result that sales of these commodities increased by 18 and 57 per cent, respectively.

The possibilities for evil in this new development stagger the imagination. With such a diabolical invention in use in every movie theater and on every TV set, the way is open for a dictator to mould the minds of the people in a way which has never before been possible.

Unless this invention is controlled (and who will control it?) we may expect to be mass-hypnotized into buying goods we don't need, hating people we should love, and fighting battles that should not be fought.

George Orwell, in his terrifying book, *Ninety-Eight*, pictured a time when every home would have its television screen which would bring the voice and face of "Big Brother," and which, by means of a still-to-be-invented mechanism, would report to the dictator whether or not the people were listening. Will this time come? It is not beyond the bounds of possibility.

Questions for Methodists

The First Sunday of September is always "New Year's Day" for British Methodists. That is the day when the preachers take up their new appointments. These have been made in July at the annual meeting of the Conference, but the six weeks or more between the appointing and the going is used as a time of packing up and "holidaying." In preparation for the new church year, the president of British Methodism, Dr. Harold Roberts, followed the time-honored precedent and sent six questions to churches and ministers. These questions are to be studied carefully as the basis of special interest during the coming year.

(1) *Have we forgotten the task of saving souls?* (2) *Have we failed to understand what a leader in the church is?* (3) *If leaders in the church do not, day by day, seek to come nearer to Christ, why should anyone else?* (4) *Ought not Methodists to be able to find time for first things?* (5) *When can we realize that training of lay leaders is a priority?* (6) *When are we going to let the minister do the job for which he entered the ministry?*"

The last question, says Dr. Cecil Northcott, "is the one which most Methodist ministers would like to have answered first."

And yet the British seem to have gone further than the Americans in providing lay leadership and in taking much of the managerial duties off the preacher. The average British Methodist minister does not have to carry the schedule of a hundred meetings in his head; he may not even know what is going on in some of the organizations, for they are handled by laymen.

Two-Ounce Sermons

On the editor's desk this morning is a catalogue of a new service for ministers, offering all sorts of office equipment, form letters, and financial campaign material. But the thing which caught our eye was the offer of a series of five or more sermons on special themes. Down at the bottom of the advertisement were the words, "Shipping weight 2 ounces each."

After 25 years in the ministry, we have found but one or two preachers who admitted to using "canned sermons," and we doubt if there are very many such lazy shepherds. But in case any of our brethren are tempted to invest a dollar bill in ready-made sermons, we would suggest that the footnote gives a good estimate of the worth of the material. How much power is there in a two-ounce sermon?

Churches Are Burning

By HARLEY M. WILLIAMS*

There is a reason for the sudden widespread concern for church fire safety. When we consider that today and every day this year eight churches in Canada and the United States will go up in flames, our concern deepens.

There were as many large loss fires in 1956 (14) as in the preceding three years. These fourteen fires caused \$9,787,000 in property damage, took its toll in lives and left many maimed and forever scarred.

The Church Oyster Roast Fire Panic of 1956 where a church-sponsored meeting of over 1,050 people brought injury to more than 250, tragically serves to remind us of the necessity of fire safety in every conceivable church gathering.

Churches are particularly vulnerable to fire. Their large, open construction makes them susceptible to heavy damage. Fires in churches are not easily detected and when detected are often located in areas that make fire-fighting extremely difficult. Many churches contain architectural features, such as concealed spaces, where fire may burn unnoticed. Yet no type of building deserves greater care for its preservation.

Studies of hundreds of church fires have revealed these causes: Heating plants and defective chimneys, 42%; Defective electric wiring, including pipe organ motor and wiring, 14%; Lightning, 10%; Incendiary, 7%; Fire communicated from a neighboring building, 5%; Smoking and matches, 5%; Repair and repainting hazards, 5%; Candles and wax tapers, 3%; Incense Charcoal, 2%; Spontaneous ignition of coal, 2%; Kitchen hazards, 1%; Careless handling of flammable liquids, 1%; Inflammable decorations, 1%; Miscellaneous, 1%.

Church fires, we are told, are steadily increasing and will continue to do so until those designed without proper attention are either burned or torn away. Three thousand churches will burn this year at a church property loss of over \$50,000,000 and almost for the same reason. A study shows that in fourteen largest church fires last year, 1956, the same factors were responsible for the disasters.

What are these factors? Improper attention to fire safety such as large undivided attics, non-fire-stopped walls, and the lack of automatic fire protection.

There is not a great deal that can be done about design weakness, although statements are now being made by church architects to the effect that church designs no longer contain these obvious weaknesses. If this is the case in churches now being built, and to be built, then there is real hope.

The average church is a high one-story building. Many smaller ones are of frame construction. Generally there is a steeple, an organ loft and much open space. Most churches built fifteen to fifty years ago have the interior floor above the basement of wood construction. A wooden balcony is not uncommon and frequently a completely wooden choir loft. Pews and other seats are

wood. It is, therefore, obvious that in any building of construction of such height as the average church, a fire, unless controlled at an early stage, will spread rapidly. We wouldn't think of building new churches like that today, but we are worshipping in them in large numbers.

Cost is a large factor in the design and construction of a church, but much of the use of combustible material is brought about by a desire to follow general architectural style.

Statistics from the National Fire Protection Association clearly reveal that four major causes of church fires account for



A Prayer Out of Church

TRAFFIC BLOCK

When I got held up in that traffic block today I chafed and fumed, foreseeing a late arrival where I was shortly due. But now I'm thankful for it, Lord, because I'm sure You used it for blessing. For as I sat gloomily looking at the chain of halted vehicles and thinking of the many folk in them, all intent on some errand and threatened with frustration, like myself, an aeroplane sailed overhead, unhindered in the spacious air. And then it all suddenly became a parable of my own predicaments—the long succession of my busy concerns, so crowding that presently I come to a jam and get exasperated. I've become earth-bound, and have forgotten the freedom of the upper air. I took another look at the disappearing plane and—yes, I believe I chuckled. Did You hear that chuckle and accept it as an acknowledgment and a thanksgiving? The block began to loosen into movement then, and I actually got to my appointment in time. Thank You for that, too, and register it in my foolish mind. Amen.—METHODIST RECORDER.



more than 50% of the total number of fires. These four causes are (1) The heating plant (2) Defective chimneys (3) Defective wiring (4) Lightning.

The greatest number of church fires originate in the heating plant. There seems to be several reasons for this. Usually the heating plant is in the basement and not cut off either horizontally or vertically from the rest of the church. Fires occurring here pass quickly to other parts of the basement and by way of the heating ducts to the floors above. One great source of trouble according to statistics, has been and still is the practice of entrusting the system to incompetent persons to operate.

Not infrequently furnaces are taxed to capacity to heat the church for weekly services because a moderate average temperature is not maintained throughout the week

when the church is not in use. This often results in overheated flues and chimney fires.

Next in importance is the defective chimney as a fire cause. Investigation of a large loss in Covington, Ky., found that even though the church had undergone extensive repairs, attention had not been given to that part extending into the inaccessible attic. Fire broke out during Sunday morning service. The church was destroyed. The trouble with the chimney may be due to the inadequacy for the system to which it is attached. The only safeguard, apparently, is a suitable building code requirement and rigid enforcement.

Defective Wiring is another principle fire cause. This is mainly due to alterations and additions made subsequent to original installations. In the church this is difficult to control because of the frequent use for entertainments and affairs for which special lighting is required. Temporary installations for these purposes so often turn out to be permanent and soon the church has numerous violations ranging from the general misuse of the flexible cord for live wire to over-fusing. In my own church a system of wiring at one time adequate has become an over-load to the circuits. An addition of this instrument and that has put a terrific strain on the system designed for a lighter load. A complete rewiring of the building has been recommended by the fire department and such is now being done.

Lightning also is an outstanding cause. As in the case of the recent \$450,000 Edenton Street Methodist Church in Raleigh, so many fires are caused by lightning striking large steeples and towers, a common feature of church construction. These act as discharge points for any accumulation of static and if there is no easy path along which the electricity can find its way to the ground, trouble is more or less certain.

Church fire losses can be cut down considerably by the observance of certain precautions, recommended by the Fire Protection Association:

1. Church heating systems should be properly inspected before use in the fall. This includes cleaning of the furnace itself, pipes and ducts and the checking of automatic controls. Ashes should be put in metal containers and never on the floor.

2. Church spires must be protected against lightning. Lightning rods should be properly grounded and inspected periodically for evidence of corrosion or mechanical injury.

3. Precautions should be taken where smoking is permissible. Too often a failure to provide ash trays and improper extinguishing of smouldering cigarettes is a threat to fire safety.

4. Care should be taken when inflammable decorations are used. The use of combustible material should be reduced to a minimum.

5. Care, too, should be taken when a candlelight service is held. Processions in which all members carry candles should be conducted with utmost caution.

6. Where special wiring for footlights or sidelights is required, it is important that these installations be made by qualified electricians and that all temporary wiring be checked to guard against overloading circuits.

7. Organ wiring and motors are particu-

*Pastor, Central Terrace Methodist Church, Winston-Salem.

larly hazardous and a common cause of damaging fire because they frequently are practically inaccessible, unless discovered quickly. These installations should be checked frequently.

8. Gas and electrical appliances should be inspected periodically. It is said that some Toronto church ladies brewed a pot of tea after an inspiring sermon on "The God That Answereth By Fire." When they left they forgot to turn off the gas. Four hours later the church burst into flames and twenty hose failed to stop the fire which blazed into a loss of over \$500,000.

9. The furnace room should never serve as the storage area for last year's Christmas decorations and miscellaneous junk. A fire resistant door to the furnace room kept closed is a wise investment.

10. Since nine per cent of all church fires originate in attics or concealed roof spaces, it is wise also to subdivide these areas.

11. Churches suffer inordinately from fire

damage because of delayed detection. This is particularly true of older churches. Seldom is there found in a church an automatic sprinkler system. Another good form of protection is the installation of an automatic fire alarm system. Of 300 church fires analyzed recently by the Fire Protection Association 41% had burned a considerable time before discovery, and in 32% of the cases the fire was beyond control when it was noticed.

Automatic detection equipment is worth the money. Once installed in hazardous areas they are a real safety feature. A sprinkler system is invaluable, and fire extinguishers in furnace rooms and kitchens might prevent the spread of fire. Money spent now for fire protection is extremely small compared to the colossal loss and expense of rebuilding.

When eight churches burn every day in our own country certainly it places upon us a responsibility in the field of fire safety.

today, who are in the church through the efforts of our Couples for Christ. They are leaders today, and a few years ago did not even attend church.

Your church can grow and we on the Conference Board of Evangelism want to help you.

Please write today Mr., Miss, or Mrs. Chairman of the Evangelism Commission in the church without this plan. We will see that you get help.

Your Conference Director is ready to furnish the information and assistance needed. Write to him today: The Rev. Mr. Hiram K. King, Box 10522, Raleigh, N. C.

Not Just A Happen-so

Wednesday, September 3, was a milestone in the social history of Charlotte. On that day, integration took place in our public schools. There wasn't any difficulty except one incident in one school, our school. There the trouble wasn't an accident—not just a happen-so!

A fellow by the name of Kasper (from New Jersey) encouraged a woman to do what she could to incite the white students to protest against the admission of a Negro girl to what had previously been an all-white student body. She and others were successful in doing this. As a result, some students behaved in a disgraceful manner. Some spat on the girl, jeered and tried to intimidate her in other ways. In spite of all the uncivility shown to a fellow-citizen by the mob, there was one factor that commands our attention: not a single Methodist Christian from Wesley Heights was involved in the mass hysteria. This, too, was "not just a happen-so."

Our young people are to be congratulated. They showed a sense of patriotism and fairness that should invoke our admiration. They displayed their faith in the law-makers and rulers of our land. Their conduct reflected their character. This, too, was "not just a happen-so."

Our Church has taught through her program (pulpit preaching, church school, MYF, Scouting, and her Christian homes) the meaning of love and justice. When the social crises came to our young people, they demonstrated that they were honorable citizens. Their Church has prepared them for the testing time that came to all the students at Harding High.

Our Church leaders and the parents of our Church had taught what was right in the race issue. During Church Camp, the problem of integration in our public school was discussed and our young people were given guidance as to the proper way to act. During Youth Activity Week, one of our Church members, Mr. Lee Dukes, taught a course on the race problem. Our young people who attend Church regularly are well equipped with dependable knowledge to draw their own conclusions as to how a Christian citizen should act. We should be proud that their conduct displayed to all that they have Christian character. Such stuff is not just a happen-so.

Our Christian young people are worthy of our highest commendation.

—From the bulletin of Wesley Heights Church, Charlotte.

Lay Visitation Evangelism Getting Results

By S. A. CHALK, JR.*

The North Carolina Conference is on the move! New churches have been and are being built at the fastest rate in history. New colleges are being built—200% increase in one year. Doesn't this sound great?

We have had a phenomenal improvement in dying churches. They are coming to life. Two years ago we had two hundred forty churches, which actually had a net loss in membership. This past year these were reduced to less than half that number. Churches receiving no members have been reduced from 216 to 21, and those receiving no one on profession of faith have been reduced from 129 to 12.

Why the sudden change? Our Bishop Paul Garber became aroused, and through his efforts in spending himself without considering the cost he has made all of us aware of the great need. He has done more—he has made us want to do something about it—to be concerned for others, and to get them in our churches.

The pattern to reach the unchurched and unsaved was set by Jesus. All of those recorded in the Gospels were won through personal approaches.

More adults are being won to Christ and his Church through this method than all other methods combined.

Your Conference Board of Evangelism has just completed a survey of the 816 churches in this Conference. It shows the following 41 churches are the only ones reporting an organized visitation group:

Burlington District (5): Front Street, Davis Street, Glen Raven, Mebane, Robbins.

Durham District (8): Chapel Hill: Aldersgate; Duke Chapel, Durham: Aldersgate, Bethany, Lakewood, Trinity; Oxford; Roxboro: Long Memorial.

Elizabeth City District (2): Elizabeth City: First, Manteo.

Fayetteville District (4): Eastover, Fayetteville: Christ Church, St. Mark; Hamlet: First.

Goldsboro District (3): Fremont, Farmville, Mount Olive.

New Bern District (8): Beaufort Ct; Greenville: Jarvis Memorial, Havelock: First, Kinston: Queen Street, Morehead City: First, New Bern: Centenary, Newport, Queens-Oak Grove, Stonewall.

Raleigh District (5): Fuquay Springs, Raleigh: Longview Meadows, St. Mark, Wynnwood; Wendell.

Rocky Mount District (1): Wilson: First.

Wilmington District (4): Tabor City, Wilmington: Fifth Avenue, Grace, Sunset Park.

Total for the Conference (41).

Preachers of the churches not reporting—what are you going to do about it? Mr., Miss, or Mrs. Member of the Local Commission on Evangelism—what are you doing in an organized way to reach those waiting for you to call?

The Methodist Church has a plan as it does for all phases of church life. Its execution depends on loyal supporters of Christ who are willing to give only one night a month for visitation.

Evangelism is the most important phase of church life. We must get the people in the church to help them most. We can do this best by calling on them in their homes and getting decisions for Christ. We must go to them.

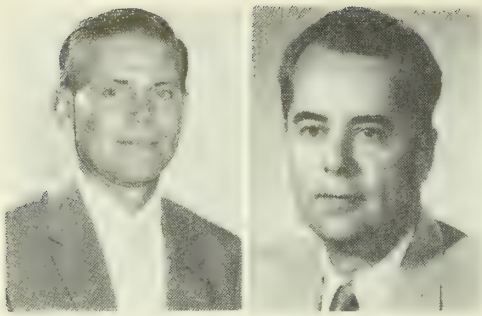
What would happen, if instead of 41 churches in 1957 with active visitation programs we had 82? I am not sure, but I believe we would not only double the total result of the 41 churches, but triple it.

Your Conference Board of Evangelism has endorsed this program, and the name or form of these local groups can be decided by the Local Commissions on Evangelism. These groups go under various names—Fishermen's Clubs, Order of St. Andrew, Couples for Christ, and others.

You can not go out in the name of Christ and fail to win others.

I can testify to the wonderful results in the First Methodist Church of Morehead City. We have members of our official board

*Chairman, Fishermen's Club Committee, N. C. Conference Board of Evangelism.



Linwood Blackburn Herbert Peterson

Call to Witness and Decision Rallies

By the BOARD of MISSIONS and CHURCH EXTENSION of the WESTERN NORTH CAROLINA CONFERENCE

CALL TO DECISION AND WITNESS RALLIES will be held in each of the eleven districts in the Western North Carolina Conference in October and November under the Conference Board of Missions and Church Extension. These rallies, adopting the quadrennial theme of the World Division of the General Board of Missions, will be built around the theme, *Call to Witness and Decision*, through the *Four Lanes of Service to the World*. These Four Lanes of Service are: World Division (Foreign) Specials; National Division (Home) Specials; M.C. O.R. Specials, and Church Extension. These rallies will take the place of the annual missionary institutes.

The program in these rallies will be inspirational addresses by two speakers. There will be various speakers in different rallies. These speakers will include the following: Dr. Ralph Kesselring of Malaya; the Rev. Linwood of Angola, Africa; Dr. Herbert Peterson of Malaya; the Rev. Lonnie Turnipseed, soon to go to Hongkong; Dr. Kenneth Goodson, president of the Conference Board of Missions; Dr. J. Lem Stokes II, president of Pfeiffer College; Dr. Creighton B. Lacy, Duke Divinity School Department of Missions. The district *Call to Witness and Decision Rallies* are as follows:

Marion District, Sun., Oct. 22—7:30 p.m., First Church, Morganton, Dr. W. Kenneth Goodson and Dr. Herbert Peterson, speakers.

Salisbury District, Sun., Oct. 20—7:30 p.m., Trinity Church, Kannapolis, Dr. W. Kenneth Goodson and Dr. Herbert Peterson, speakers.

Asheville District, Tue., Oct. 22—7:30 p.m., Central Church, Asheville, Dr. J. Lem Stokes and Dr. Ralph Kesselring, speakers.

Waynesville District, Thurs., Oct. 24—6:30 p.m., (Dinner Meeting) Bryson City, Dr. J. Lem Stokes and Dr. Ralph Kesselring, speakers.

Gastonia District, Mon., Oct. 28—6:30 p.m., (Dinner Meeting), First Church, Gastonia, Dr. W. Kenneth Goodson and the Rev. Linwood Blackburn, speakers.

Thomasville District, Tues., Oct. 29—6:30 p.m., (Dinner Meeting) First Church, Lexington, Dr. Creighton B. Lacy and the Rev. Linwood Blackburn, speakers.

North Wilkesboro District, Sun., Nov. 10—7:30 p.m., First Church, North Wilkesboro, Dr. W. Kenneth Goodson and the Rev. Linwood Blackburn, speakers.

Winston-Salem District, Mon., Nov. 11—6:30 p.m., (Dinner Meeting) Centenary Church, Winston-Salem, Dr. J. Lem Stokes, and the Rev. Linwood Blackburn, speakers.

Charlotte District, Tues., Nov. 12—7:00 p.m., (Dinner Meeting) Hawthorne Lane Church, Charlotte, Dr. J. Lem Stokes and the Rev. Linwood Blackburn, speakers.

Statesville District, Wed., Nov. 13—7:30 p.m., First Church, Conover, Dr. W. Kenneth Goodson and the Rev. Lonnie Turnipseed, speakers.

Greensboro District, Thurs., Nov. 14—6:30 p.m., (Dinner Meeting) West Market Church, Greensboro, Dr. W. Kenneth Goodson and Dr. Herbert Peterson, speakers.

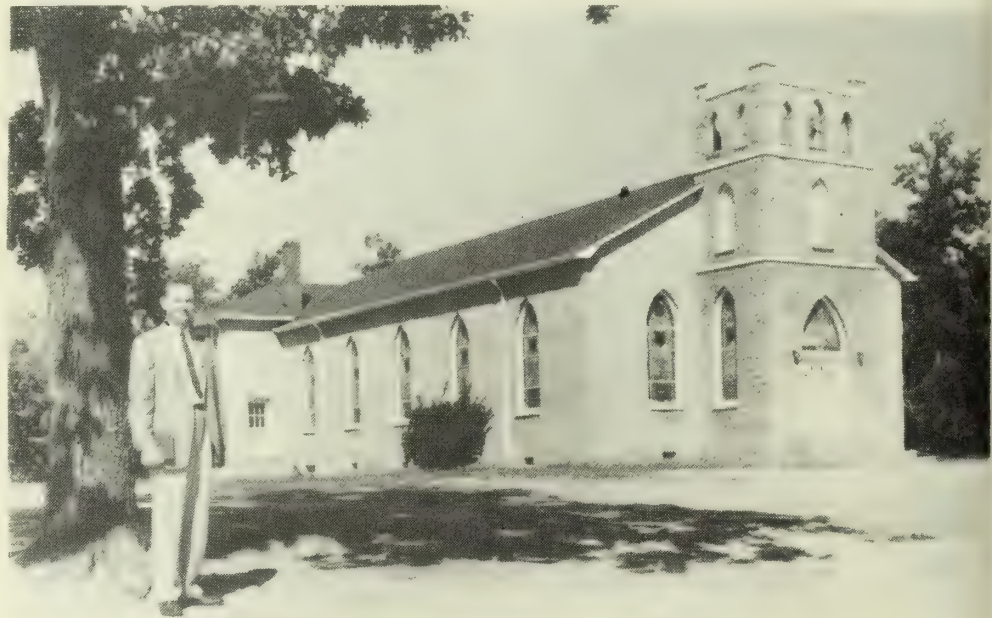
The Rev. James A. Howell, Retired Minister, Passes

The Rev. James Archibald Howell passed away at his home in Asheboro on Saturday, August 31, after several months of declining health. Funeral services were conducted at the Giles Chapel Methodist Church, by the pastor, the Rev. B. S. Lyndon, assisted by the Rev. W. A. Jarrett and the Rev. Paul A. Bruton.

Surviving are his wife, the former Miss Cora Rainwater, a sister in Florida, and two sons, C. C. Howell and James Howell.

Brother Howell was admitted to the Western North Carolina Conference in 1920, and retired at the Annual Conference in 1945. Even in the retired status, he remained vitally interested in the church, and was instrumental in the establishing of Westside Methodist Church, in Asheboro. As long as his health permitted, he was present at the services of this church, encouraging the student pastors who were assigned there.

The host of friends and relatives who attended the last rites gave evidence of the high esteem in which Brother Howell was held.



This is a picture of Knob Creek Methodist Church on the Belwood Charge in the Gastonia District of the WNC Conference. This church was dedicated Sunday, September 29, 1957. The person in the picture is the present pastor, Fred A. Hill. The Rev. W. H. Yokeley, a former pastor and now pastor of the Rural Hall Methodist Charge, delivered the message and had a principal part in the Service of Dedication. The long and unusual history of this church dates back to the 18th century.

W.N.C. Conference Credit Union Organized

At a recent meeting of ministers of the Western North Carolina Conference held at Broad Street Church in Statesville, the WNC Methodists Credit Union was formally organized. The following officers were elected: John H. Carper, president; Worth Sweet, vice-president; Ivon L. Roberts, secretary-treasurer. These three with Sam Moss, Ralph Jacks, John Jordan, and Leroy Scott were elected as directors. The Supervisory Committee is composed of John W. Hoyle, Jr., James E. Rink, and G. R. Stafford. W. B. A. Culp, Charles Reichard, and Courtney B. Ross are members of the Loan Committee.

This Credit Union was established for the purpose of encouraging regular thrift habits, and for providing low-cost, confidential loans for the members.

Membership in this credit union is open to the following group of persons: "Members of the Western North Carolina Conference of the Methodist Church in full connection and on trial; approved supply pastors serving churches of the Conference; full time employees of Methodist boards and agencies within the Conference, of local churches, of the Conference, and of this Credit Union; immediate families of above persons; and organizations of such persons."

This credit union was chartered and incorporated on October 3, and it will operate in compliance with State Laws and according to the highest credit union principles.

An entrance fee of 25c is required with application for membership. Shares, at \$5.00 each, may be procured from Ivon L. Roberts, P. O. Box 415, Statesville, N. C. Loans will be available to shareholding members. Further information will be given on request.

WNC Education Commission Plans Campaign for 3 Million

A \$3,000,000 campaign for capital funds for Methodist Colleges was proposed for the Western North Carolina Methodist Conference by the newly-created Commission on Christian Higher Education as part of a twelve-point program for the quadrennium ending in 1960.

The campaign for capital funds suggested for the fall of 1958 and spring of 1959 comes in addition to an annual goal of not less than \$1.30 per member for current support of church colleges.

Dr. Fletcher Nelson of Morganton, executive director, said the commission in a meeting in Statesville last week outlined a program to bring Methodist churches and colleges closer together.

It is the commission's aim to get colleges to promote the program of the church on their campuses and to get the church to provide additional support for the colleges.

Included in the program of the commission are Duke Divinity School, Brevard College, Greensboro College, High Point College and the Wesley Foundations which conduct work with Methodist youth in tax-supported schools.

Dr. Wilson O. Weldon of Gastonia is chairman of the commission. Other officers are Dr. Mark Depp of Winston-Salem, vice-chairman; D. W. Holt of Asheville, secretary; R. G. Stockton of Winston-Salem, treasurer.

Bishop Nolan B. Harmon of Charlotte is a member of the commission, along with all district lay leaders, superintendents, college presidents, together with leading laymen and ministers of the conference.

The commission's full recommendations follow:

1. That we request the Methodist College Foundation to transfer to the office of the Commission all outstanding pledges to the United Appeal from within the bounds of the Western North Carolina Conference.

2. That during the quadrennium, irrespective of any drives for capital funds for the colleges the Conference may promote through the Commission, we request the district superintendents and pastors to keep before the churches the College Sustaining Fund as authorized by the Commission on World Service and Finance—5½ per cent of items 44, 45 and 47 of the Pastor's Report—or \$1.30 per member as recommended by the General Conference and Annual Conference Commissions.

3. That we request the Director of the Pastors' School to emphasize Christian Higher Education and the responsibilities and opportunities of our Conference for promoting it in the 1958 school.

4. That we ask the Bishop to set aside a session of the 1958 Annual Conference at which the Commission may present its report and recommendations and in which Christian Higher Education may be highlighted.

5. That the Colleges of the Conference in co-operation with the Commission publish a brochure in the Spring of 1958 which will be distributed through the local church. The object of the brochure will be to inform our

people of the programs and needs of our colleges and Wesley Foundations and to challenge them to greater generosity in support of our colleges and Wesley Foundations.

6. That in the Spring of 1958, perhaps in April or May, through the efforts and promotion of the Commission, the district superintendents and pastors, we ask each charge to observe Christian Higher Education Day, using as many lay speakers as possible, and presenting in an attractive and challenging way the work and needs of our colleges and Wesley Foundations.

7. That in the Fall of 1958 and Spring of 1959 we ask the Bishop to hold a series of rallies, including one or more districts, at which will be presented in detail the campaign for capital funds for the colleges and Wesley Foundations.

8. That the Commission ask the 1958 Laymen's Conference at Lake Junaluska to include in its emphasis Christian Higher Education, and that the Western North Carolina Conference make an attempt to have each charge represented at the Conference, and that our Conference plan to have one or two meetings of our laymen to acquaint them with the plans of the Commission in behalf of our colleges and Wesley Foundations.

9. That the Conference promote through the Commission upon concurrence of World Service and Finance Commission a campaign for three million dollars (\$3,000,000)

for capital funds for the colleges and Wesley Foundations during the Fall of 1958 and the Spring of 1959; and that the Executive Committee be authorized to engage the services of a professional fund-raising firm for the campaign.

10. That the Commission make use of available publicity media, such as the North Carolina Christian Advocate, church bulletins, meetings of the districts, Methodist Men's Clubs and the daily press in order to keep our people informed of the plans and the progress of our Commission.

11. That we ask our Colleges:

- To observe one or two services of rededication on the campus each year of the quadrennial emphasis.
- To promote campus visitation of our pastors and laymen during each year of the quadrennial emphasis.
- To give one session of the Boards of Trustees each year during the quadrennial emphasis to a discussion of the goals and program of Christian Higher Education.
- To promote yearly during the quadrennial emphasis an active program of alumni support in terms of financial goals.
- To promote at some time during the academic year for each year of the quadrennial emphasis a week of religious services in which students and faculty may have opportunities to accept Jesus Christ as their personal Savior and rededicate their life and talents to Him.

12. That the foregoing time table be subject to circumstances and the advice of financial counsel.

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Study books to know how things ought to be; study men to know how things are.



WADESBORO PLANS NEW SANCTUARY: Following the announcement of the successful completion of a campaign to raise \$175,000 for a new church sanctuary, Tom Little, chairman of the visitation committee, announced that the expected amount had been exceeded by \$64.80. The campaign was directed by the Rev. Forrest D. Hedden of the Department of Finance and Field Service of the Board of Missions. Almost 200 workers participated in the campaign. Seen in the above picture are: (Seated left to right) W. Bryan Moore, church lay leader; E. Paul Hamilton, pastor; Charles L. Little, co-chairman of executive committee. (Standing left to right) Jack Covington, chairman of Commission on Stewardship and Finance; Pickett Stanback, assistant treasurer; Tom Little, chairman of the Official Board; Mack Covington, treasurer of the building fund. Robert Huntley, co-chairman of the executive committee, was absent when the picture was taken.

Marion District Holds Conference at Pleasant Grove

By JOHN H. BARNES

Nearly two hundred and fifty lay-delegates and pastors from the Marion District, one of the largest in the Western North Carolina Conference, came together on Wednesday, October 2, at Pleasant Grove Methodist Church, Forest City, for their annual District Conference, under the leadership of the Rev. J. Garland Winkler, superintendent.

The conference began on a note of high inspiration with the opening devotion, given by the Rev. J. B. Tyson, pastor of the Drexel Methodist Church. Following the devotional service, the Rev. I. P. Rutledge, pastor of the Pleasant Grove Church, and Mr. Albert Blanton, church Lay Leader, extended a hearty welcome.

Special recognition was given to the following retired ministers now residing in the Marion District: the Revs. J. C. Cornette, T. B. Honeycutt, A. C. Swofford, J. M. Barber, R. O. Webb, H. L. Powell, and A. C. Kennedy.

A number of the connectional officials of the Western North Carolina Conference were present and gave reports on certain of the institutions which receive support from the Conference. The Rev. C. W. Kirby, Superintendent of the Methodist Home in Charlotte, expressed gratitude in behalf of that institution for the fine support it has received from the Marion District. The 1957-58 goal for the Marion District is for \$5,000. The Children's Home was represented by the Rev. H. D. Garmon, one of the trustees. During the nine-month year of 1956-57, there were 429 children cared for by the Home. This year, the number is even larger.

The Rev. E. K. McLarty, Jr., President of Brevard College, brought a most interesting report from that school, and said that the college was looking toward its greatest year.

Dr. Fletcher Nelson, Director of the "Christian Higher Education" quadrennial emphasis for the Western North Carolina Conference, reported that his group was in the process of making plans and setting their goals for the year, and mentioned briefly the institutions of Brevard College, High Point College, Greensboro College, the Duke Divinity School, and the Wesley Foundation Work as the focal points of the work in this Conference.

The Rev. Charles G. Beaman of Forest City stated that the NORTH CAROLINA CHRISTIAN ADVOCATE was enjoying its greatest circulation this year. This fine periodical of our Church is now going into 32,000 homes throughout the state.

The Western North Carolina Conference Missionary Secretary, the Rev. Horace R. McSwain, spoke briefly to the group and lifted up for special emphasis the District Call to Witness Rally for the Marion District, which is to be held Sunday, October 20th, at the First Methodist Church of Morganton.

Mrs. Harvie Greenlee, District Director of Women's Work, brought greetings from the Woman's Society of Christian Service.

Marion District Lay Leader, Mr. E. W. Ross, reported to the conference on the splendid job that the laymen throughout the district were doing.

One of the highlights of the entire conference was the brief but stirring presentation of the Rev. Edwin A. Hackney, present pastor of the Red Hill-Tipton Hill Charge in the Marion District. This was the last session of the Marion District Conference that the Rev. Hackney will attend for some time. He and his very fine family will be leaving in February for the foreign mission field. They expect to go to northern India.

The Rev. Edgar H. Nease, Jr., pastor of the new First Methodist Church of Valdese, North Carolina, was recognized. He extended to the delegates present, an invitation from the good people of his church to hold our next District Conference there. The invitation was accepted.

The following persons were presented to the District Conference as Trustees of the District Parsonage. They were voted on and approved . . . Mr. Carl Loven, Mr. Roy L. Huffman, Mr. Roy Boggs, Mr. G. A. Hines, and Mr. John Watkins.

The inspirational peak of the Conference was reached with "The Hour of Stewardship" at 11:30. The service was under the direction of the Rev. Cecil L. Heckard, chairman of the Conference Commission on Stewardship and Finance. The sermon of the hour was delivered by the Rev. J. G. Huggin, D. D., Superintendent of the Gastonia District. Using the Parable of the Good Samaritan as the Scriptural foundation for his sermon, he emphasized the need for all church members to be good "Innkeepers," and applied this theme to the work of Christian Stewardship.

At 12:30, the women of the Pleasant Grove Methodist Church were hostesses to the delegates of the conference at a delicious buffet dinner which was served at the American Legion Building in Forest City.

Four Workshops were conducted during the afternoon. These workshops were led by the following persons: the Rev. L. B. Laye, chairman of the Commission on Membership and Evangelism; the Rev. W. T. Medlin, Jr., chairman of the Commission on Education; the Rev. C. G. Beaman, Jr., chairman of the Commission on Missions; and the Rev. Cecil L. Heckard, chairman of the Commission on Stewardship and Finance. The goal for the Marion District this year is to have all four of these Commissions properly organized and active within every church in the district. One of the chief purposes in having the District Conference this early in the year was to give special emphasis to these four Commissions, and to help in getting them to function properly in every church. It is felt that this purpose was successfully realized, and the conference was adjourned by the district superintendent, Mr. Winkler, promptly at 2:30 p.m. to meet next year at the First Methodist Church of Valdese, North Carolina.

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Our thoughts are often a truer measure of ourselves than our actions. An impulse will sometimes show more of real character than what is done after deliberation—*Selected*

Mission Board to Move Headquarters

The executive committee of the national Board of Missions of the Methodist Church on September 26, gave final approval to the leasing of about 80,000 square feet of space in the proposed Interchurch Center to be built on Morningside Heights in New York.

By its unanimous action, the 38-member committee ended almost three years of indecision as to whether the Board would move from the present 67-year-old headquarters, 150 Fifth Avenue, to the new building which is to house the offices of several Protestant denominations and the National Council of Churches. The Board of Missions with a staff of about 400 persons is the largest Methodist agency in New York and in the denomination. According to present space allotment in the Interchurch Center, the Board will occupy the third largest amount of floor space in the building.

Under the terms of a resolution approved by the executive committee, the Board will rent three floors and will negotiate a 10-year lease with an option for renewal of 10 years.

D. J. Reid to Preach in South America

The Rev. Dermont J. Reid of Davis Street Methodist Church in Burlington, will participate in a mission to South America beginning October 15th and ending November 15th. The mission is sponsored jointly by the General Board of Missions and the General Board of Evangelism. Twenty ministers from all over the United States will participate. Mr. Reid will be preaching in churches, colleges and mission points, and will visit practically every Methodist Mission Station in South America.

This Is Refreshing

The local papers carried a story recently about a Yale graduate, Ray Lamontagne, of Manchester, New York. For three years he played the outfield on the Yale baseball team with a batting average of .360.

He was offered a bonus of from fifty to seventy-five thousand dollars by Major League teams to play professional baseball. But he turned all offers down in order to teach English to refugees flooding into Hong Kong from Red China.

"Why did he give up the certainty of a modest fortune and the distinct possibility of fame as a professional athlete to travel half way around the world to teach Chinese refugees?"

"To be doing something that is more important," he said. "I don't think baseball is important enough—not for me, that is. It's just not what I want. What I am going to do is more important to me than being just another ballplayer."

It is refreshing to read a report like this. It is not the amount of money that one may receive, but the service that is rendered and the joy that comes with it.—*Editorial in Mississippi Methodist Advocate.*



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

Mrs. JOHN C. WRIGHT, Editor
Weaverville, N. C.

"The Personal Touch"

"One hundred twenty-five women at a Mission Study Class! How in the world does she do it?" said one woman.

"Furthermore, the women were so attentive, you could have heard a pin drop in that church," said another.

They were talking about Mrs. Hubert C. Reno of the Abernathy Church in the Asheville District and about her Mission Study class on Japan held at the Dix Creek Church in September. Women from 17 churches attended the class.

Mrs. Reno has been one of the most successful leaders of missionary education in the western end of the state for the past few years—always she has a huge attendance and a splendid program—whatever her subject may be.

When asked the secret of her success, she replied, "Well, it is the personal touch, I think. I like to get acquainted with the women I am going to work with. A long time before I have a class, I phone the groups I want to come—I call them once or twice a week, just getting acquainted and creating a personal feeling. Then on the first of the month, before the class, I give them an invitation, the date, the subject, the time, the place. By then, we are friends and we talk together about our personal interests."

In response to a question about her class, she said that she always taught the first half of every session, giving the foundation of the study and the basic background of the text. The last half of the session is utilized to give events of current interest about the country studied or the the subject discussed.

In her study about Japan, Mrs. Reno had Mrs. Joe Hoffman sing a group of Japanese songs. Mrs. Jesse Cox, who had lived for some time in Japan, arranged a display of things she had gotten while there. Mrs. Arnold McPeters told of "Ten Years of Growth in Japan."

Mrs. Reno is a subdistrict leader in the Asheville district and is secretary of missionary education in her local church. She has been a member of the Methodist Women's Missionary Group since 1921. She is greatly loved by all who know her.

Nationwide Study of Jurisdictional System

On October 30 and 31 there will be a meeting in Charlotte at the First Methodist Church for a Commission to study the Jurisdictional system of the Methodist Church.

Missionary Education Seminars

Salisbury District: Mrs. Curtis Koontz was the guest speaker at the morning session of the Salisbury District Seminar held at Central Methodist Church in Albemarle on Sept. 24.

Mrs. Jack Smith, district secretary of missionary education, presented the speakers

and the studies. Mrs. Ralph Bisel of Badin spoke on "The Outreach of the Woman's Division," Mrs. Robert Foster of Kannapolis on "Japan," Mrs. E. O. Peeler of Concord on "Christ, the Church and Race," Mrs. W. J. Bullock on "The Social Witness of the Church," and Mrs. J. Dale Stentz of Concord, "The Gospel of Mark."

Mrs. Franklin Shinn described the program material for the society, and Mrs. Vance Ausband presented the welcome.

Two hundred twenty-five women attended the meeting.

Greensboro District: The Greensboro District had its fall seminars presented in the subdistrict meetings, combined with an Officers' Training Day.

Their schedule was Welch Memorial Church in High Point on Sept. 17, Madison Church in Madison on Sept. 19, Ruffin Church in Ruffin on Sept. 24, and Centenary Church in Greensboro on Sept. 26.

Mrs. O. H. Westmoreland, district secretary of missionary education, presented the purpose of the day's program. The speakers for the four studies were Mrs. W. A. Bales, Mrs. Westmoreland, Mrs. Harry Hendrick, and Mrs. P. F. Snider.

Mrs. C. H. Risch, district vice-president, gave a resume of the program materials and Mrs. W. A. Bales, district president, brought greetings.

The pastors of the hostess churches gave the opening devotional messages.

The four subdistrict leaders are Mrs. W. J. Squires, Mrs. Max Tucker, Mrs. F. S. Webster, and Mrs. Percy Payne.

The afternoon session was devoted to an Officers' Training Program.

Marion District: The women of the Marion District met at the Spindale church on Sept. 22 for a district seminar on missionary education.

Mrs. Curtis Koontz of Lexington was a guest speaker on the morning's program, presenting a study of Japan. Miss Mary Floyd, deaconess at Pfeiffer College, gave the study, "Christ, the Church and Race." Mrs. Leslie Barnhardt of Charlotte, Conference Secretary of Christian Social Relations, discussed "The Social Witness of the Local Church."

Others on the program included Miss Edra Mae Smith of Glen Alpine, Miss Una Edwards, conference treasurer, Mrs. Harold Perry, Mrs. Ed Butler, Mrs. J. C. Rabb, district vice-president, Mrs. Joseph Padgett, the Rev. W. T. Medlin, and Mrs. J. Harvey Greenlee, district president.

Statesville District: The women of the Statesville District had their fall seminar on Sept. 9 at Bethlehem Church in Claremont, concluding with lunch.

Mrs. Curtis Koontz presented the study on Japan, and Mrs. T. V. Goode, conference secretary of promotion, told of "The Outreach of the Woman's Division." Mrs. E. L. Kipka spoke on Mark, and Mrs. Stanley Hall discussed "Christ, the Church and Race."

Mrs. J. D. Barnes presented a resume of the program booklets and Mrs. Fred Price, district president, gave the welcome. Mrs. Goldie Bowen of Newton, district secretary of missionary education, gave a preview of the studies for 1957-58. The Rev. Dwight Ware gave a devotional message.

Change of Address—Sallie Masten

Mrs. P. A. Masten writes happily: "First let me call attention to my new address. I am no longer at Mary Johnson Hospital, P. O. Box 734. That is about ten miles away from my present address, 715 Vermont Street, Manila, Philippines. You see, one of my duties is hostess for the Woman's Division of Christian Service here in Manila, and since I must be meeting planes at all hours of the day and night, practically, also boats coming in at all hours of the day, and have meals when the passengers can be present, it was thought best to rent a hostess apartment, so I have a two-bedroom apartment now at 715 Vermont Street, Manila, where the hostess work goes on smoothly without interrupting any of the school work or other schedules. It is a real joy to have company now, since I can make my treasurer's work dovetail with the hostessing. So do please change your record of my address, and thank you."

"The Filipino Woman"

A copy of *The Filipino Woman*, official organ of the National Woman's Society of Christian Service of the Methodist Church in Manila, Philippines, tells the story of Miss Filomena Natividad, first Philippine missionary of the Methodist Church to Okinawa.

Since her arrival on April 17, Miss Natividad "has been going around the churches and attending gatherings to make reports of her three years' work on that Island."

A summary of her work was prepared by the field treasurer of the Okinawa Inter-board Committee. He commended her for her summer training programs, for the three-month training periods in local churches, and her contact for the Church with other groups. He especially mentions: "Her unique position as a Filipino Christian coming to another Asiatic country has given her poise and strength, and Okinawan Christians have responded understandingly to this relationship."

Miss Natividad is now a student at Scarritt College in Nashville, Tenn. Her associate workers write, "We hope that if you are in Nashville at any time you will have opportunity to look Miss Natividad up. Perhaps you can arrange for her to visit your Woman's Society of Christian Service. She is a lovely Christian character."

Mrs. Curtis Koontz

Our conference secretary of missionary education evidently "practices what she preaches."

Mrs. Koontz has been guest speaker at four of the eight district seminars reporting to this page—at Salisbury, Marion, Statesville and Gastonia . . . and maybe more that have not yet been heard from!

A Session at Camp Tekoa

By MARION CRAIG

"There's the sign," someone cries out, and squeals of delight or subdued silence may follow. This is the moment that intermediates have been anticipating for weeks—the time of arrival at Camp Tekoa. How exciting to see the emblem at the entrance! The emblem in the shape of the tulip tree leaf has a large "T" in the center and a horn like those used in the day of Amos of Tekoa. Behind the name is the dream that camp will help youth of today grow into prophets for God.

As the car pulls into the grounds, Dr. Carl H. King or the Rev. George Rudisill will be on hand to direct traffic, but much more important, to greet the campers and those who brought them. The next move is to the registration line where the camp nurse examines the health certificates and checks with any campers who need special attention; the registrar then receives camp fees; and Mrs. Carl King or the program director makes cabin assignments. Two from a church are given the privilege of staying together, since this offers security of former friendship, yet gives the opportunity to make many new friends.

Often campers struggle carrying baggage to the cabin, but a warm welcome awaits them there. A friendly counselor introduces the camper to others who have arrived, shows where to put clothes, gives tips about making a camp bunk, and directs campers on a welcome trail around Tekoa. From the first contact, campers respond to this sincere interest and friendliness. The first planned activity is swimming at four o'clock. After waterfront regulations are discussed, swimmers try the "deep water" test while others choose a buddy and play in the wading area of the lake. The spring water is cold, but refreshing, after a long trip.

Making friends with the cabin group is stressed the first afternoon. After the swim, all remain in the cabin for a question and answer session, then sit by cabin groups for supper. Acquaintances are enlarged as counselors are introduced at supper and the discovery groups meet afterward. A boys' cabin and a girls' cabin compose the small group that will share in discussions, work, play, and cook-outs during the week. Fourteen campers with two counselors is the average group. As campers return from their first visit to their "homes-in-the-woods"—discovery group meeting areas—a blazing campfire lures them to gather for singing, stories, and information about the history of Tekoa and the purpose and theme of camp.

Schedule of a Typical Day at Camp

It is hard to speak of any day at camp as typical, for the flexibility in schedule means that each day brings new and happy experiences. A schedule that is followed a number of days includes: rising at 7:30; morning meditation at 8:00; breakfast, 8:15; cabin capers, 8:45; discovery groups, 9:30-11:30; swim, 11:45; lunch, 1:00; rest, 2:00; hobby hour, 3:00; sports and swimming, 4:00; free time, supper at 6:00; vespers,

7:15; evening program, 8:15; sharing time, 9:40; then taps at 10:00 o'clock.

Worship at Tekoa

Guiding intermediates in private and in corporate worship fits naturally into the camp schedule. Before breakfast each morning, a hymn calls campers to the morning devotional period. Each camper goes to a spot selected for his own during the week. For fifteen minutes all is quiet as campers read the suggested meditations in their camper's books, read their Bibles, write prayers and thoughts of their own, and sit quietly letting God speak to them through the early morning beauty. This time is so effective that many say they plan to continue the habit of fifteen minutes for personal devotions after returning home. The vesper services are inspirational. Sometimes the group follows a trail of silence to vesper hill, while at other times they may meet on the steps by the lake for a Galilean Service or a meditation on "Reflections," or may go to Hankel Shoals or to the porch of Laurel Lodge with its lovely view of the mountains. Vesper services, planned by discovery groups, furnish high moments of worship.

Discovery Groups

Discovery group activities are varied. This two hour period is the time when small groups study the Bible, discuss the big ideas that are evolving at camp, plan vesper services and news reports, and improve their own home-in-the-woods or the camp property. It is interesting to pass each of the eight groups during the discovery group period. One group might be reading Psalm 104; another planning a cook-out and making out a menu keeping in mind the stewardship of eating balanced meals; another might be writing a litany of thanks to use at a vesper service the group is planning; another may have several committees working on camp improvement projects as stopping washed places on a hillside or planting ferns; while still others are busy building a lard can oven, lashing a table, practicing a choral reading, discussing a Bible passage, or worshipping together in a chapel in the woods. The counselors work along with campers, sharing with them knowledge gained from college studies, interest in common goals, enthusiasm of youth, and love. The significance of these activities is deeper than accomplishing the immediate goals. Youth are learning to work together in a Christian way, they are deepening their appreciation—for other people; for the beauty and wonder of the universe; for God, the creator of such an intricate world; and for Jesus and His teachings.

Sports and Hobbies

The lake is a popular spot at Tekoa. Before lunch and again at four o'clock campers enjoy general swims. Hobby hour in the afternoon gives opportunity for learning a new skill—swimming, diving, canoeing,

crafts, archery, tennis, volley ball, photography, nature lore, dramatics, or poster making and sketching. The craft shop stays open during swim periods for those who want additional time making jewelry, baskets, pot holders, coin purses, book-ends, or other attractive items. Ping pong, volley ball, soft ball or horse shoes are enjoyed during free time. This is also the time that the camp council and the camp choir meet.

Mealtime at Tekoa

The camp dining room is attractive and has a high "A" rating with the grade of 98. Mealtime is a happy time when campers enjoy good food and good fellowship. Each day at lunch, campers draw for a change of tables, thus they learn many of the group. A counselor is at each table to guide in the table service and to participate in the conversation. After a leisurely meal, campers clear the tables, then all enjoy singing. After lunch the "Sound of the Trumpet" broadcast presents world, state, and camp news.

World Friendship Emphasis

One of the joys of camp is getting to know youth from other countries. This summer offered an especially rich opportunity, since three nationals were at Tekoa most of the summer and both caravans from Scandinavia had a week at camp. Reinhard Brose from Germany, Heli Ploberger from Austria, and Do Sook Kim from Korea helped campers realize that all nations are one in Christ. Sunday was observed as World Friendship Day. The nationals were featured in the evening program and showed colored slides from Germany and Austria and told about their countries, families, and churches. A World Friendship Offering was taken in each cabin during sharing time and the money was used as the camp council directed. The average weekly offering was about \$40.00. Gifts were sent to help with refugee work in Lentz, Austria, with refugee work in East Berlin, to a library in India, the Swedish Youth Camp, to the Seminary library in Sweden, to a youth camp Methodists are building near Berlin, to work in Hong Kong and to relief work in Korea.

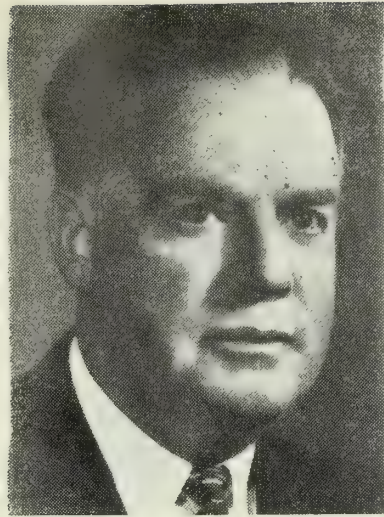
Evening Programs

Camp fires, folk games, slides, and games around discovery group campfires were enjoyed in the evenings. The supper cook-outs in discovery groups followed by small group vespers and entertainments made Saturday an outstanding evening. All parts of the camp program worked together to enrich the lives of the intermediates, to broaden their views, to deepen their faith, and to lead them to follow the Christian way. This commitment culminated in the closing campfire service when each individual threw into the fire a pine cone symbolizing some characteristic he wished to discard and lighted a candle symbolizing a Christian attitude or habit he wished to develop.

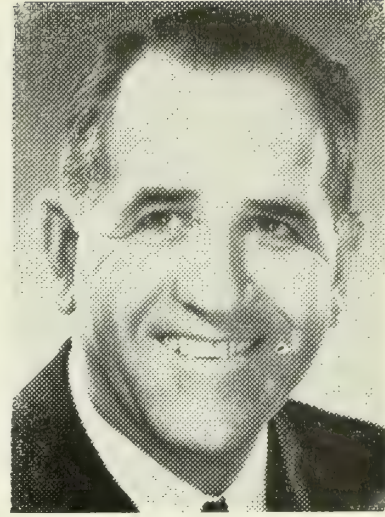
In talking about a week at Tekoa, an intermediate will say, "I had a wonderful time." Happy memories will linger to brighten dull days. Deeper than this, however, seeds planted at camp should grow and help youth make big decisions—decisions to withstand temptations, to choose the Christian way even when it is hard, to dedicate lives to work in the church.



M. TEAGUE HIPPS



LEE F. TUTTLE



J. ELWOOD CARROLL

The Teaching Ministry

There is concern about recruiting young men for the preaching ministry and rightly so. Unless we succeed in enlisting more men in the ministry, our church will be handicapped in the fulfillment of its mission in the world during the years ahead. We believe our church will rise to the occasion and will enlist and prepare the leadership needed. Our present seminary facilities are being improved and additional teachers are being added. New seminaries are also being established. Although the task is stupendous, an aggressive and constructive approach is being made to meet the needs of the situation.

Just as there is a need for more well prepared leadership for the preaching ministry, there is also an equal need for more and better prepared teachers in both public education and in Christian education. Strong church colleges and universities are essential to success in meeting these needs. The quadrennial emphasis on higher education is timely. We need a constant stream of graduates from such institutions for places of leadership in every community. It is a hopeful situation to find so many students enrolled in our colleges.

Leadership Training

A college education is basic in preparation for service to church or state. Opportunity of continuous in-service-training is also essential. Medical doctors attend short term seminars. Public school teachers enroll in summer schools. Ministers attend the pastors' school. Scout leaders take training courses. The leadership training schools and summer conferences afford our best opportunities for improving the quality of teaching in our individual churches. Ministers, district superintendents, laymen and lay women are responding to this opportunity for service in a fine way.

Schedule of Schools

Schools with excellent attendance and a high quality of teaching have been held in Asheville, Lenoir, High Point, West Jefferson, Hendersonville, Thomasville, Canton and Reidsville in recent weeks. Twelve well selected courses and instructors were

scheduled in Cullowhee and in Statesville last week. The Morganton and Greensboro schools are being held this week. Lee F. Tuttle, M. Teague Hipps and J. Elwood Carroll are among the teachers in the fall schedule. These ministers, along with other fine teachers, are making it possible for us to have a well planned and far reaching schedule of training schools during the fall season.

Asheboro, Marion, Hickory-Newton Schools, October 20-24

Six courses covering a wide range of interest will be taught in Asheboro by Miss Kate Crowell, Mrs. S. D. Newell, Paul Duckwall, Mrs. Leland Moore, Wilson Nesbitt and Dr. C. E. Rozzelle. Eighteen pastoral charges are participating in the school. John H. Carper is the district superintendent and Kenneth M. Johnson is director of the school.

Kelly Brendle is director of the Marion school and J. Garland Winkler is the district superintendent. Pastors of the participating charges are Cecil Heckard, J. H. Barnes, V. P. Crowder, G. W. Dalton, J. R. Little, K. C. Brendle, V. N. Allen and Carl F. Tate. Courses will be taught by Dr. J. H. Phillips, Mrs. Senah Pulliam, Mrs. G. M. Lookabill, Mrs. Carl King and Julian Holmes.

The Catawba County school alternates between Hickory and Newton. The seven teacher school will be held at First Church, Newton, with courses taught by Mrs. Clyde Manschreck, Mrs. J. Elwood Carroll, Gilreath G. Adams, R. W. McCulley, G. W. Bumgarner, Dr. J. Elwood Carroll, and Miss Emogene Dunlap.

Murphy Area, October 27

The Murphy School will be held October 27-29 with courses taught by Dr. B. G. Childs, George Blackburn and Mrs. G. M. Lookabill. Frank C. Smathers is the district superintendent and Roy Houts is director of the school. Pastors of the participating charges are J. E. Carter, H. C. Young, Jr., R. T. Houts, Jr., Frank B. Cook, B. T. Steele, Hal B. Finney, C. A. Smith and Boyce Huffstetler. These ministers, their

district superintendent, and a number of laymen from each church will meet for a promotional fellowship supper at First Church, Murphy, on Friday evening, October 18.

Vacation Schools

Vacation school reports are being received each week. A number of schools have not been reported. Please check the report by districts and let us know if there are errors or omissions.

Marion District

Thirty-two schools have been reported from this district with an enrollment of 1,619 pupils and 418 workers. The churches that have reported are; Avondale, Henrietta, W. L. Harkey; Oak Grove, Grace H. Biggerstaff; Kistler's Chapel, Mrs. T. E. Bennett; Providence, Mrs. Gene Walker; Tanners Grove, Mrs. Will Lane; Alexander, Mrs. Lewis Summey; Caroleen, Paul McCudd; Connelly Springs, Mrs. A. G. Wilson; Bethel, Brexel, T. C. Albright; First Forest City, Mattie Lou Summey; Pleasant Grove, Kate Moore; Thermal City, Budd Ellington, Jr.; Glen Alpine, Mrs. J. D. Jeringer; Hildebran; Larry Bumgarner; Kona, C. G. Graham; Clinchfield, John H. Barnes; Cross Mill, Mrs. Glenn Deal; West Marion, Mrs. M. L. Sartain; East Marion, Mrs. M. V. Hollifield; First Marion, Carolyn Evans; Glenwood, Faye Mode, Glenwood; Pleasant Hill, Mrs. Maggie Pyatt; First Morganton, Mrs. Joe McGimsey; North Morganton, Mrs. T. Maz Ramsey; St. Matthews, Mrs. George Fetherbay; Old Fort, Gladys Kanipe; Abernethy, Dorothy Williams; First Rutherfordton, H. D. Garmon; Spindale, W. T. Medlin, Jr.; Mt. Grove, Margaret McGimsey; Valdese, Mrs. Boyce Huss.

Salisbury District

In this district forty-three schools have been held with an enrollment of 2,919 and 664 workers. The churches that have reported are; First Street, Albemarle, Mrs. Kenny Brown; Main Street Albemarle, Mrs. J. L. Taylor; Parkway, John Oakley; Pine Grove, Mrs. Gene Almond; Badin, Mrs. M. M. Bolen; Bethany, Conrad Holmes; Bethel, Mrs. S. R. McEashern; Shiloh, Concord, Mrs. John R. Benson; First China
(Continued on page 16)

Communion; Mud and Patience; Football Victories; Mr. Boose Catches Large Drum

Communion Service

I am sure that I have never participated in a communion service that made a more profound impression upon me than our service at The Children's Home Church yesterday (October 6). Although it is a moving experience to recognize that around the world on that day Christian people were participating in this great event, yet this was not quite what made the greatest tug at my heartstrings.

That which held me closest to the spirit of such an occasion was the marvelous air of reverence that pervaded our congregation. Mr. Francisco had secured permission from Dr. Tuttle for Mr. Clary and myself to participate in the service with him. I kept saying to myself throughout the hour how wonderful it is that these young people have this opportunity to participate in such an intimate manner in this significant event. How good it was to see these boys and girls coming to the Lord's table in such an atmosphere as to cause one to feel something fine is happening here today. On such an occasion I feel like dedicating myself anew to service to my God and to His people. I guess that is just what that day should do for each of us.

Patience

I guess there is no characteristic that is more needed in all of us than patience. Surely it is true of those of us who work with young people. We are foolish when we think that to tell them one time or to show them one time is sufficient. They have so many things that interest them and so much that they must learn about this big world about them that they might easily forget what we said or showed them, or they might just even forget us. I frequently warn our people that you just have to keep doing these things. You must expect that your warning or admonition will have to be repeated. Of course as the years are added more responsibilities can be added, but that too will be added causes for patience. I expect, too, that a child could write a similar paragraph to this one and point out to his fellows how there is such a need for patience with the old folks about them.

There are other needs for patience. I am so conscious of one now. We have been building about ever since we came to the Home. And buildings just won't move along on a schedule. Things never get completed quite when they are expected. We had hoped so much that we would be in our new school building by the first of October but now it appears that November 1 is a more likely date. Too, we have been able to get our underground drainage system in but have not been able to complete our diversion ditches and plant our grass. We are to plant the grass ourselves but this can't be done until the contractor does the diversion ditches. Yes, patience is much needed in dealing with adults as well as with children.

Our cottage mothers have had to exercise a great deal of patience in dealing with our

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor



PEGGY SMOOT

mud these last rainy weeks. With all the construction going on there has been mud everywhere, and much of it has been carried into our homes. A plan has been completed for walks around our school building and church that will eliminate most of this. Now if we can get the plan off paper and on our grounds we will be well served. This plan, too, calls for some planting. We feel sure that this will add much to the beauty of the area in front of the school, church, gymnasium, and infirmary.

Football

I thought Sunday what a fine weekend. Friday night The Children's Home won from Thomasville 7-6 and Saturday afternoon Carolina defeated Navy. Someone suggests, too, Duke beat Maryland. But then Duke usually wins. Of course it hurt to have our Wake Forest team lose. Then too it would have been a more enjoyable Saturday had Milwaukee defeated the Yankees. (Some might debate this last item.)

Our boys have surprised a great many people these last two weeks with victories over Lexington and Thomasville. Both of these teams are very strong teams and rank high each year in the conference ratings. On each occasion we were badly outmanned in size and number but our boys just wouldn't accept such a verdict. The will to win is a strong force. I always remember when I am enjoying a victory that next time it might be a defeat that has to

be encountered. It is good to remember this and be an even finer person in the presence of defeat. And surely all of us face this. We should always determine to do our best and remember that the score may be against us but inside of us there is not despair but the will to come back with a fine effort.

Miss Barr Returns

Miss Harriet Barr came by the office this morning to tell me about her visit to her relatives in Buffalo. She reports that the weather was bad there. I told her that she might receive some comfort to know that during her absence the weather had been pretty much the same here. She was thrilled by her ride back by airplane and enjoyed the beautiful color of the leaves in the Alleghany Mountains in the northern area. She too told me of her trip to The Children's Home at Williamsville, New York. She enjoyed her visit there but confessed she spent quite a bit of her time there extolling the many fine things about our own Children's Home here. Although Miss Barr is a most modest person, modesty is not one of her virtues when she is talking about our Children's Home. The Home at Williamsville is much smaller than ours. Mr. Mirl W. Whitaker is superintendent. I know something of the work done there and know it is one of our very fine children's institutions.

It is good to have Miss Barr back. We miss her so very much when she is away.

Mr. Boose

Miss Barr went north and Mr. Boose went east. I am sure all of you know Mr. Boose, who has charge of our grounds. He went to the coast on a fishing trip and a successful trip it was. He was at my house early this morning with evidence of his success. I always enjoy Mr. Boose's fishing trips because I just know I am going to get some fish. Among his catch this time was a forty-five pound drum. This seems to me should be a record of some kind.

The Picture

Peggy Smoot is the name of the little miss whose picture adorns this page this week. Peggy and her older sister Faye came to The Children's Home from Gastonia a little more than four years ago. She was born September 3, 1946, and is in the sixth grade in school. She is happy to claim as her sponsor the Mary-Martha Class at Jordan Memorial, Ramseur, Mrs. J. C. Welborn, correspondent.

Starting Right

Last week a communication was received from the pastor of a newly organized church in which was enclosed the fifth Sunday offering from the congregation. The pastor wrote as follows: "Enclosed is a check which represents the fifth Sunday offering for The Children's Home. This is from the newest Methodist Church in our town. This is the first check from this church to any agency of the church. We occupy a good location and this is a very promising church."

We are deeply grateful to this good pastor and his congregation.

Using or Abusing our Freedom

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: I Corinthians 8:1-13

This is Reformation Sunday, celebrated on the Sunday preceding October 31. Certain practices growing out of the celebration of All Saints Day in the late middle ages were one of the causes that moved Martin Luther to speak out against the selling of "indulgences." This was the practice of transferring some of the "merit" (supposedly stored up by the saints of the past and now reposing in a "treasury of Grace") to those who needed it. These "indulgences" could be bought by any believer who had the money. Luther attacked this practice as being without foundation in Scripture and as having a bad effect upon Christian morals. The Reformation which followed emphasized the freedom of Christians from being obliged to follow any practice not prescribed in Scripture. As much as we prize our freedom as Protestants, we are still under many obligations. We must not allow our freedom to become a reason for escaping these obligations. Those who have a copy of the International Lesson Annual would profit by reading the article on page 359 by Dr. Roland H. Bainton on "Reformation Sunday."

In the Scripture for today we are introduced to another problem which threatened to disrupt the church at Corinth. It had to do with the question of whether it was right or wrong to eat meat which had been offered to idols. It will be remembered that the membership of this church was composed of some converted Jews, but many who had hitherto been heathen. As such they were accustomed to participate in rituals which involved offering food to pagan gods. After it was offered the food was sold to whoever wanted to buy it, the proceeds going to help sustain the temple and priests. Some in the Corinthian Church argued that it was foolish to be troubled about the practice, since the heathen gods didn't exist anyway. In other words, they "knew better" and so it didn't bother them.

There were others, however, who were greatly troubled by seeing Christians do this. They had only recently come out of paganism. They knew they were not supposed to believe in it anymore, but having practiced these things for a long time, they couldn't get emotionally free from their influence. Many were ignorant and many were very poor. It was these people about whom Paul was greatly concerned.

The chapter begins with a contrast between knowledge and love. Says Paul, "Knowledge puffs up, but love builds up," as a modern translation has it, "but we should remember that while knowledge may make a man look big, it is only love that can make him grow to his full stature." (Philippians). Many Greeks believed knowledge is virtue. They thought the people could be made better simply by increasing their knowledge. We know now that this isn't true. An educated criminal is only a more efficient criminal. The Germans were a well educated nation, yet in their concentration camps they systematically and coldly killed people by the hundreds and thousands for

no other reason than that they were Jews. So we may have to go a little further and ask "What kind of knowledge is good and what kind is bad?" The Interpreters Bible makes the observation that "true knowledge begins in the recognition of our ignorance." It points out also that real learning should bring humility rather than pride and that "the only fruitful knowledge is that which leads to love." Dwight Stevenson wrote: "In knowledge we try to climb to heaven; in love God comes down to us."

There remains this question: How can freedom that is limited by love be considered true freedom? In a Christian context it can. It may sound contradictory, but there can be no freedom, in the Christian sense, that does not take love into account. A man who loves his wife and children simply isn't free to spend all his income on himself. Nor can one who loves the church spend all and give the church nothing. There is a hymn by George Matheson that expresses this idea of a Christian in beautiful words. Get your hymnal and read hymn number 367. It begins:

"Make me a captive, Lord
And then I shall be free;
Force me to render up my sword,
And I shall Conqueror be."

CHURCH SCHOOL PAGE

(Continued from page 11)

Grove, Mrs. John Demarcua; Rock Grove, O. Ray Moss; South China Grove, O. Ray Moss; Cold Springs, Jack C. Smith; Ann Street, Mrs. Miles McLean; Central Concord, Ken Fansler; Kerr Street, Mrs. Frank Kluttz; Shiloh Granite Quarry, Mrs. W. F. Brinkley, Jr.; Jackson Park, Mrs. Elgin Cline; Memorial Kannapolis, Mrs. F. F. Troutman; North Kannapolis, Mrs. F. P. Price; Trinity, Vonycle Linthicum; Landis, Lloyd Hunsucker; Long Street East Spencer, Helen Waller; Yaddin, Mrs. Plant A. Long; Mt. Olivet, Mrs. Hugh Goodman; New Mt. Tabor, Mrs. Hal Rogers; Palestine, W. Hugh Smith; Norwood, Mrs. T. Herbert Lee; Oak Grove-Unity, Mrs. Wade Daniel; Mt. Tabor Providence, Mrs. Ruth B. Tatum; Providence, Mrs. H. Carr Kesler, Jr.; Roberta, Mrs. Carl Williams; Coburn Memorial, Mrs. W. E. Brown; First Salisbury, Pat Floyd; Park Avenue, Gladys Kimball; Central Spencer, A. J. Clemmer; Love's Chapel and Love's Grove, Edgar F. Pepper, Jr.; South River, Mrs. Kenneth Steele; Salem, Fred R. Love; Forest Hill, Mrs. Cline Mabry; Wesley Chapel, H. L. Creech, III; Westford, J. J. Miller.

Notice

Bishop Nolan B. Harmon authorizes the transfer of the Rev. Raymond Clifton Summey to the Pleasant Grove Charge, North Carolina Conference, and the appointment of the Rev. Herbert Charles Davis, student High Point College, to the Eldorado Charge, Thomasville District.—JOHN H. CARPER, D. S.

The Living Word

By **LUTHER A. WEIGLE**

When "offend" means "cause to sin"

In addition to its usual meanings, the verb "offend" is used by the King James Version of the New Testament in a peculiar sense, as translation for the Greek verb *skandalizo*. The noun *skandalon* meant a trap or snare, and the verb meant to place something in another's way which would cause him to stumble or fall or sin.

"If thy right eye offend thee, pluck it out . . . And if thy right hand offend thee, cut it off" is translated in the Revised Standard Version: "If your right eye causes you to sin, pluck it out . . . And if your right hand causes you to sin, cut it off" (Matthew 5:29, 30 and parallels in Matthew 18:8, 9 and Mark 9:43, 45, 47).

"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" now begins "whoever causes one of these little one who believe in me to sin . . ." (Matthew 18:6 and parallels in Mark 9:42 and Luke 17:2).

"It is impossible but that offences will come: but woe unto him, through whom they come!" now reads "Temptations to sin are sure to come; but woe to him by whom they come!" (Luke 17:1, with parallel in Matthew 18:7). In Matthew 13:41 "all things that offend" is now "all causes of sin."

Jesus' statement to his disciples as they went together to Gethsemane, "All ye shall be offended because of me this night" means, and is now translated, "You will all fall away because of me this night" (Matthew 26:31, 33 and Mark 14:27, 29). In John 16:1 "that ye should not be offended" means "to keep you from falling away."

Paul's declaration, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," is more accurately translated: "Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall" (1 Corinthians 8:13). The climactic question in his spirited defense of himself in 2 Corinthians (11:29), "Who is offended, and I burn not?" means "Who is made to fall, and I am not indignant?"

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LONGEST PASTORATE

Who has held the longest Methodist pastorate in one church?

At least three men appear to have claim to the title:

The Rev. Ralph Sockman is now in his 40th year at Christ Church, New York City.

The late Rev. George G. Vallentyne served Park Avenue Church, Minneapolis, for more than half a century—42 years as pastor, 12 years as pastor emeritus.

The Rev. Edgar J. Helms died in 1942, shortly after completing 47 years at Morgan Memorial Church of All Nations, Boston. (The editors are interested in hearing about other long pastorates.)—*The New Christian Advocate*.

Story time for Boys and Girls

ELIZABETH WHISNER, *Editor*

Tobias Tortoise in Top Hat and Tails

An Adventure of Mr. Mischief

By LOUISE C. GOOSMAN

(Editors Note: You will recall Mr. Mischief's previous adventure which occurred at Singing Winds Lake, in Rome, Georgia. Tad was the baby bullfrog, and Daphne the big Duck who rescued Mr. Mischief from a spill in the wated. The following adventure also occurred at Singing Winds.)

CHAPTER I

Mr. Mischief and Tad were making their way along the shore to the head of Singing Winds Lake, Tad hopping merrily and Mr. Mischief flying from bush to bush. They were feeling fine and in wonderful spirits, for they had rested well and had enjoyed a good breakfast. Tad had caught himself a bug with his long, forked tongue, while the little Elf had eaten a blackberry and sipped a drop of dew from a Lady-slipper blossom. Now they were wondering what adventures the day would hold for them. If they only knew!

Suddenly, Mr. Mischief, who was a bit ahead of Tad, cried, "Look! Look! Here is something that I have never seen before!"

Tad hopped up to where Mr. Mischief was perched on a pile of dried leaves, twigs and feathers. It was apparently a nest, an enormous one, and when the two climbed to the top of the rim and looked down they saw a large, smooth, white object lying in the bottom of the nest.

"My, oh me!" said Tad. "It looks like an egg, but I have never seen one as large as that."

"Nor have I," said Mr. Mischief. "Let's go closer and see. Maybe it is something else."

So they went down into the nest, and while Tad hopped around and around the object, Mr. Mischief flew up and perched on top.

"What do you think it is?" he called from above.

"I don't know yet. It may be just a round rock," answered Tad.

Then it happened!

Directly beneath the spot where Mr. Mischief was standing there sounded a faint tap—tap—tap. The Elf paused a moment, then put his ear down on the smooth, white surface. There it came again, quite definitely, tap—tap—tap.

"Hey!" he called to Tad, "there's something in here! Listen!"

Tad put his ear close to the side of the object and listened. He, too, heard it now. Tap! Tap! Tap!

"Oh my, Oh me!" he exclaimed. "You had better get off of there and let's get away from here. This thing sounds like it is going to explode!"

"Come on, let's go," said Mr. Mischief as he flew back over the rim of the nest.

He and Tad scurried to a safe spot outside the nest and crawled near enough to peer over the rim and see what was going to happen.

They were very quiet, listening to the tapping and rapping inside the egg. For, of course, as you have probably guessed by now, it WAS an egg, a duck egg, for they had accidentally found Daphne Duck's nest and the lone egg which she had left there, thinking it was not going to hatch.

"Oh, look!" whispered Mr. Mischief.

"Sh-h-h!" said Tad. "Don't talk."

Their eyes were fairly popping out of their heads now, for as the tapping had become louder a small hole had appeared on the side of the egg, then a crack started, then another and another. Next a little yel-

OCTOBER SUN

I like October's sun to rise
With gold and pinkish hues;
A special painting in the skies
Refreshed by morning dews.

October's sun is never bold
Throughout the whole broad day,
Remaining kind as half-veiled gold
To children at their play.

—LAURA DICKSON

low beak was visible, and a second later the egg split wide open. There before their startled eyes stood a wee baby duck! He looked about, slightly dazed by the bright sunlight, then shook his damp feather-down until it became dry and fluffy.

"Let's go " Mr. Mischief started to say.

"Oh, no!" whispered Tad. "Don't move! Don't let him see us. He might eat us, for he is very young and might not know any better."

So they watched the little duck as he took his first steps about the nest. Suddenly he spread his two baby wings and began running around and around the discarded egg shell.

"I'm a Duck! I'm a Duck! I'm a Duck!" he quacked.

He looked so funny with his clumsy webbed feet and his wiggly little tail jerking back and forth, that the Elf and Bull-

frog rolled over and over with laughter. (Very quietly, you may be sure.)

"I'm a Duck! I'm a Duck!" the newborn Duckling kept quacking, and then, almost falling over his own feet, he climbed the side of the nest and was off down toward the lake. A second later he was swimming out to join Daphne and the other four Ducklings, still quacking.

Mr. Mischief and Tad looked at each other questioningly.

"You know," said Mr. Mischief, "it seems to me that we should be able to have some fun with that broken egg shell."

(To be continued)

(Note: Mr. Mischief has agreed to let us give you a Halloween story next week, and then he will be back again on our October 31st page.)

TELL US ABOUT IT

A few weeks ago we published an article on this page about the fine things that boys and girls do to help in the work of their church. We mentioned a few things, such as getting new members for your departments, visiting sick and shut-in members, singing in children's choirs, helping to keep the smaller churches clean and in order, etc.

If you belong to an active group of youngsters who are busy doing things for your church, we suggest you write us a letter telling us what you are doing and how you do it. Perhaps such a letter, published on our page, would encourage other boys and girls to find the joy that you have in working for God and His Kingdom. It's the happiest work in the world, and we recommend it to you. Address your letter to Children's Editor, NORTH CAROLINA CHRISTIAN ADVOCATE, Greensboro, N. C.

AUTUMN GRATITUDE

For the glow of Autumn sun—
Father, we thank Thee.
For the red and gold of Autumn trees—
Father, we thank Thee.
For the rich harvests of the fields—
Father, we thank Thee.
For all Thy loving care—
Dear Father—we thank Thee.

BIBLE QUIZ

Who Am I?

1. Once I dreamed of a very long ladder extending into heaven.
2. I became a great ruler by being able to interpret dreams.
3. I baptized Jesus in the Jordan River.
4. Once I went up into a mountain, and after communing with God, brought down the Ten Commandments to my people.
5. I asked the Lord for wisdom, and became the wisest man in the world.

Answers To Last Week's Quiz

1. Little boy at feeding of the 5,000—John 6:9.
2. Jesus—John 6:35.
3. The Lord's Prayer—Matthew 9:13.
4. Elijah—I Kings 17:1-6.
5. Unleavened Bread—Leviticus 23:5, 6.

LETTERS

Liturgical Problem

To the Editor:

I would like to comment on Dr. Rudin's article in the August 29th issue "A Methodist Solution of a Liturgical Problem."

It says that "revival is always liturgical revival." I don't believe that this is true. The greatest revival that has ever come to the Christian Church took place in the early Apostolic Church, and it was a preaching and witnessing revival. The revival which was the Reformation was more than anything else brought about by the open Bible. The revival in Wesley's England was far from being liturgical, as humble lay preachers and Mr. Wesley himself went out into the coal pits, streets, and homes to preach the Gospel. These along with the revivals in the days of Jonathan Edwards, Moody, Sunday, and Billy Graham were and are preaching revivals.

Although it has an important part to play in the Christian life, participation in worship, ritual, the Lord's Supper, will not save men. Rather it is (as far as our part is concerned) obedience to the Word of God. It says to repent, confess, and believe. In I Corinthians 1:21—"it pleased God by the foolishness of preaching to save them that believe."

We should view with some alarm the growing ritualistic fad in our Methodism for it is generally true that the more highly liturgical a church or denomination is the less missionary zeal, deep prayer life, warm fellowship and Christian purity of life she possesses. It is so easy to substitute liturgy, beauty and pageantry for the living Christ within.

American Methodism has from the beginning been both altar and pulpit centered. The Communion Table has also generally been found in the center of our churches as has also the Cross. This is as it should be. Rightly understood, the altar is where men meet God, the pulpit is the place from which His Word is read and expounded, the Communion Table helps us remember His sacrifice for us and the empty Cross is the symbol of the risen Christ, victorious over sin and death.

Yes, let's be true to our heritage and not shuttle aside the pulpit, symbol of the preach-ed word and the open Bible.

Rev. Arthur J. Pearce

Conover, N. C.

Expresses Thanks

To The Editor:

At our Wesley Foundation Fall Planning Retreat, held for the purpose of evaluating last year's work and planning for this year, the question arose concerning the financing of our Student Program.

Our director presented our budget, and explained where our financial backing comes from. We realized that we are greatly indebted to all the Methodist churches in our state, for each makes some contribution toward our program.

We want them to know that we deeply appreciate what they are doing for us. Our thanks to each and every church, and may God bless them.

Vickie Moose, Secretary,
The Wesley Foundation

Appalachian State Teachers College
Boone, N. C.

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What do we live for if it is not to make life less difficult to each other?—Geo. Eliot.

Book Reviews

June Of The Hills, by David English Camak.
Price \$2.00. May be secured from the
Author at Greer, S. C.

Thirty years ago Dr. David English Camak wrote a book which has, although privately printed, made the unusual record of having gone through three editions in thirty years. Dr. Camak informs the editor that he has a few copies of this book still unsold, and would like to see them in the hands of some of the readers of this paper.

Dr. L. B. Hayes, reviewing the book some years ago, said "Having spent twelve years in western North Carolina and Virginia with my eyes open, I am telling you that this is a fair and impartial story, well written, with clear insight and tremendous appeal. It moves without heaviness, page after page, from Big Bear Cove with its moonshiners and cabins filled with babies, to New York where the great executive chews cigars, clips dividends, and makes plans for his half-spoiled son to take over and continue the selfish parade. When the rich, disgusted lad lands at Lake Junaluska and meets June Adair, things happen. Here is a quadrangle (not triangle) love story as pure and exhilarating as the waters that flow from the great hills."

Following the lead of Dr. Hayes, we quote the last words of the book: "The Christmas snow storm was wrapping Big Bear Cove in a silent mantle of white. With difficulty the cross on the hill sent its rays through the storm. It seemed to waver. But the vacillation was in the storm and not in the cross. Some day its light would pierce the storms of passion and prejudice, and drive the clouds of ignorance and poverty away, and flood the hills with the glory of its meaning."

—R.P.M.

Meditations Under The Sky, Dorothy Wells Pease, (Abingdon Press, 201- 8th Avenue, South, Nashville, Tennessee. Price \$1.50)

Those who have read **Altars Under The Sky**, an earlier volume by Miss Pease, have a rich experience in store as they make another delightful excursion into God's wonderland through the pages of this later book of meditations containing a collection of poems, selections from the Bible, and prayers, all interwoven to describe the sublime mystery of the seasons.

Miss Pease is Minister of Education at First Congregational Church, Greenfield, Massachusetts. Through thirty years of fruitful experience as director of Christian education in various churches, she has felt the need in the hearts of people for a deeper sense of worship in the great out-of-doors. With this continuing need in mind she has written **Meditations Under The Sky**, including selections from such well-loved poets as Elizabeth Barrett Browning, Edna St. Vincent Millay, Sir Walter Scott, James Russell Lowell, Edgar Guest, and many others.

—E.W.

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N. C. Wesleyan Plans Building Program

With September 1959 set as the tentative opening date for the new N. C. Wesleyan College at Rocky Mount, the institution is taking on a more definite shape as officials continue making extensive plans on a wide front, according to W. Jasper Smith, business manager of the new college.

At a recent meeting of the board of trustees a building program totalling \$4,645,840 was approved and other important actions taken. As presently envisaged, the over-all building program which will cover several years in its completion will proceed in three stages. At an estimated cost of \$1,360,000, the first building phase will provide a classroom building, heating plant, cafeteria and kitchen, and some of the campus roads and walks. Work on this first phase is expected to get under way next spring.

Negotiations have been completed for the purchase of a fine 14,000 volume approved library from the old Black Mountain Junior College which once operated near Asheville.

A curriculum including the basic courses leading to the Bachelor of Arts degree has been tentatively approved by the trustees. It is proposed to operate the college on the semester basis with 120 semester hours being the minimum number of hours required for graduation.

These plans were developed by a three-man curriculum committee headed by the Rev. W. M. Howard, pastor of Jarvis Memorial Church in Greenville, and including also Dr. Arnold King, a University of North Carolina educator, and Mr. Smith.

Consultants assisting the curriculum committee were Dr. Leo Jenkins of East Carolina College, Dr. John W. Shirley of N. C. State College, and Dr. Cecil W. Robbins, president of Louisburg College.

Three new officers have been elected by the board of trustees. Named as the new vice-president is R. Russell Braswell of Rocky Mount. Chosen to the post of secretary is E. E. (Knocker) Adkins, also of Rocky Mount. Elected as treasurer is Curtis Ellis of Nashville.

Chairman of the board of trustees is Luke W. Hill of Tarboro. Hill served for many years as head of the Carolina Telephone and Telegraph Company. The business manager, W. Jasper Smith, is a prominent businessman and Methodist layman of Bethel.

Present plans for the September 1959 opening date call for the admission of day students with the hope that the first dormitory students can be admitted not long afterwards, it was stated.

A site for the new Methodist senior institution has already been secured and is located just north of Rocky Mount on Highway 301. The site was secured through the efforts of the community of Rocky Mount which has also raised in pledges and cash donations at least \$2,000,000 toward the construction of the college.

The City of Rocky Mount has been busy, at considerable expense to itself, building water mains and sewerage lines to the site as extensions of the town system.

The N. C. Annual Conference is com-

mitted to match this initial fund total of Rocky Mount and is also pledged to provide annual sustaining funds for the maintenance of the school. It is also expected that the Conference will provide money for capital outlay purposes in future years, and that in all probability Rocky Mount will add to its contributions at a later date, also.

The institution, when completed, is expected to have dormitory and other facilities for at least 600 students with provision for 200 or more additional day students.

The school, along with its sister institution, Methodist College at Fayetteville, will greatly add to the existing college facilities in eastern Carolina as well as to Methodist facilities in North Carolina.—Dallas Mallison

High Point, Greensboro to Share in \$5 Million Fund

Meeting at Overton's Barbecue, Rocky Mount, Oct. 3, the Commission on Higher Education of the NC Conference voted to recommend to the forthcoming special session of the Conference (to be held at Fayetteville, Nov. 4) that Greensboro and High Point Colleges, owned jointly by the NC and WNC Conferences, should share in the \$5,000,000 campaign beginning next year.

The recommendation provides that the expenses of the campaign be paid first, then the first \$2,225,000 would be divided among the three colleges: Rocky Mount, Fayetteville, and Louisburg. The remainder of the five million would be allocated according to the percentages previously adopted. These would give High Point and Greensboro Colleges \$50,000 each.

Mrs. Margaret Isabel Farrar Passes at Home

Mrs. Margaret Isabel Farrar, wife of the Rev. W. G. Farrar, retired, Cary, N. C., passed away at her home on September 6.

Throughout Brother Farrar's ministry, Mrs. Farrar graced the parsonage with love and care, and a warm welcome for all who entered. Her life's usefulness is reflected by her faithful and efficient work in her home, church and community.

Surviving are her husband, two daughters, Mrs. Marvin Upchurch, of High Falls, N. C., and Miss Margaret Wilson Farrar, of Raleigh, N. C.; two sons, W. G. Farrar, Jr., of Richmond, Va., and Julian Farrar, of Norlina, N. C., and six grandchildren.

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(Staff Photo)

Heptonstall

John Wesley had some odd ideas and one of them was that Methodist chapels (not churches) should be built in octagonal form. As far as we can ascertain, he never succeeded in convincing many people that he was right about this matter, but he did manage to build two of the eight-sided monstrosities in England. One of these still stands on top of a mountain in the little village of Heptonstall, England.

It was a rainy day when, in company with another American Methodist preacher, I climbed the steep grade to the village, past the blackened stone houses which have stood there for four hundred years, and then picked my way down the cobble-stone pavement to the little church which stood amidst the gravestones on the steep side of the mountain.

As I looked out over the moors toward the site of the parsonage home of the famous Bronte sisters, I remembered John Wesley's words, written in his Journal so long ago, before the church was built:

"We rode to Heptonstall, a little town on the round top of a very high mountain, with a steep descent on every side. I preached in a vacant place on the brow of the hill."

Wesley made many trips to this small village, preaching several times in the parish church near by, but in 1764 he wrote: "I had purposed to take horse early, to avoid the heat, but was detained until between nine and ten. It was then warm enough, there being no wind and the sun was shining full in our face. However, before one o'clock we got to Heptonstall where I preached in the shell of the new house."

The "new house" is still there and Methodists still climb up the hill and down to worship God in the odd little eight-sided chapel which loving hands built according to Wesley's plans. The Founder of Methodism may have made a mistake in his architectural ideas, but he built well the kingdom in men's souls.



Methodism from Murphy to Hatteras

The Rev. J. F. Coble, superintendent of the Methodist Retirement Home in Durham, will be guest minister at the morning worship service at the Burgaw Methodist Church, on Sunday, October 27.

St. Paul Methodist Church, Charlotte, will hold revival services beginning Sunday, October 27, and continuing through Friday, November 1. Dr. J. Lem Stokes II, president of Pfeiffer College, will be guest preacher.

Wesley Memorial Methodist Church, Statesville, observed its second annual homecoming on Sunday, October 13. Dr. J. E. Carroll, superintendent of the Statesville District, brought the morning message. Picnic dinner was served on the grounds.

Central Methodist Church, Concord, held its ninth annual Houston Preaching Mission during the week beginning October 13, with Dr. Eugene L. Smith, General Secretary of the Division of World Missions of the Methodist Board of Missions, as guest speaker.

The Rev. Richard J. Parker, a retired member of the Western North Carolina Conference, and now serving as an associate minister of the Hyde Park Methodist Church, Tampa, Florida, has been ill for several weeks as the result of a heart attack. He is reported to be recovering nicely.

First Methodist Church, Charlotte, will celebrate its 30th Anniversary on Sunday, October 27. Bishop W. W. Peele, the church's first pastor, will speak at the two morning services—8:45 and 11:00. Dr. G. Ray Jordan, the third pastor, and now professor at Emory University, will bring the evening message at 7:30.

Long Memorial Methodist Church, Roxboro, had as speaker on Laymen's Sunday, October 20, Mr. L. Stacy Weaver, president of the new Methodist College at Fayetteville. Mr. Weaver spoke on the current emphasis on higher education. The service was presided over by Mr. D. F. Day, lay leader of Long Memorial.

The Editor has received several interesting letters recently from a Mr. James Potter, located we believe in Ashland, Virginia. Our replied have been returned because of incorrect or insufficient address. If Mr. Potter reads the *ADVOCATE* and this note, we would appreciate his letting us have his correct address.

The Rev. C. E. Murray will be guest minister for the Fall Preaching Mission at the Lowell Methodist Church, from Sunday, November 3, through Friday, November 8. The church will conduct a prayer vigil for twenty-four hours on Saturday, October 26, beginning at 6 a.m., as a part of the Week of Prayer and Self-Denial.

Members of *Central Terrace Methodist Church*, Winston-Salem, are purchasing and selling bonds to raise \$100,000 of the estimated \$171,000 needed for the construction of a new educational building designed to add twenty-two classrooms and a fellowship

hall to the present facilities. The campaign is on through October 25, under the direction of Mr. Harold E. Jensen, executive director of the American Bond Company, with the pastor, the Rev. Harley Williams, as co-director. The pastor and members hope the building will be completed and ready for use by next April or May.

The Rev. Curtis Murray, pastor of Asbury Methodist Church, Lincolnton, and nine other district directors of evangelism from the Western North Carolina Conference, attended the National Council of Evangelism at Minneapolis, Minn., October 17-22. Each of these pastors was to be asked to participate in preaching, teaching or visiting on the one "Great Day of Witnessing," Sunday, Oct. 20.



Shown above are the participants in the recent groundbreaking services for the new educational building at Midway Methodist Church, Statesville. Left to right: The Rev. Wilson Nesbit, secretary of Town and Country Commission of Western N. C. Conference, and speaker for the occasion; the Rev. W. C. Cockman, pastor of Midway Church; M. L. Beckham, oldest member of the congregation; Roy H. Douglas, chairman of the building committee; and B. H. Moose, building committee trustee. The church also proposes to build a new sanctuary soon.

Homestead Methodist Church, Charlotte, will celebrate its 25th Anniversary on Sunday, October 27. Dr. Carl King, Homestead's first pastor, will be guest minister at the morning worship service. Dinner will be served on the grounds. A brief service at 2:30 will feature the reading of the history of the church and recognition of guests.

Brooks Memorial Methodist Church, at Maury, observed homecoming on Sunday, September 22, with the Rev. E. R. Shuler, of the Swansboro Charge, as guest minister. On October 20, *Mount Herman Church*, on the same charge, observed homecoming, with the Rev. Leon D. Gray, superintendent of the Oxford Orphanage, as guest minister.

The Rev. Harley Williams, pastor of Central Methodist Church, Winston-Salem, was recently elected president of the Winston-Salem and Forsyth Methodist Ministers'

Association. The Rev. Arthur Chamblee, pastor of Pine Grove Charge, was elected vice-president; and the Rev. C. J. Caudill, pastor of the Crews Methodist Church, secretary-treasurer.

For Central Methodist Church, Asheville, the world fellowship of the Cross in the Sacrament of the Lord's Supper has become more significant since receiving a beautiful linen Communion Table cover from members of Central Methodist Church, Sao Paulo, Brazil. This church in Brazil was built with funds contributed by Central, Asheville, in 1922.

St. Paul Methodist Church, Durham, will begin their fall revival on Sunday morning, October 27. Services will continue through Friday night, November 1. Devotional radio services will be held each morning, and the evening services will begin at 7:30. The Rev. James E. Merchant, pastor of Myrtle Beach Methodist Church, will be guest preacher, and Mr. Edward Swindell, a layman of Durham, will lead the singing.

Grace Methodist Church, Charlotte, has inaugurated a new Sunday Evening Fellowship for the entire family, which will begin with a vesper service at 5 p.m., conducted by the pastor, the Rev. R. P. Crawley. This service will include quiet prayers and songs in the sanctuary. At the same time older children will meet in their Sunday school rooms for a study hour, and kindergarten children for a story hour. Nursery facilities will be provided for infants and very small children. At approximately 5:50, sandwiches, coffee and soft drinks will be available in the New Building. Following this will be a fellowship period, including speakers, filmstrips, and other purposeful and informative features. The entire program will be concluded not later than 7 p.m., and will replace the former Sunday evening preaching service.

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EDITORIALS



Remember the Other Wesley

During this year, Methodists are celebrating the 250th anniversary of the birth of Charles Wesley. Books have been written about him which cast new light upon the character of this man who, except for his hymns, might have been forgotten. Charles Wesley became, in his later life, only a shadow in the background, for his brother John dominated the scene. And yet, one wonders if there could have been a Methodist revival without the songs of Charles Wesley.

It is unfortunate that the American Hymnal contains only a few of the thousands of hymns composed by Charles Wesley. It is true that some of them are of mediocre quality, but there are several hundred which deserve to be remembered.

During the fall and winter many churches will be conducting festivals of Wesleyan hymns and it is hoped that many choirs will learn to sing something besides "Jesus, Lover of My Soul," which while it has undeniable attraction for the devout, was, nevertheless, considered by his brother, John, to be one of Charles' poorest efforts.

Those who wish to hear some of the great Wesleyan hymns sung by a great choir are invited to send to TIDINGS, 1908 Grand Ave., Nashville 5, Tenn., for the long-play record, "O For a Thousand Tongues to Sing" (Price \$3.95). This hi-fi recording, made by the choir of First Methodist Church, Dallas, Tex., contains twenty of the most beautiful hymns by Charles Wesley.

In God We Trust

While the Russian *sputnik* circled the globe and internal troubles plagued the nation, the new dollar bills appeared in the hands of millions of Americans, who, no doubt, failed to notice the difference.

But there is a difference, for on each bill appears the slogan, "In God We Trust." Perhaps the timing has some significance, although it could be nothing more than coincidence that, while many Americans are looking upward for a sight of the latest in scientific achievements, and some are feeling that we are in a very bad way, the nation should announce upon its money the fact that it puts its trust in a Power that is mightier than any nation.

There is no doubt that the launching of the Russian satellite into space has added immeasurably to the tension in the world. No longer can we claim to have the initiative, or that we could stop a Soviet attack by quick retaliation. Russia has served notice on us that she is able to destroy our cities as easily as she can send a "moon" into outer space. There is no question as to the gravity of the situation.

And yet there is no need for panic, or for a "crash program" of frenzied spending on military equipment without regard to the expense. Some years ago the Soviet plan for conquering the world was set forth by those who were on the inside. It was, in brief, to panic us into spending ourselves into bankruptcy, to deprive us of our friends by diminishing our prestige, to divide us as a nation and weaken our striking power by internal dissension. They have almost succeeded.

Never since 1861 has there been as much bitterness between the North and South. With the nation divided into rival camps on the question of integration, we are ripe for destruction. Perhaps the events of the last week or two will have a

sobering effect upon the demagogues who are attempting to trade upon deep-seated prejudices to further their own ambitions. Perhaps even a politician can see the handwriting on the wall.

National unity is more important today than it was two weeks ago, for only by means of unity can we maintain our national security. Southerners who have fought alongside their Northern friends in four wars will not allow the much-publicized attacks of misguided fanatics on both sides to obscure the main facts in the case. Either we are a united nation or we are no nation. Northerners who value liberty more than political advantage and immediate achievements of sociological goals will not forget that we are bound together by ties that cannot be lightly torn aside.

The Saints Go Marching In

Down in Miami, Florida, the jubilant henchmen of Jimmy Hoffa, new boss of the Teamster's Union, celebrated their victory to the tune of "When the Saints Go Marching In." There is more than a little doubt in the minds of most of us whether the song was entirely appropriate!

If Jimmy Hoffa is to be sanctified by whitewash, we might as well go along with the Roman Catholic official who has proposed that Christopher Columbus be enrolled in the sacred list of saints. Not that we can think of any outstanding miracles which can safely be attributed to the discoverer of America, but certainly he deserves credit for stumbling upon this fair land which he didn't expect to find, wasn't looking for, and didn't recognize when he saw it.

For our part, we nominate John Wesley for canonization. He knew where he was going, what he was going to do, and he did it. (Not to mention the fact that the little founder of Methodism was a deeply religious man—which ought to have some weight when we start picking saints.)

Slow Me Down, Lord!

Some months ago an American visitor went into the office of an English physician for a checkup. "Nothing much wrong," said the doctor. He continued, "I've got a prescription for you that you won't have to have filled at the chemist's." And then he began to recite a poem by an English author which the American had heard before, the gist of which was that one of the tragedies of modern life was the fact that we no longer had time to "stop and stare."

For the benefit of any of our readers who are going at too fast a pace, we print below a prayer by an unknown author:

Slow me down, Lord! Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time. Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tension of my nerves and muscles with the soothing music of the singing streams that live in my memory. Help me to know the magical restorative power of sleep. Teach me the art of taking "minute vacations" — of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book.

Remind me each day of the fable of the hare and the tortoise, that I may know that the race is not always to the swift, that there is more to life than increasing its speed. Let me look upward into the branches of the towering oak and know that it grew because it grew slowly and well.

Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values, that I may grow toward the stars of my greater destiny. AMEN."

What Can We Do with Akron Plan Churches?

The late Dr. Elbert Conover, for many years director of the Department of Church Architecture of the Federal Council of Churches, used to complain that there was little anyone could do in the way of remodeling an Akron-plan church. Despite his hopeless attitude, he was able to "rare back and pass a miracle" once in a while, and there are many former eyesores which have been helped by his advice. Two North Carolina churches are outstanding examples of what can be done in such a situation. It is too bad that Dr. Conover couldn't have lived to see them.

The Akron-plan church was a product of the early years of this century when we were obsessed by the idea that churches should be as little like churches as possible, and that Sunday school assemblies should be great rallies of old and young held in an atmosphere of hilarity and good-fellowship. With this idea in mind, we built peculiar structures which combined all the bad features of the theater and the schoolhouse. Sliding doors, folding partitions, balconies and cubby-hole classrooms all combined to make an architectural nightmare and to defeat the purpose of worship in church school and Sunday morning service.



During the last twenty years we have been busy trying to undo the work of those times. Some church planners, in disgust, have torn down the entire building and started all over again. Others have at-

tempted, with varying success, to take what they had and do a job of face-lifting.

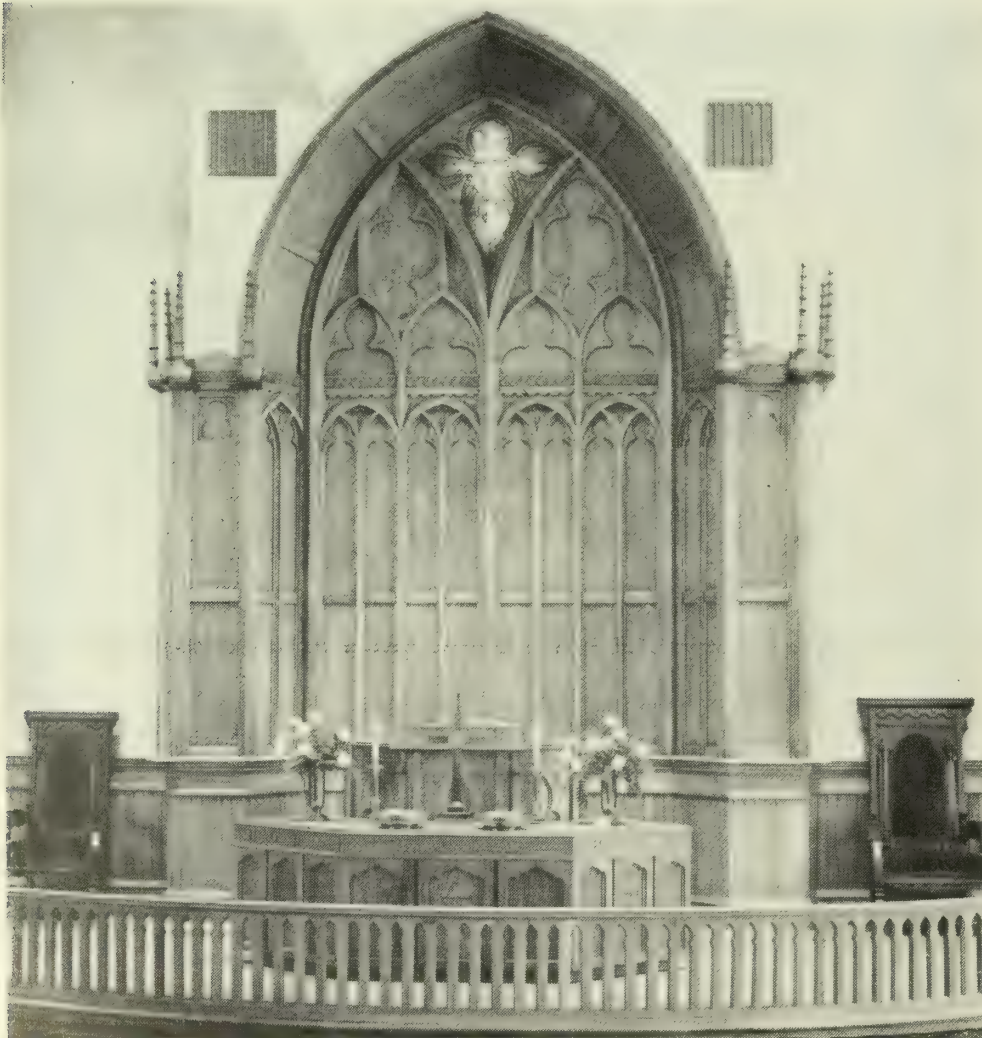
On this page are what we consider two of the outstanding examples of what can be done with such buildings. Hay Street Church, Fayetteville (pictured below), under the leadership of the Rev. Graham S. Eubank, changed the old-style corner-platform into a very worshipful chancel without destroying the arrangement of the pews or cutting down the seating capacity. Particularly interesting is the treatment of the chancel, where, by means of an ingenious and artistic design of the pulpit and altar, both are given prominence and beauty.

At West Market Street Church, Greensboro (pictured above), where Dr. Charles Bowles is pastor, little was changed in the sanctuary, but the refinishing of the pews and woodwork in blonde wood finish and the choice of colors in the carpet and walls brought out hidden beauty which had been obscured under a coating of dark paint. Several old stained-glass windows which had been unnoticed for years now gleam with new beauty as a result of the lightening of the color scheme.

Here also is a unit-construction pulpit-and-altar combination, designed especially for this church.

These two buildings are examples of what can be done by a good decorator and the careful designing of chancel furnishings. It might have been possible to change these buildings into some form of "divided chancel" arrangement, but the results would not have been satisfying, for the proportions were not right for that sort of thing. By accepting what they had and making the best of it, these congregations have saved thousands of dollars in new construction and have produced sanctuaries which are truly worshipful.

Some years ago a prominent New England preacher complained that too many old churches were being ruined by the installation of "divided chancels." He was



right. The Communion Table and the pulpit should occupy places of equal prominence, and one way to do this is to build a chancel according to the ancient plan, at the end of an oblong nave and with the Table in the position of an altar, with the pulpit on one side and the reading desk on the other. Hundreds of beautiful new churches are being built according to this plan. But for the congregation which already possesses an adequate, although out-of-style, sanctuary, it is foolish to spend a hundred thousand dollars or more just to install a cathedral-type chancel in an auditorium-style building.

Hay Street and West Market have shown what can be done at a comparatively small cost, and no one can say that they are not worshipful and adequate. Congregations which are building outright should never be content with less than a churchly, worshipful chancel where the altar speaks of the Christ above all, but churches which cannot afford to build an entirely new building may find encouragement in the success of these two remodeled sanctuaries.

The special session of the NC Conference will be held in Hay Street Church, Nov. 4.

"Hark! The Herald Angels Sing"

(An interpretation of the hymns of Charles Wesley)

By E. K. McLARTY, JR.

The Season of Advent should have an especial meaning for Methodists this year. It was during this holy season of preparation for the celebration of Christmas two hundred and fifty years ago that a man was born through whose efforts the hearts and lives of countless thousands of persons have been readied for receiving Christ. His name—Charles Wesley—born December 18, 1707, in Epworth Rectory, the eighteenth child of Samuel and Susanna Wesley.

It is the purpose of this brief article, not to repeat the interesting biographical data on Charles Wesley so amply published in our literature, but to call attention to the very worthwhile opportunity this anniversary offers both to commemorate the life and effort of a truly great figure in Methodist history, and, more important still, to suggest ways of making the observance of his anniversary a helpful factor in the celebration of Christmas 1957.

A few years ago an editorial in a midwest newspaper bore these words; "When religion has been at its best, when it has been reaching the hearts of men, it has been a singing religion, and the song has been expressive of that inner joy that comes from a life that has found its meaning by losing itself." Singing is the by-product of a vital faith, yet the by-product itself can produce a chain reaction of its own, awakening and inspiring praise by its persuasive contagion. In this season of Advent, then, one can, by reviewing the hymns of Charles Wesley, grow in knowledge and understanding of the Christian faith and way, and by singing these great hymns, encourage others to "make straight in the desert" of our harassed and burdened world a highway for the King.

High on the list of favorite Christmas hymns would be Charles Wesley's "Hark, The Herald Angels Sing." It would be an interesting study to analyze the message of the Herald Angel as given in the synoptic account of the Christmas Event. First was the assuring message, "Fear not." Here was a prophetic prelude to One whose characteristic greeting was also "Fear not," "Be not anxious," "Be not afraid, only believe." Running like a golden thread through so many of the Wesley hymns is this same note of gallant courage, calm assurance, and intrepid faith. There are many examples, yet for the present purpose, two suffice; In

hymn 339 the phrase appears, "Secure I am while Thou art mine," and in hymn 337, "O come, and dwell in me, Spirit of power within! And bring the glorious liberty from sorrow, fear, and sin."

Another of the Herald Angels' exclamations is "Good News!" Examples are ubiquitous throughout the Wesley hymns. One Christmas favorite is "Come Thou Long-expected Jesus, Born to Set Thy People Free." Less in the Christmas vein, yet clearly a hymn of joy and confidence of the gospel is, "Rejoice, the Lord Is King." In hymn 189: "The gospel trumpet hear, the news of heavenly grace."

"Unto you is born a Savior." In this phrase the wealth of Wesley's hymns are most replete. Known to all are the lines, "Thy Name Salvation is, Which we have come to prove
Thy name is life, and health and peace
And everlasting love."

Phrases such as: "Born thy people to deliver" and the following stanza tell of the Christ's saving grace:

"Then let us adore, and give Him His right,
All glory and power, all wisdom and might,
O that the world might know the all atoning Lamb!
Spirit of faith, descend and Show the virtue of
His Name."

Then the favorite of all hymns, "Jesus Lover of My Soul," with the well known words, "Hangs my helpless soul on Thee," "More than all in Thee I find," "Grace to cover all my sin," "Thou art full of truth and grace" and many others. The theme of the Saviorhood of Christ is paramount in hymn 344.

"O thou who camest from above,
The pure celestial fire t' impart
Kindle a flame of sacred love
On the mean altar of my heart."

and hymn 400

"Jesus! the Name high over all,
In hell, or earth or sky
Angels and men before it fall
And devils fear and fly."

to mention only one stanza in this triumphant declaration of faith.

The Son of God, born to human kind,
"wrapped in swaddling clothes, lying in a manger," is another part of the angels' her-

alding message to earth. "Born a child, and yet a King." The meaning of his advent is extolled in hymn 500—showing how the triumphant march of divine events proceeded from humble beginning:

"When he first the work begun
Small and feeble was his day:
Now the world doth swiftly run:
Now it wins its widening way."

The final word of the Herald Angels "Arise" is a summons to zealous action and dedicated service. Here are the hymns for the post-Christmas Season.

"Forth in Thy name, O Lord I go,
My daily labor to pursue,
Thee, only Thee, resolved to know
In all I think, or speak or do."

and

"Soldiers of Christ Arise and put your armor on,
Strong the strength that God supplies,
Through His eternal Son;"

Such clarion calls to service as "Arise my soul, arise . . ." and "To serve the present age, My calling to fulfill" are good examples of hymns of activity and zeal.

The above mentioned hymns are all to be found in *The Methodist Hymnal* which we use. There are in the British *Methodist Hymnal*, many additional hymns written by Charles Wesley, a few of which are Christmas hymns.

There is a wealth of poetry, then, which readily lends itself for use during the Season of Advent. Excellent articles, festival services, and booklets are available as supplementary information about Charles Wesley. A fine bibliography of this material appears in *The Methodist Story* for October 1957, and twenty-five excellent suggestions on the "how" of making the anniversary of Charles Wesley's birth meaningful in the local church. Dr. Elmer T. Clark's pamphlet "Charles Wesley" (Upper Room) is very helpful, as is Austin C. Lovelace's article in the January 1957 issue of *The Christian Advocate*, "How to Introduce Hymns."

When Charles Wesley died, a good woman exclaimed, "Oh, who will poetry for us now!" indicating that he was helping people meet their present needs by his poetry. His hymns, indeed, constituted "a body of experimental and practical divinity" in his day.

Methodist Students at W.C. Emphasize United Nations

The Wesley Foundation in College Place Church, Greensboro, presented a United Nations program on October 18. Films on the structure and work of the U.N. were presented. An interpretive dance choreographed by Lou Ann Brumley and planned by Virginia Sabiston was presented. Narration was by Margaret Dunlap, and the dancers were Jane Johnson, Sylvia Goodwin and Patsy Blackburn. Following the dance, Mr. McNeill Smith led a discussion on how college students can work for world peace and support the United Nations.

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Spiritual qualities help us to rightly use the gift of education and physical development.



NEW BERN DISTRICT PASTORS AND WIVES. Pastors of the New Bern District were in session October 4 to discuss the 1958 United Evangelistic Mission and the \$5,000,000 College Campaign soon to get under way. Further plans were made also for a series of subdistrict Church School Institutes, and for the District Conference to be held at Queen Street Church in Kinston on December 13, 1957. Pictured above are the pastors and their wives, who joined the pastors for dinner. In front row center are Dr. A. J. Hobbs, District Superintendent, and Dr. Charles L. Allen of Atlanta. Others in front row are New Bern subdistrict chairmen, left to right: J. W. Lineberger, W. M. Howard, Jr., J. F. Herbert, T. M. Vick, Jr., and T. R. Jenkins.

Rev. Charles W. Clay Visits General Board of Education

The Rev. Charles W. Clay, general secretary of the Board of Christian Education of the Methodist Church of Brazil, is spending some time in Nashville, Tennessee, in consultation with the staffs of the several agencies there, relative to his work in Brazil.

Mrs. Clay is with him and they were guests at the retreat of the staff of the Division of the Local Church held recently at Mammoth Cave, Kentucky.

Mr. Clay also conducted the Wednesday worship service at the Board of Education Building on October 9. He is a member of the Western North Carolina Conference.

Religion in American Life (RIAL) to Hold Ninth Annual Campaign

November 1957 has been designated for the ninth annual *Religion In American Life* campaign throughout the nation. Messages urging Americans to "Worship Together This Week" will appear in all major media of mass communications. American business and the advertising industry donate the time and space for the messages through The Advertising Council.

Thousands of members of churches and synagogues, clubs and other groups will volunteer many hours of their time in the interest of the campaign, and thousands of local churches and synagogues will hold congregational attendance-building programs.

The theme of the campaign is "Find the Strength for Your Life—Worship Together This Week."

To aid communities, churches and synagogues, RIAL offers free kits of sample materials, all of which are available in

quantities. Address RIAL, 300 Fourth Ave., New York 10, New York.

The 1957-1958 campaign will be given a send-off with a show featuring a top-name cast, and broadcast on all major TV and radio networks. RIAL "spot" films will be seen on more than 100 major network TV shows, and messages will be heard on scores of network radio programs.

Since 1949, when the Religion In American Life program began, worship attendance has gone up 12 per cent. Another upsurge is expected as a result of the campaign this fall.

Greensboro District Plans Rally and Workshops

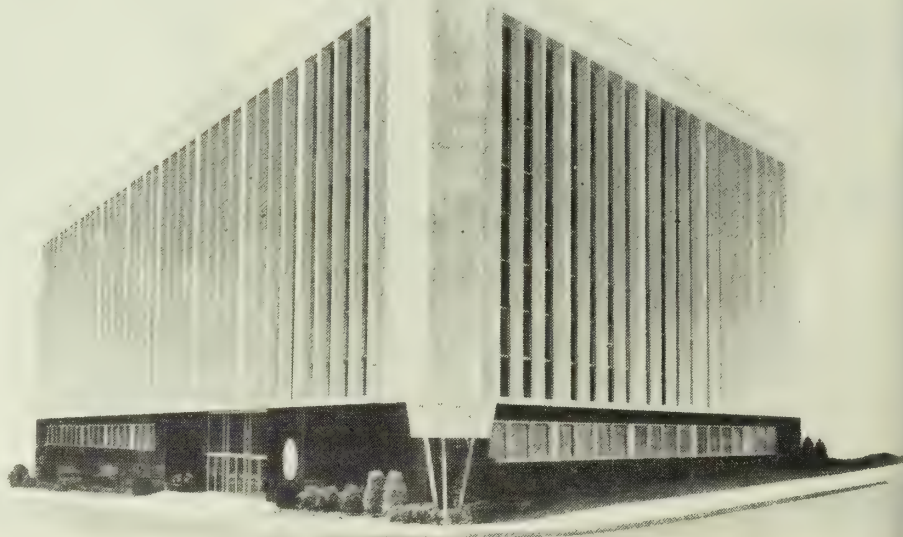
The Greensboro District, under the leadership of Dr. J. Clay Madison, district superintendent, has made plans for a *Call to Witness and Decision* rally on November 14, at 6:30 p.m., at West Market Street Methodist Church, Greensboro. Dr. Herbert Peterson, formerly on the mission field, and now of High Point College, and Dr. Kenneth Goodson, pastor of First Methodist Church Charlotte, and chairman of the Conference Board of Missions, will be the main speakers.

Plans are also under way to send a group of young people to Cuba during the summer months for a Christian Witness Decision Mission.

In addition to the missions rally, three subdistrict workshops have been planned, as follows: November 17, 5:30 p.m., at First Methodist Church, Draper; November 24, 5:30 p.m., at Calvary Methodist Church, Greensboro; December 1, 5:30 p.m., at Lindsay Memorial Methodist Church, High Point.

Announce 1958-'59 Expansion Theme

From March 1958 to March 1959 The Methodist Church will concentrate on establishing new churches and Sunday schools. It was announced Oct. 8 by Bishop Roy H. Short, Nashville. The twelve-month emphasis on expansion will be the third phase of Methodism's "Quadrennial Emphasis on the Local Church," which began in 1956 and will continue until 1960, said Bishop Short, who is leading the local-church emphasis. Special attention will be given to organizing new churches and Sunday schools in suburban and new industrial areas, he said.



This is the new \$2,000,000 national headquarters building of The Methodist Publishing House. Located at 201 Eighth Avenue, South, Nashville, Tenn., it now houses offices of the publishing house, the Editorial Division of the Methodist Board of Education, the bishop of the Nashville Area of The Methodist Church, and other officers.



GROUND BREAKING CEREMONIES for the first unit of a new sanctuary-educational building were held at Unity Methodist Church, Thomasville, Sunday, September 22. Taking part in the ceremony were, left to right: The Rev. John K. Miller, pastor; The Rev. John H. Carper, district superintendent; Paul Little, construction chairman; C. M. Bodenheimer, Sr., Walter Burton, G. W. Bodenheimer, (three oldest members); Adrian P. Stout, architect; J. Austin Wood, chairman building council; Floyd Money; vice-chairman, of building council.

St. Paul, Charlotte, Lays Cornerstone of Sanctuary

On Sunday, October 6, St. Paul Methodist Church, Charlotte, laid the cornerstone of their new sanctuary, in an impressive ceremony under the leadership of Bishop Nolan B. Harmon, Dr. Walter J. Miller superintendent of the Charlotte District, and the pastor, the Rev. J. B. Hurley.

This congregation was organized in 1948, with the Rev. M. E. Harbin as first pastor. They immediately erected a small church in which the first service was held on January 16, 1949. Several years of successful growth and development followed, and the need for a larger and more permanent sanctuary became evident.

On November 11, 1956, ground was broken for the new church, in which the first service was held on June 30, 1957.

The building is of red brick construction, with white columns across the front. The steeple is equipped with flood-lighting.

The first young man to receive a local preacher's license from St. Paul was Louis Bishop, Jr., on October 20, 1949. Later Stuart Shannonhouse received his license to preach, and is now a full-time minister serving a church in McKeesport, Pennsylvania.

News of Methodism

Mrs. Iona Henry, Rutherford, N. J., a former college professor and author of the recent book, "Triumph Over Tragedy," has been elected an associate secretary of the Department of Work in Home Fields of the Woman's Division of Christian Service by the executive committee of the Methodist Board of Missions.

The Rev. Dr. Philip C. Edwards, Silver Spring, Md., a former pastor, district superintendent and church extension executive of the Baltimore Methodist Conference, has been elected to the executive staff of the Division of National (home) Missions of the Methodist Board of Missions. He will

serve in the National division's Department of City Work and will work in the division's offices at 1701 Arch Street in Philadelphia.

Mrs. Alice Paige White, for thirty-three years a professor of English at High Point College, and scholar in Greek, Latin and mythology, was retired at the end of the last academic year, at the age of eighty-six. Mrs. White was originally from New England, and a member of the Friends Church. The feeling of those at the college is best expressed by a paragraph from a student theme found in her desk: "This little lady has taught us the importance of clear thinking not only in English, but in all our endeavors. She might be little in body, but she is big in soul and mind. She has set an example that most people will have a hard time following."

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The great thing in the world is not so much where we stand, as in what direction we are moving.—Holmes.

October Mountains



*I was in the mountains in October
And a Voice said to me, "Speak."
I answered, "Lord, I can't speak; I am dumb with wonder.
Let me listen to Thy silence and behold Thy beauty."
Then the Voice said, "Write."
I replied, "Lord, ask me not to write now;
You have written, and my hand is helpless.
I want to look till my eyes have read more of Nature
In the colors you have made on a thousand hills."
Again the Voice whispered and said, "Eat."
And I replied, "Lord, I am not hungry,
I am feasting on the fulness You have set before me;
This is Beulah Land."
Then I saw Him smile at me
With an October smile.
So I listened, and looked, and feasted my soul
Till darkness fell,
Then I came down from the mountains
To speak, and write, and eat and work,
As I remembered the unspeakable glory
Of the October mountains.*

O. L. BROWN

Burnsville, N. C.

Weekly Devotional Readings

The Sins of Church Members

By ROBERT G. TUTTLE

"But deliver us from evil . . ."—Matthew 6:13.

If we dwell on the sins of others we make little progress; it is the sin that besets us which we need to attack. What are *our* sins? Where does the inner enemy take hold of me? Perhaps we are not guilty of the flagrant sins of the flesh. And, yet, that does not mean we are free. Church members have their sins as well as non-church members. We can name some of these sins which are constantly attacking people, even on the higher levels of life:

Moodiness—giving in to our moods, surrendering to our tempers, making those close to us miserable; *all-for-selfness*—letting all of our actions, all of our plans center mainly in what we want and not in what the others want; *non-helpfulness*—too busy to help others, too busy to be concerned with the needs of our neighbors, in too big a hurry to help in bearing the burdens of the weak.

Closed-mindedness—a mind that God cannot get into, a mind that refuses to open to a new thought, a mind that ceases to grow; *shallowness*—living on the surface of life, never allowing the roots to go down deep, enjoying the froth of life, until it blows away and we are left with absolute frustration; *money-sufficiency*—spending all of our time thinking about that new car, or those new dresses and hats, anchoring our lives solely upon money and what it can buy, giving our souls to it.

One-track-mindedness—not being able to see another person's point of view, refusing to see but one side of a question, so intent upon one purpose that other good causes receive no attention, and sometimes the wrecks of human personalities are blindly left on both sides of the track; *near-sightedness*—this is one of the sins that God constantly seeks to wrestle with, the inability to see beyond our own group, *its* needs and *its* desires, basing all judgments on what is good for *my kind* of people—if I am in management, seeing only the cause of management; if I am in labor, seeing only the cause of labor; thinking only from the point of view of my race or my nation. Such near-sightedness is a constant road block to the building of the Kingdom of God.

One-worldliness—living only for the world that is seen, never listening to the still, small voice, never catching glimpses of truths and goals that arise from the invisible and the eternal, dealing only with the affairs of this life and never concerned about its inexorable ties to the next life: *no-great-dedication*—failing to give oneself to a cause beyond oneself, having no goal sufficient to stimulate great living and great thinking, never discovering how our own lives fit into God's total scheme of things, never accepting a cause in which the soul can find its proper center.

Failure-to-do-what-we-ought—this sin constantly plagues even the best of people, this we should do and that we should do, but we never do them, and life rocks on in meaningless rhythm; seeing what we ought to do and never getting around to it, until the vision of what we ought to do fades from our consciousness; *failure-to-see-and-follow-God's-way*—failing to see that God is immediately active in every area of life, that He is the most active force in history and international relationships, that He is the unseen vitalizing force back of every moment of our own living; failing to see this, failing to put God at the center of our living, because we are afraid to move *ourselves* from that center; thus, failing to discover the abundant life, which comes only from the realization of the *infinite purpose* in our individual lives.

Perhaps we are guilty of some of the sins just mentioned. Maybe we have never considered them as sins; perhaps we have felt that they are a normal part of life and have done nothing to combat them. Yet these attitudes and these practices have separated us from God, have blighted the fulfillment of our living, and are adding to the destructive tensions in human relationships. We might re-define sin, not as the thing we have already grown beyond, but as that weakness which at the present moment is making impossible the *fulfillment* of that life which God has in mind for me.

Remember: "God so loved the world that he gave his only begotten Son, that whosoever . . ."

PRAYER: *Father, forgive me for my sins which I have not considered as sins—for they have held me from the glory of life thou didst intend. Amen.*

Threefold Secret of the Christian Life

By ROY C. PUTNAM

(Second Installment)

II. Labor of Love

First, we considered the first essential phase of the Christian life set forth by Paul in I Thessalonians 1:3. "Remembering without ceasing your work of faith, and labor of love, and patience of hope in the Lord Jesus Christ, in the sight of God and our Father."

Second, let us consider the second excellency of that three-petaled flower of testimony. A labor of love is not just an ordinary labor. It is one that is lifted from the routine and humdrum to the high hills of God where the air one breathes is tonic and the light one sees is a benediction. Again the difference is that a labor of love revolves about an individual.

Robert Stopford served with Lord Nelson in the intense fury of that sea battle against Spain in which Nelson routed the massive

enemy and chased them, bludgeoned and beaten, back to the West Indies. In the memoirs relating the experiences of these days were recorded these words of Stopford: "We are half-starved, and otherwise inconvenienced by being so long out of port. But our reward is—we are with Nelson!"

There is one greater than Nelson who can do just that for you and me—lift us out of ourselves, calm our fears, inspire our courage and make us impervious to hardship. The beauty of such a labor is that it is not conscripted. It is freely and thankfully rendered. Amazing how God through Jesus Christ and the outpouring of His Holy Spirit can give us the love to live and labor for Him and then reward us for loving Him with His own love.

How we do coax and tantalize and plead with folks to do for Christ what they would do spontaneously and joyfully if they were mastered and motivated by Christ's love. This truth rings a timely tocsin today. We are so highly organized. And that within itself is not evil. But sometimes the machinery becomes heavy and cumbersome because no current is supplied. It is only when the motive power is released that everything performs its function and nothing is superfluous. The inimitable Rufus Moseley used to say: "I'd rather have a Cadillac than an Austin, but if I had to push it I'd take an Austin."

It seems almost at times that our people have to do something officially or they cannot do it at all. Someone has complained that we are committee'd to death and added, "A committee is a group of the unfit, elected by the unwilling, to do the unnecessary." That may be a caricature but I've seen people that thought they had to be ordained to fix a leak in the roof!

There is a law in the state of North Carolina that says a man must support his family. How would it affect you if that law were annulled today? I daresay it would not make the slightest amount of difference in the treatment of your family. Most of us are not under that law. We are under a higher law. We're operating under the law of privilege and sacrifice and love. Likewise why should it be necessary for the church to sponsor a lot of "specials and supers and spasms" to get us to pray, to witness, to win souls, to tithe? We put on our U. E. M.'s with much program and propaganda and pep to set us about the task of evangelism. But with the love of Christ to constrain us ought we not fulfill the law and then transcend it? And should we not leave the statisticians with God, realizing that there is no other infallible bookkeeper?

I think that it is William Clowe who is responsible for this definition of love, which glows with rare understanding and beauty: "Love is that insight and compassion that craves to bless and delights to commune." This is eminently true of that Calvary love that binds the bleeding heart of the Redeemer to the bleeding hearts of the redeemed, and that through the gracious ministries of the Holy Spirit creates the essential inspiration for our labors.

♦ ♦ ♦

Strength is born in the deep silence of long-suffering hearts: not amidst joy—Mrs. Hermans



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

Miss Lindsay New Rural Worker

North Carolina Conference Woman's Society's newer worker, Miss Willa Dean Lindsay, has recently begun a full program as a rural worker in the Glendon area, Burlington District.

A native of Newton Grove, Miss Lindsay is the daughter of Mr. and Mrs. A. C. Lindsay. She is a 1955 graduate of East Carolina College, Greenville, also receiving further training at Scarritt College for Christian Workers, Nashville, Tenn., and at the Church and Community Workshop, Emory University, Atlanta, Ga.

Miss Lindsay has served as US-2 in Cairo, Ga., a charge of five churches. In her new appointment in the Glendon area, Miss Lindsay will deal primarily with the total program of the church; discovering and training local and community leadership; co-operating with the pastor, the district superintendent, and all professional people interested in the welfare of the people of the area.

Churches on the Glendon charge include Carbondon, Cool Springs, Fair Promise, and High Falls. The Rev. Jefferson Davis is the pastor. Miss Lindsay's address is Box 632, Carthage.

Miss Routh Joins Methodist Board

A decision to enter full-time Christian service has brought Miss Bethany Routh her first appointment as Director of Adult Education in the Michigan Conference of The Methodist Church.

Miss Routh, daughter of Mr. C. A. Routh and the late Mrs. Routh of Vero Beach, Fla., has served as executive director of the Girl Scout Council of Alamance County since August 1954. While in Burlington she was the teacher of the Susannah Wesley Class of the Davis Street Methodist Church. She was also active in civic and community affairs, and was influential in the decision that resulted in the purchase of a new Girl Scout campsite on the Chapel Hill highway near Graham. Miss Routh was a member of the Davis Street Methodist Church, the Burlington Business and Professional Woman's Club, and the Altrusa Club.

Goldsboro District Has New Society

A newly organized Woman's Society of Christian Service at the Jerusalem Methodist Church on the Goldsboro Circuit has been announced by Mrs. Cecil Pate, district secretary of promotion.

Serving as officers are Mrs. Joe Arthur, president; Mrs. Wilbur Bartlett, vice-president; Mrs. Albert Arthur, secretary of promotion; Mrs. Jimmie Jones, treasurer, all of Route 3, Snow Hill; and Mrs. McGee Creech, Route 2, La Grange.

Conference Committee Has Meeting

The Executive Committee of the N. C. Conference Woman's Society of Christian



MISS LINDSAY

Service, meeting at the Methodist Home for Children in Raleigh, October 1-2, voted to donate \$200 each for five girls from the conference at Pfeiffer College; heard reports of officers, committee chairmen, and conference workers, and made plans for the promotion of all lines of work for the ensuing months. Mrs. Pierce Johnson, conference president, presided.

The treasurer, Mrs. LaFon Vereen, reported a \$1,651.25 increase in giving for the first quarter of the current conference year over the same period 1956-57, and an increase in seven of the nine districts. Mrs. Henry Maddrey, secretary of promotion, reported 31,592 Woman's Society members in 723 local societies, and 32 district members. Deploring the loss in membership, Mrs. Maddrey urged the use of systematic methods in gaining new members. She gave as one example, replacing each member lost by death or other causes with a new member, and cited the need for recruiting young women in the Woman's Society. Other officers reporting included Mrs. Johnson, Mrs. H. C. Turlington, vice-president; Mrs. H. W. Doub, recording secretary; Mrs. S. W. Anderson, Christian social relations; Mrs. Norman Wood, Wesleyan Service Guild; Mrs. Stanley Potter, student work; Mrs. W. I. McLamb, youth work; Mrs. T. M. Maxwell, children's work; Mrs. J. C. Burwell, spiritual life; Mrs. P. F. Newton, literature and publications; Mrs. C. H. Boyd, supply work; Mrs. T. S. Newbold, status of women; Mrs. Allen Lee, missionary personnel, and Miss Mary Gardner, public relations. Mrs. Harold Braswell reported for Mrs. S. A. Dunn, secretary of missionary education and service. The district presidents were enthusiastic in their reports of progress in their respective districts. Each noted, among other things, increased interest in mission study and at-

tendance at the fall educational seminars. Also heard were heartwarming reports of the four conference workers, Miss Mamie Chandler, Miss Ethelynde Ballance, Miss Alta Nye, and Miss Willa Dean Lindsay.

Plans for the annual meeting to be held at the Hay Street Methodist Church, Fayetteville, next March were announced.

Mrs. Shelton Boyd, president of the Goldsboro District, and Mrs. J. C. Burwell, led the meditations for the three sessions.

Following the Tuesday evening session Mrs. Shelton Boyd showed slides depicting scenes and events at the annual meeting of the Board of Missions, held at Buck Hill Falls last March, and a social hour was held.

Workshop on Promotion Held

A highly significant meeting, designed for more effective promotion of all lines of work was held at Augusta, Georgia, October 14-17. It was a regional workshop on promotion.

Delegates from the representative conferences included the conference president, vice-president, secretary of promotion, and secretary of the Wesleyan Service Guild. These officers will set up a conference workshop, with district officers of the same lines of work attending. The district officers will carry the project through the districts and to the local societies.

Representing the North Carolina Conference Woman's Society at the workshop were Mrs. Pierce Johnson, Mrs. H. C. Turlington, Mrs. Henry Maddrey, and Mrs. Norman Wood.

Miss Kewish Takes Over Children's Work

Miss Mona E. Kewish, a native of Lane, Kansas, has received appointment as Secretary of Children's Work for the Woman's Division of Christian Service. This announcement was made in the current issue of *The Methodist Woman*. Miss Kewish succeeds the late Miss Ruby Van Hooser.

The new secretary was graduated from National College for Christian Workers, Kansas City, Mo., and holds a B.S. degree from the George Williams College in Chicago. For the past year she has been engaged in graduate work at Tulane University, New Orleans, La.

Miss Kewish has taught in the elementary schools near Ottawa, Kansas; served as director of Christian education at Union Avenue Methodist Church, Chicago, and more recently as executive director at Marcy Center, Chicago, a project of the Woman's Division.

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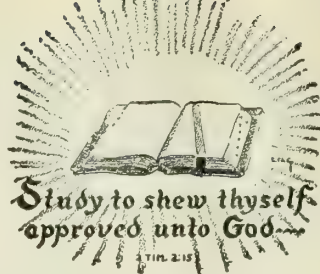
Don't see how little religion you can do with: see how much you can get.



Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Serving Adults in North Carolina Conference

HAROLD D. MINOR, *Director of Adult Work*

Emphasis on Bible in 1957-58

Four phases of an emphasis on the Bible for Adults are planned for this conference year: (1) Bible Conferences; (2) World-wide Bible Reading, Thanksgiving to Christmas; (3) Use of Readers' Guides to Books of the New Testament; (4) Courses in Christian Workers' Schools on Bible, and Use of the Bible in Teaching Adults.

"Smart" Bible Conferences

Dr. W. A. Smart will be the lecturer in four Subdistrict Bible Conferences as follows: First Church, Elizabeth City, November 24-26; First Church, Siler City, November 27, 29, 30; First Church, Rockingham, December 1-3; and Trinity Church, Jacksonville, December, 4-6.

Dr. Smart, a member of the faculty of the Emory University School of Theology since its establishment in 1914, is Professor Emeritus of Biblical Theology in Emory's Candler School of Theology.

Although each conference is sponsored by the churches of the subdistrict, the invitation to attend is extended to every interested person. Sessions will be 7:30-9:30 each night.

"The Use of the Bible in Living Today," will be the general theme of these Bible Conferences. In addition to hearing the three lectures on phases of this subject, those attending will be privileged to see the film, "The Formation of the Bible," and experience various forms of group discussion. Ample time will be given for question-and-answer periods. Group sessions will be led by the conference director or a district director of adult work.

Other Bible Conferences

The Sanford Area Bible Conference, September 29-October 1, featured three lectures by Dr. A. J. Walton of Duke Divinity School. His topics were, "The Origin and Development of the Bible," "Appreciation of the Message of the Bible," and "Understanding Difficult Books of the Bible." Group work was led by the conference director of adult work and included showing of the filmstrip, "The Growth of Our Idea of God in the Bible."

Attendance at the conference, totaling over 500 for the three nights, was largely due to valiant efforts of local church enrollment chairmen, led by the Rev. Vernon Tyson of Goldston charge. Hospitality was warmly extended by Steele St. church, through the leadership of the pastor, the



DR. SMART

Rev. W. S. Potter, and the educational assistant, Mrs. W. I. Shope.

Other charges participating, and their pastors, are as follows Center: the Rev. J. P. Greene; Jonesboro Heights: the Rev. W. L. Freeman; Moncure: the Rev. G. C. Kinlaw; Trinity: the Rev. E. C. Scott.

In the Goldsboro Bible Conference at St. Paul church, November 1-3, Dr. Clyde Manschreck will be the lecturer for the second year. Subject of the lecture series will be "Paul's Corinthian Letters," and opportunity will be given for questions and discussion in the group work periods. This conference is jointly sponsored by St. Paul church, the Rev. Leon Couch, pastor, and Mrs. Leah Haskins, educational assistant, and the Wayne subdistrict Young Adult Fellowship. Wilton Ward is subdistrict director of adult work, and Joe Perkins is subdistrict YAF president.

Not fully planned, but scheduled, are Bible Conferences at Henderson, Washington, Roanoke Rapids, Hookerton, Kenansville, Chapel Hill, Burlington, Southern Pines, and Fayetteville.

World-Wide Bible Reading, Thanksgiving to Christmas

The American Bible Society urges every church and every Christian to participate in the program of Bible reading, using a selected list of Scripture passages. Lists are available from American Bible Society, Central National Bank Building, Richmond 19, Va. Promotional materials, and audio-visual resources for adult and youth meetings,

Men's Clubs, WSCS meetings, Methodist Sunday Evening Fellowship, etc., are available from the same address.

Bible Readers Guides

Every person who wants a brief introduction and some competent guidance in studying a book of the New Testament, can now secure this help at very low cost. Reader's Guides for all the books of the New Testament have been prepared through the Department of Christian Education of Adults, Box 871, Nashville, Tenn., and may be ordered from this address.

Although the Guides were prepared with the individual reader in mind, they can well be used as the basis for group study. A suggested procedure for this study is as follows:

1. Form a group by personal invitation, or by "registration" in adult Sunday school classes, organizations, and worship services.

2. Agree together to read a Bible "Book of the Month," using the Reader's Guide for that book.

3. Divide the total group into smaller "work groups" of 2-5 persons.

4. Assign one or more questions in the Reader's Guide to each work group.

5. Work groups each meet separately, after individual members have read the whole book. In the work group they discuss the assigned question(s), and choose one person to write, or report orally, the group's conclusions.

6. At the next meeting of the total group, these reporters form a panel to share results from the work groups.

7. Discussion may be moderated by pastor, adult class teacher, or other person such as a school teacher, county agent, etc. The object should be sharing viewpoints and discoveries.

8. At the close of the meeting, assign questions on the next Bible "Book of the Month," using the next Reader's Guide.

9. Vary procedure in monthly meetings by using guest resource leaders, visual aids (e. g. filmstrips on Paul's journeys with the Book of Acts), informal play-acting of a gospel story, review of article in *Interpreter's Bible*, etc.

10. The pamphlet—"Introducing Ways to Discuss" may be very helpful.

Courses in Christian Workers' Schools

Although we encourage the holding of a Bible conference as a supplement to a Christian Workers' School, rather than including a Bible course in every school, many schools do include a Bible course. In such courses, an approach is made that is helpful to any seeking Christian, not solely the teacher. Available Bible courses are as follows:

How the Bible Came to Be; The Making of Our English Bible; How to Read and Study the Bible; Teachings of the Prophets; The Acts of the Apostles; Paul, the Man and His Work; The Use of the Bible in Teaching Adults; Old Testament: Content and Values; New Testament: Content and Values; The Life of Jesus; The Teachings of Jesus.

The last four courses listed are available for Home Study by correspondence through the Department of Leadership Education, Box 871, Nashville 2, Tenn.

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The successful law maker knows that his good name is worth more than paid advertising.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

Conference Fellowship Team

Does your MYF need the services of a fellowship team? At the Camp Don Lee Retreat, the conference youth council expressed an eager desire to organize and to put into action a conference fellowship team. This team, composed of the council, would aid in the organization of new MYF's, offer suggestions to newly organized groups, and help re-vitalize the inactive MYF's. In order for this recommendation, which appeared in the Special Report on District, Tri-District, and Conference Projects passed at ACS, to be carried out, we must hear from you, the youth of our conference, asking the council to help your church, sub-district, or district. Arrangements may be made with our Conference Director of Youth Work, the Rev. Robert McKenzie, Jr. Won't you write him today? Box 6667, College Station, Durham.



DURHAM DISTRICT MYF OFFICERS, 1957-58. Seated at table, left to right: Alice Elmore, secretary; the Rev. Chester D. Brown, District Director of Youth Work; Morris Williams, president. Standing, left to right: Beverly Bookhout, Christian Witness; Ann Barnett, Christian Fellowship; Ann Coble, Christian Citizenship; Faye Clayton, Christian Outreach; Ann Cole Rose, Vice-President; Bill Bennett, Publicity Chairman; Pam Williams, Christian Faith; Bobby Oldham, Treasurer.

Durham District Retreat

Four out of five subdistricts were represented at the Durham District retreat held September 20-21 at Camp Kanata, a YMCA camp between Durham and Wake Forest. The forty MYFers met Saturday afternoon for a sharing session of subdistrict projects and activities which were planned and carried out successfully in the local groups. Later that evening, after enjoying folk games, they divided into subdistrict groups to plan for the coming year, using the new ideas gained that afternoon. Horace Mansfield led the Sunday morning worship with an inspirational talk. After dinner, the following officers were elected: president, Morris Williams, Jr. of Roxboro; vice-president, Ann Cole Rose of Durham; secretary, Alice Elmore of Durham; treasurer, Bobby Oldham of Durham; publicity superintendent, Bill Bennett of Chapel Hill; Faith chairman, Pam Williams of Carrboro; Witness Chairman, Beverly Bookhout of Durham; Out-

President: PHIL CARLTON
922 W. Johnson St., Raleigh
Publicity Superintendent: JENNY BUTLER
Route 3, Goldsboro
Director of Youth Work: ROBERT MCKENZIE, JR.
Box 6667, College Sta., Durham

reach chairman, Faye Clayton of Roxboro; Citizenship chairman, Ann Coble of Durham; and Fellowship chairman, Ann Stuart Barnett of Roxboro. A committee composed of the president and one elected delegate from each subdistrict was appointed to plan a district rally. The Rev. Chester Brown, Durham District Director of Youth Work, and Horace Mansfield, adviser of the Durham District, led the group during the week-end of planning.

Person Subdistrict Retreat

The Person subdistrict made plans for this coming year's work at Schorr Cabin, September 14. President Morris Williams, Jr., presided and explained the duties of the newly elected officers at the beginning of the meeting. The monthly meeting programs include those of the five program areas; the November meeting to be attended by the Conference Faith Chairman, or the Conference Youth Council; and the October meeting, a speaker from Bolivia. The main project of the year is to send funds to a Methodist mission in Bolivia and to raise money for recreational equipment. Diane Whitt is the editor of the subdistrict newspaper.

Goldsboro Subdistrict Retreat and Youth Revival

The Goldsboro subdistrict held its annual youth revival, September 22-27, at Daniels Memorial Church in Goldsboro. The Rev. Robert McKenzie, Jr., Conference Director of Youth Work, was guest speaker. One church of the subdistrict was in charge of the devotional and special music each evening. A fellowship picnic and Communion service closed a very successful week of worship and prayer. The idea of a youth revival is relatively new in our conference, therefore we encourage you to write: Henry Jinnette, Route #5, Goldsboro, for information on how your subdistrict may set up this type of project.

The subdistrict retreat was held at Providence Church, near Goldsboro, September 10, with President Henry Jinnette, presiding. Plans were laid to continue with the fellowship team. Several of the year's programs include: a watchnight service, "The Challenging Dream," an old-fashioned prayer meeting; and an MYFund Galilean Service in June. Ron Watson was appointed chairman of a committee to investigate the possibilities of having a separate religious parade at Christmas in Goldsboro.

Union Chapel Church Installation

The Union Chapel Church MYF of Kittrell held an installation service for their new members, September 15. These new MYFers

received membership cards, and seven MYF members were presented MYF pins by the pastor, the Rev. Robert A. McLean, for a perfect attendance record for nine months.

Wilson First Installs Officers

The MYF officers of the First Methodist Church of Wilson were installed at the Sunday morning services, September 29, by the Rev. Robert W. Bradshaw. Tom Graves, Jr., was elected president; Richard High, vice-president; Mary Lou Aycock, secretary-treasurer; Sue Evans, MYFund treasurer; James Bradshaw, publicity chairman; Lucian Stark, Christian Faith; Betsy Powell, Christian Witness; Christian Citizenship, Jack Fernald; Christian Outreach, Sall McLean; and Christian Fellowship, Susan Wainwright. Intermediate MYF officers are: president, David Fernald; vice-president, George Wainwright, Jr.; secretary-treasurer, Patricia Bridgers; assistant secretary, Minnie Lucas Barnes; MYFund treasurer, Mary Graves; and publicity chairman, Earleen Carnahan.

Annual Conference Session in Concern

"Local Level Is Top Level at North Carolina Assembly" was the headline of a special article on Annual Conference Session in Concern, the National Conference MYF news magazine. The MYFers who subscribe to this magazine, read the two-page account of the activities which took place at Duke University, August 5-9. The article included: the method of voting for conference officers, the MYFund goal, evening prayer cells, vocational guidance groups, business sessions, and worship services. Sherwood Nance of High Point College and Miss Joyce Meares of Raleigh were seen in a picture examining MYFund materials. Miss Lib Long of Salem College, Howard Garner of Greenville, and Ronnie Lewis of Durham were photographed while voting and the remaining picture was of the conference executive youth council.

Oxford Has "Fall Round Up"

On Friday, Saturday, and Sunday, Sept. 20, 21, 22, the MYF of Oxford Methodist Church staged a "Fall Round Up" attracting new and old members for training, worship, and recreation, which was a very successful program, the Rev. J. D. Young, minister, reports.

The schedule for Friday and Saturday nights activities was as follows: supper, 6:00; fellowship sing, 6:30-6:55; workshop, 7:00-7:45; recreation, 7:45-8:00; workshop, 8:00-8:45; worship service, 8:45-9:00.

The WSCS served a hot dog supper on Friday night. On Saturday night, the young people brought their own sandwiches.

Sunday night was Parents' night, and all parents and families of MYFers were invited to bring a covered dish. Members of the Commission on Education were also invited. The young people staged a special program in tableau form depicting the aims and ideals of the MYF for the benefit of their families.

Special name tags in the form of the MYF cross were made by a committee for use in registration and attractive "silver dollars" showing the MYFund Dollar, were given as favors on Sunday night.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Welcome, Mr. Holeman!

Mr. Ben B. Holeman has joined our Home staff to administer a much needed and valuable service as Director of the Social Service Department. He comes to us fortified with an excellent background in social service work, and will work with both new and outgoing children and their problems.

Chattanooga, Tennessee, was his home for about nineteen years, and subsequently his work has taken him to other parts of Tennessee and Kentucky. He served in the Psychiatric Clinic of Norton Memorial Infirmary in Louisville, and worked with the Jefferson County Welfare Department there. Part of his service has been rendered with the Traveler's Aid Society, and for three years, he and his wife were cottage parents at Louisville and Jefferson County Children's Home in Anchorage, Kentucky.

Mr. Holeman has always been active in youth and religious work. He has been a scoutmaster in Boy Scouts and a counselor in boys' camps. Graduate training at Kent School of Social Work at Louisville University, Louisville, Kentucky, is included in his background as well.

Also joining our Home family are his charming wife, Kathleen, who hails from Jacksboro, Tennessee, and their two children, Benny who is ten, and Teena Kay, five years old. This fine Christian family is a welcome addition to our campus.

Asked to express his early impressions after coming to the Home, and the challenge that he feels here, Mr. Holeman gave us this statement, which we quote:

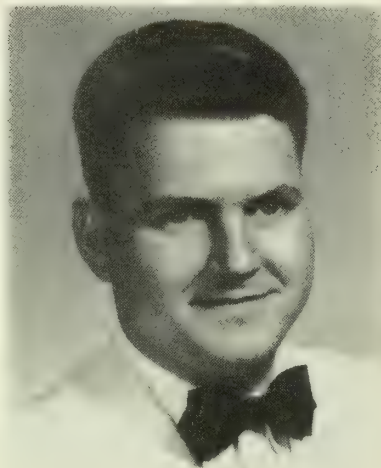
"The Social Service Department of the Methodist Home for Children offers a wealth of golden opportunities to professionally assist children who have exhibited many unmet needs. The reward to its services will be in eternal dividends as the needs of children are met.

"This Department proposes to offer professional skills and techniques, along with Christian principles in dealing with each situation. Our aim is to assist the children under our jurisdiction to have and to maintain a fuller and more satisfying life—socially, physically, emotionally, religiously, and educationally."

Platter Party

Continuing their program to help our older boys and girls enjoy a richer social life, Mr. and Mrs. Richard Huber and Mr. and Mrs. Charles Matheson sponsored a "Platter Party" Saturday evening, October 5, at our Soda Shop.

The boys were hosts to the girls, escorting them to and from the party with their finest manners. The boys were in their best suits, and the girls sparkled in their party dresses,



MR. HOLEMAN

and a handsomer and prettier lot could not have been found in all of Raleigh.

Decorations were carried out in yellow and purple, Needham B. Broughton High School colors, in celebration of the preceding night's victory over Wilmington in a highly contested football game. The table was spread with a white cloth, and decorated in yellow and purple, with yellow flowers centering it.

Came refreshment time, and a popular spot was at the punch bowl, where a highly delectable concoction of strawberries, pineapple juice and ginger ale called for refill after refill, according to Mrs. Huber. Cookies and peanuts were also served.

Young folks attending were Joy Walston, Harold Landis, Marion Tante, Robert Cadell, Twinkle Hunt, Henry Spence, Carolyn Horn, Mac Taylor, April Cox, Marcus Edwards, Patricia Moore, Archie Smith, Judy Carter, Bobby Nichols, Barbara Hollers, Wade Cassidy, Helen Parrish, Roy Hill, Gail Jennings, Billy Gilbert, Kay Landis, Clyde Utley and Sonja Page.

By popular request, this type of party will be repeated!

New Additions

Welcomed to our Home family on October 8 were three brothers, who came to us from Raeford, N. C. They are Charles Stephen Davis, six years old and a new playmate for the boys at Borden Cottage and in first grade; John Wayne Davis, ten years old, a fifth grader, and a new member of the Page Cottage; and James Thomas Davis, thirteen years old and in eighth grade at Morson Junior High School. He is getting acquainted with his new friends in Cole Cottage.

We are looking forward to a happy association with these newcomers.

Fire Prevention

Learning to meet calmly and methodically a situation we pray will never occur is the purpose of our Fire Prevention program. Fire Prevention Week, October 6-12, was accordingly acknowledged with our participation in various phases of the program.

Marianna Nicks was chosen Fire Marshall for Methodist-Lewis School, and Marianna and Ruth Ann Salmon represented our school in the Fire Prevention Parade through downtown Raleigh on October 8. Their pictures appeared in this connection in our local newspapers, and the girls' arrival back on campus in the Fire Chief's own automobile created considerable excitement.

Fire Prevention Day was October 9, and we were hosts to Mr. Woodlief of the Raleigh Fire Department in our classrooms, and for lunch in our dining hall. He, in turn, led us in a fire drill from the dining room, which was vacated in an orderly and swift manner. Perhaps the "helpers" in the persons of Mrs. Gertrude Walker's first graders, who made and wore red firemen helmets to lunch, expedited the drill.

Services for Michael Ray Boulter

Funeral services for Michael Ray Boulter, who met death accidentally from a fall from his third-story cottage window on Sunday, October 6, were conducted in Kinston, N. C., at the Garner Funeral Home on Tuesday, October 8. The Rev. T. M. Vick, Jr., and Dr. Howard P. Powell were in charge.

Memorial services were held at the Methodist Home for Children on Wednesday, October 9. Dr. Howard P. Powell officiated, with the Rev. Charles McAdams and the Rev. Robert L. Nicks assisting.

Surviving are his mother, Mrs. Lottie G. Boulter of Kinston; and Gary, Grady and Linda of the Home.

WHY?

WHY?

I ask the learned professors
In their robes of red
They looked to their theses
And shook their heads.

WHY?

I ask the skilled men of surgery
In their robes of white
They looked to their texts
And gained no insight.

WHY?

I ask the devoted loved ones
In their mourning black
Amid their tears
They had no fact.

WHY?

I ask the Lord our God
The Essence of Love
His reply came with certainty
A voice from above.

Because I am thy God
It must be so
Trust in me
That's all you need to know.

MARVIN VICK

The Spirit of Christian Worship

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: I Corinthians 11:20-34

This is the fifth lesson in the series having for its title "The Gospel Applied to Society." We have been using the church that Paul founded at Corinth as a sort of case-study, showing how this church furnishes us an example of some of the issues that arise in church and community life. This particular discussion is less concerned with the community than with the inner life of the Corinthian Church. However, some of their problems that beset this Christian group had their origin in non-Christian attitudes which had found their way to the church.

Turning now to the Scripture selection we find that it deals with certain problems about the observance of the Lord's Supper. In the early church this sacred rite followed an evening meal, or love feast. It was a sort of church supper, following which came the Communion service. Paul, in our Scripture selection for today, criticizes the behavior of these Corinthians both at the evening meal and at the celebration of the Lord's Supper.

The criticism of the behavior at the evening meal shows class pride and snobbery existed in this ancient Christian community. The people got together in cliques, eating with "their kind" of people and ignoring the rest. This was a serious matter, since many of the members were slaves, and found in this common meal their only means of social fellowship. If their fellow-Christians refused to have anything to do with them socially there was certainly no one else who would.

Paul reveals in this letter another shocking situation existing in the Corinthian Church. Some of the people got drunk at these meetings and it appears that some even received the sacrament in a drunken condition. It is no wonder that the apostle uses strong words to condemn this sort of behavior. Paul even implies that some of the sickness and death among members of that church was due to partaking of the Sacrament unworthily. Those of us who are accustomed to try to account for things in terms of natural causes may be shocked to read this. We might prefer to find some other explanation for the illness and death of these people. With our wider knowledge of psychology however, especially the recognition of the power of the unconscious mind over bodily functions, it is not at all difficult to see that strong feeling of guilt caused by irreverent and even blasphemous conduct at the Lord's table could have been a major factor in some of these cases.

Paul contrasts the observance in the church at Corinth with the original Lord's Supper. His account of this in verses 23-26 is the oldest account we have. Readers will remember that Paul's writings are older than the gospels. The Sacrament of the Lord's Supper is an act, a deed. It is a proclamation through a specific action. We are in the habit of saying: "Actions speak louder than words." The Church, in repeating this action of Jesus, has proclaimed the central teaching of the Christian faith through the centuries.

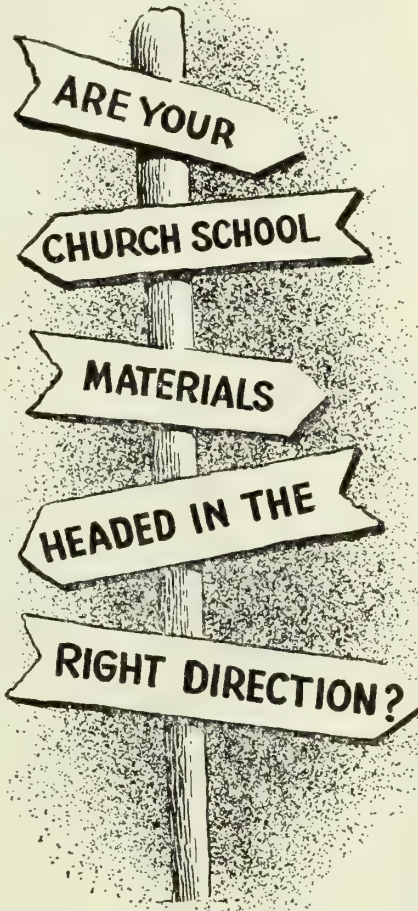
This is the drama of redemption. It proclaims a dedicated way of life. Not a way of life to be dreamed about, but one which is attainable through grace. The very word Eucharist (another word for the Holy Communion, or Lord's Supper) means grace willingly offered, the means whereby Christian may appropriate "All the benefits of the death and passion" of Christ.

It is sad to have to admit that this sacred act, originally intended to bind Christ's fol-

lowers into a unified fellowship has become the occasion of division and disagreement among Christians. At the great meetings of the World Council of Churches there is not one, but a number of communion services, because men cannot agree upon what it means and how it is to be celebrated. Paul urged his Corinthians when observing the Lord's Supper to "Wait for one another." That was requested so that all might commune together. When will it come to pass that there will be one Lord, one faith, one baptism and one Holy Communion?

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It is not the death, but the cause, that makes the martyr.



TOWARD AN ENLIGHTENED METHODISM?

... toward a teaching program which includes the inspiration and teaching of the Bible plus the added inspiration and experience of our Methodist heritage?

No other church school material brings you the Methodist heritage. No other church school material interprets the scriptures according to Methodist beliefs. No other church school material reflects the educational tradition of The Methodist Church.

The teaching program of your church school is most effective when it is built upon the heritage of your faith. Be sure to take advantage of the full range of Methodist study materials made available to your church school.

Each of the following study groups is fully served by a wide selection of Methodist Church School Literature, with materials for officers, teachers and students.*

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- Kindergarten
- Primary
- Junior
- Intermediate
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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

David's Birthday

A Halloween Story

By MARGARET JORDAN SPRINKLE

David sat on a high kitchen stool watching his mother icing his birthday cake. "Just one more witch," he said, as he held out his hand.

"No, not another one; you'll be sick, and then there'll be no birthday party," warned his mother.

"Halloween party!" David corrected. "I'm glad I was born on Halloween and can have a party every year."

"Do you like your birthday cake?" His mother held up a large yellow cake, on the top of which little chocolate witches and white candy spooks circled around five white candles.

"Let's light the candles." David jumped from the stool, his eyes sparkling.

"Wouldn't you rather wait until tomorrow and light the candles when you have your party?" His mother went to the refrigerator and got a long roll of cookie dough. "Now," she said, "you can help me make jack-o'-lantern cookies."

And sure enough, when the long roll had been cut into thin slices and spread on the pan, David helped put two eyes, a nose and a mouth on each cookie. Sometimes the mouth went on crooked; then David had to stop and laugh at the funny face he had made.

When the cookies were baked, they looked so good that David had to taste one. And he liked it so much that he tasted another, and then another one. In fact, he ate so many jack-o'-lantern cookies and chocolate witches and candy spooks that he could eat no supper.

And that night, when David went to bed, his tummy hurt, his head ached, and he felt bad all over. "I'm not sleepy," he said crossly, as his mother turned off the light. "I'm going to put on my pirate suit and stay awake until Halloween."

"Halloween will come more quickly if you will close your eyes," his mother soothed.

David's head still ached, his tummy still hurt, and he was tired all over. So he closed his eyes tight and soon he was in dreamland.

He had barely reached dreamland when he heard a loud swish-ssh, and down from the sky rode an old hook-nosed witch on her battered broom. "Come with me," she said, as she took David by the hand.

"I don't want to go. I don't like witches." David shrank back in fright.

"Not even chocolate witches?" The witch smiled a toothless smile.

"No. They make my stomach hurt." David tried to pull away from the witch, but she lifted him in front of her on the broom and away they sailed through the sky. "Where are you taking me?" David cried.

"I'm taking you to my home to live with me. I like little boys," the witch said.

"Well, I don't like witches." David clutched the broom handle to keep from falling into space.

"Not even chocolate witches?"

"No. Not any kind of witches," David shouted.

"Oh yes, he does, he does, he does, he does."

David thought the wind was howling in his ears, but when he looked closer he saw



HALLOWEEN

*Everything is black and gold,
Black and gold tonight;
Yellow pumpkins, yellow moon,
Yellow candle light.*

*Jet-black cat with golden eyes,
Shadows black as ink;
Firelight blinking in the dark
With a yellow blink.*

*Black and gold, black and gold,
Nothing in between;
When the world turns black and gold,
Then it's Halloween!*

—Clipped



the sky was full of spooks floating all around him. "He likes candy spooks," they all moaned together.

"No, I don't, I don't." David tried to hide inside the witch's great flapping sleeve.

"We'll see you at the witch's house," called the spooks as they flashed out of sight.

"Take me home. I don't want to go to your house," David begged. But the witch leaned forward, and down, down, down they sailed, until David could see a great big jack-o'-lantern sitting on the ground.

Lights flashed from its eyes and nose, and smoke curled from the top. And its mouth was so big that the witch sailed right through it without getting off her broom.

Inside David saw the spooks again, all seated on the floor of the jack-o'-lantern house.

"We have come to stay with you," they smiled—not ugly smiles, but soft friendly smiles.

"But I don't like spooks," David said.

"Not even candy spooks?"

"No. Candy spooks make my head ache." David stepped out of their reach.

"Then why did you eat us?" They arose and came toward him.

"Yes," the witch shook her head sadly. "If you don't like us, why did you eat us? We like little boys."

Then the witch and the spooks joined hands and began to dance around David, faster and faster and faster. They danced so fast that they made David dizzy.

He rubbed his head; it didn't ache any more. He rubbed his stomach; it didn't hurt any more. He rolled over on his back; he wasn't tired any more. He opened his eyes—and there stood his mother and father singing softly, "Happy Birthday, David."



RIDDLES

What is as round as a ball and light as a feather, yet 1,000 men can't carry it?

A bubble.

What has four legs, one head and one foot?

A bed.



HOW SOON?

A teacher asked a class of children how old they thought a child should be to become a Christian. One said "At thirteen," another "At ten," another "At six."

But a little girl who loved Jesus answered, "As soon as we can understand enough to love anybody."



DID YOU KNOW?

That to have friends, you must be friendly?



BIBLE QUIZ

1. I loved the wise and ladies too, and so to Egypt went to woo.
WHO AM I?
2. I built a boat quite big and fair, and of each animal I had a pair. I saw the rainbow up above, and sent as messenger a dove.
WHO AM I?
3. Once I set fire to a field of corn. That was before my locks were shorn, or I lost the power of eyes to see the woman who had tempted me.
WHO AM I?

Answers to Last Week's Quiz

1. Little boy at feeding of the five thousand—John 6:9.
2. Jesus—John 6:35.
3. The Lord's Prayer—Matthew 9:13.
4. Elijah—I Kings 17:1-6.
5. Unleavened Bread—Leviticus 23:5, 6.

(THE MR. MISCHIEF ADVENTURE THAT BEGAN LAST WEEK WILL BE CONTINUED NEXT WEEK.)

LETTERS

DOESN'T LIKE "SOLUTION"

To the Editor:

I enjoy the *Advocate*, and look forward particularly to reading the editorial page. However, I was greatly disappointed to read the editorial, "The Problem Can Be Solved" (regarding racial integration), in your Sept. 26 issue—disappointed that such complacent opinions should be expressed in our state Methodist paper. I should hope it would take the lead in seeking social justice, rather than dragging its feet.

In speaking of changing people's attitudes, Mr. Park made much of saying "You cannot legislate morals." It is true that you can not change the attitude of many people by passing laws; but not many of us would advocate having no law because some people would want to break it.

Besides this, Christians should not be interested only in changing the attitudes of prejudiced white people, but also in obtaining justice and a chance for self-respect for the present generation of Negro children.

The willingness of church-goers is not, as Mr. Park suggests, a good indication of a community's "readiness" to accept integration. Even less is their integrating their churches a good indication; because church-going and church policies are voluntary, so naturally the prejudiced people will take the easiest course and not integrate these voluntarily.

The "solution" proposed in the editorial would result in making the law of the land into a matter of words only (not "firmly established principles"); instead of attitudes coming to be changed, they would become more firmly complacent about the existing injustice—forced segregation—with the effectual blessing of the courts.

If our people are dissatisfied with what the Constitution requires, then let them use the available legal means to amend the Constitution, not find ways to piously ignore it.

Sincerely,

William M. Jeffries, Pastor
Marshallberg, N. C.

LIKES "SOLUTION"

Dear Mr. Park:

I certainly appreciate your fine editorial in the *Advocate*. To me it is one of the best, if not the best, statement I have seen on the subject.

Robert W. Bradshaw
First Methodist Church
Wilson, N. C.

LIKES "IN PASSING"

Dear Editor:

It is not fair to enjoy the *Advocate* as much as I do without saying "Thank You" to somebody, because I do not even know who is sending it to me.

We like all of your stories on your trips (any trip). Do not ever bury "In Passing." It is most unique and very much alive with humor.

"How to prepare a good cup of tea, English style" is one I especially prize. Most of my friends are on the "coffee side," and I always appreciate a person who is as English in liking tea as I am.

This page on "English Cooking" will find a place in my special cook book collections.

Sincerely,

Mrs. Armistead Gill

600 Marigold St.
Rocky Mount, N. C.

Book Reviews

Healing and Wholeness Are Yours. By Genevieve Parkhurst. (Macalester Park Publishing Co., price \$3.)

The author has spent many years in the study and practice of spiritual healing. She has been associated with the healing movement directed by the late Dr. Gaynor Banks of the Episcopal Church, founder of the Order of St. Luke (a different organization from that of the same name in the Methodist Church).

Those who are interested in this subject will find much to interest them in this book.

R.P.M.

The Crown Tree, by Legette Blythe. (John Knox Press. Price, \$3.50)

Religious novels are perennially popular. Here is one by a North Carolina author which attempts to portray the events of the first few years of the Christian era through the adventures of a Roman soldier who participated in the crucifixion of Christ.

Although all such books must suffer by comparison with *Ben Hur* and the much later best seller, *The Robe*, it is a good book and will hold the interest of the reader.

—R.P.M.

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A Letter from London

By REGINALD DOHERTY

The Rev. W. E. Clapham, a supernumerary in our circuit, jogged our faith when he illustrated his talk to us at our Quarterly Meeting with a story from his long experience in the East End of London. A new curate, complete with cassock, was making his first calls in the district. A door was opened by a little lad who stared at him in amazement for a few seconds and then ran inside shouting "Mum, religion's at the door." One cannot but agree that religion must be at the door of millions and when we try to assess the progress of Methodism we feel we must be getting across the threshold of countless homes.

Take for instance your holiday and conference center at Lakeside, Ohio. Mr. R. G. Burnett tells us of his visit and of the 400 Methodists who enjoy spiritual and physical recreation. The large hall lit by candles must have been an impressive sight and to see fifty young people in one evening respond to the appeal and decide for Christ, must have been inspiring to the leaders.

Lakeside is only one of so many Christian centers. Our Dr. W. E. Sangster, general secretary to the Methodist Home Mission Department, is speaking this year at Filey, on the Yorkshire coast, where the movement for World Evangelization has taken over a holiday camp for its third successive Christian Holiday Crusade.

A War Story

Besides the more glamorous Christian gatherings we have the city, town and village churches all singing praises and working for Christ's Kingdom, such as the little Methodist church in Fore Street, Brixham, Devonshire, that I visited whilst I was there. Devonshire and Cornwall Methodists are noted for their solid faith and one can sense the maturity of Christian belief that pervades their services and shines in their faces.

It was in Brixham that the Rev. Henry Francis Lyte wrote our great hymn "Abide With Me." The original had eight verses, but we have only five verses in our hymn book.

This town can lift our thoughts to a higher plane. Set in the rugged Devon coast, with its compact harbour and the houses rising in packed rows, narrow streets with hairpin bends coupled with steps and 'narrow' between the houses, add to the interest of our unflagging fascination for the men who "go down to the sea in ships." Most of their catches are sold by contract, but there are daily auctions under the fish-market sheds.

It was also in Brixham that I met Captain Brice who is in his eighties. He told me of the pre-war days when about 400 fishing smacks, with their red sails, used to leave the harbour every night. What a sight they must have been! Nowadays there are only a comparatively few boats, fitted with diesel engines. "Most of the sailing boats were sunk by German U boats," said Captain Brice. "I was one of the lucky ones! We

were fishing one night when we sighted a U boat periscope nearby, and we just waited to be sunk. The submarine surfaced and the commander shouted that he was coming aboard. We could see the U boat's gun manned and covering us and had already decided in our minds that 'our number was up'. The commander, speaking in perfect English, asked where we were from."

"I know Brixham," he said, "and Billingsgate Market in London where you sell your fish."

What a tense scene this must have been with Captain Brice and his crew awaiting their doom with a sense of complete helplessness gripping their hearts. However, relief came. "I am going to let you go," said the German Commander, "on one condition. That you promise me that you will not come



out fishing again." With a jubilant crew Captain Brice sailed for port and kept his promise. He later joined the Intelligence Corps, but that is another story. "That German," said Captain Brice, "was a real Christian."

Brixham is where William III landed in 1688. It has a great history. Roman pottery and coins have been found there and I visited Philp's cavern which was discovered when a workman put his pickaxe through the roof whilst digging the foundations of a house. This cavern can take us a long way back. Here we can view stalactites and stalagmites one of which is estimated to be 200,000 years old. Do you know which are the 'tites' and which are the 'mites'? I found a way to remember them. The stalactites are from the top, remember 'T' for top. Drip, drip, drip for thousands of years. They are formed by the water percolating through the limestone rock and the carbonate of lime crystalizing or evaporation. They build up at the rate of about one inch in a thousand years. It is said that the discovery here of bone remains of reindeer, mammoth and hyena proved for the first time that man was contemporary with the mammoths.

Looking Forward

You will agree that it is a little difficult for us to look back quite as far as that but we all like looking forward and we are looking forward at Potters Bar to a visit from three important speakers representing Meth-

odism's committee on Christian healing. Fundamentally, as you know, the church's doctrine of healing is based upon the theory that . . .

'Believing that God is given to wholeness, intellectually anyone who really believes in Almighty God is bound to believe in the principle of wholeness'.

In preparing ourselves for these meetings we are finding that it is presenting us, as individuals, with a great challenge. To be able to be of any assistance to heal others we must be whole ourselves. Our minister the Rev. Norman Sloan, has told us 'If you want to get near to Christ do something for Him and with Him'. These words could not be truer regarding healing. We, therefore, look forward to finding ourselves uplifted in our desire to serve.

I am so glad to be able to send you these little items of news and I ask you all to remember us in your prayers. It was so good to see a letter I received from the U.S.A. post marked with the words 'Pray for Peace'. The work of God goes on all over the world and knowledge from overseas is always interesting.

Travelers abroad in the Christian faith help to cement world friendship. The Rev. Dr. Donald O. Soper, M.A., is going to Japan. He tells me that it is at the invitation of the Japanese Council of Churches and he will be speaking in various churches and universities. His particular subject will be Communism. Dr. Soper is an indefatigable worker for the Methodist Church. He is the superintendent of our West London Mission and renowned here for his open air meetings.

Speaking of finance, there is a saying here that there is no Methodist meeting where money is not mentioned. Did you hear of the man who visited his bank manager and asked for an over-draft? The manager said, "I'll tell you what, I've got a good glass eye which I think is perfect, and if you can tell me which one it is I will grant you an over-draft." The man guessed right. "How did you do it," said the manager. "Easy," said the man. "I chose the one that looked more sympathetic."

Best wishes from London to you all and God's blessing on all that you are doing in His name.

♦ ♦ ♦

The surest way to get rid of an enemy is to make a friend of him.

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NORTH CAROLINA

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October 31, 1957

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DURHAM, N. C.
Photo by Ewing Galloway, N. Y.

Golden October

October is the golden month,
The month of pleasant breeze;
It is the month when yellow tinge
Adorns the many trees;
The month when Nature spreads her
paint

Through valley and o'er hill;
A month of auburn beauties rare
That give our hearts a thrill.

It is the month when fruits are ripe
And nuts are falling fast;
The month when crops are gathered in
Before the winter blast;
The month when flowers growing wild
Look fairest ere they die;
The month that tells us to prepare,
That winter's drawing nigh.

It is a month when sunshine bright
Comes beaming o'er the hills;
A month when mellow Nature seems
To soothe our many ills;
A month when Nature lovers roam
The country far and wide;
A month whose sweetness seems to say:
"Dear child, in peace abide."

It is the month of golden age
That tells us summer's o'er;
That soon the year will pass away
To Time's eternal shore;
The month that tells us age will come
To men as well as years;
That Life should have its golden day
When Heaven's crown appears.

WALTER E. ISENHOUR

Taylorsville, N. C.



Methodism from Murphy to Hatteras

Miss Jean Turner assumed her duties as Director of Christian Education at Trinity Methodist Church, Jacksonville. She is a graduate of Greensboro College, Greensboro, and had worked previously as Director in First Methodist Church, Bennettsville, S. C.

Dr. Stacy L. Weaver, an outstanding layman in the North Carolina Conference, and president of the Methodist College to be established at Fayetteville, was Layman's Day speaker on October 13 at First Methodist Church, Siler City. Dr. Weaver spoke on higher education and its implications for today.

Pfeiffer College, Misenheimer, announces the following expansion plans, approved at their recent Board of Trustees meeting: A new sewer system, new Student Center, new dormitory for men, two dormitory wings to be added to Rowe Hall for girls, and a new twelve-unit faculty apartment building.

Union Chapel Methodist Church, Kittrell, will observe the Week of Prayer and Self-Denial with a special worship service, "As Waters Cover the Sea," conducted by the pastor's wife, Mrs. Robert A. McLean, who is also secretary of Spiritual Life for the Woman's Society of Christian Service.

Miss Jean Eller recently assumed her duties as Director of Christian Education at Central Methodist Church, Mount Airy. Miss Eller is a native North Carolinian, and a graduate of High Point College. While at High Point she took special courses in religious education under Miss Clarice Bowman.

First Methodist Church, Morganton, had as guest minister on Sunday, October 27, the Rev. Emmett K. McLarty, Jr., president of Brevard College. On November 3, the Rev. Lonnie Turnipseed will bring the morning message. The guest ministers are filling the pulpit during the absence of the pastor, the Rev. Walter Lanier.

First Methodist Church, Morganton, was host on Sunday afternoon, October 20, to a Missions Rally sponsored by the Board of Missions and Church Extension of the Western North Carolina Conference. Speakers were Dr. Kenneth Goodson, president of the Conference Board of Missions and pastor of First Methodist Church, Charlotte, and Dr. Herbert Peterson, missionary in Malaya for 25 years.

A School of Missions is being planned for the evenings of November 24 through 27, at the Triplett Methodist Church, Route 2, Mooresville, with a special Thanksgiving service on Thursday evening, the 27th. Speakers will be: Sunday 24th, Miss Lorena Kelly; Monday 25th, the Rev. W. E. Andrews; Tuesday 26th, the Rev. Horace McSwain; Wednesday 27th, the Rev. R. G. Wagoner.

The Statesville District Conference will be held at Claremont Bethlehem Methodist Church, Thursday, December 5, between the hours of 9:00 and 1:00 o'clock. Any

person who wishes a particular time in the schedule should make advance request for same. Dr. J. Elwood Carroll, district superintendent, requests that each person representing a cause or institution limit his message to eight minutes.



At the recent homecoming celebration at Hookerton Methodist Church, on the Hookerton-Rainbow Charge, special tributes were paid to two of the church's most faithful members, Mr. J. E. Albritton and Mr. A. C. Edwards, Sr. Shown in the picture above are, left to right, Mr. Edwards, Mr. Albritton, and the Rev. William R. Crowder, pastor. Mr. Albritton served as a trustee of the Hookerton church for 60 years, and as a steward for over 30 years. In June 1954 he was elected Honorary Steward by the Hookerton-Rainbow Quarterly Conference. In his honor a Christian Literature rack and table are to be placed in the vestibule of the church. And in honor of Mr. Alonza Clay Edwards, Sr., there was placed in the church a "Book of Remembrance" in recognition of his long and faithful service to his church and Sunday school, to the Hookerton Charge, the Goldsboro District, and the Conference. In this book will be inscribed all memorials as a permanent record for future generations.

Dr. L. Stacy Weaver, recently appointed President of Methodist College of Fayetteville, will speak at the morning service of Jonesboro Heights Methodist Church, November 3, 1957. Dr. Weaver's topic will be the current emphasis on higher education in the North Carolina Conference of the Methodist Church. A prominent educator in the state and an active participant in the lay activities of the North Carolina Conference, Dr. Weaver is well-known in both church and educational circles.

Paul Douglas Franklin of Raleigh, has accepted the position of minister of music and education in Central Methodist Church, Concord. He graduated from Duke University in 1955 and since that time has been serving as minister of music and education at Westover Methodist Church in Raleigh. While at Duke he was a member of the Men's Glee Club, sang in the choir at the Episcopal church and was on the staff of Calvary Methodist Church in Durham for one year. Mr. Franklin assumed his duties at Central Methodist Church on October 15, 1957.

West Market Street Church, Greensboro held a service of reconsecration in their newly redecorated sanctuary on Sunday, October 20. Bishop Nolan B. Harmon brought the morning message on the subject "What Mean These Stones?" and conducted the reconsecration service. Dr. J. Clay Madison superintendent of the Greensboro District was also present. A "Book of Remembrance" containing a list of around 250 memorials and special gifts was presented to the church by Mr. Newell W. Sapp, co-chairman of the Church Property Committee, and accepted by Mr. James W. Poole vice-chairman of the Official Board.

Louisburg College, Louisburg, observed Religious Emphasis Week October 22-26 with Dr. D. E. Earnhardt, former president of the college, and now pastor of McManen's Chapel, Durham, as guest speaker. In addition to the principal messages, the week's activities included a brief pageant, "Jacob—Yesterday and Today," presented by the YMCA-YWCA and sponsored by the Dramatics Club; worship periods conducted by students; and special prayer periods. The over-all planning for the week was under the direction of the Rev. Walter N. McDonald, head of the Department of Religion.

First Methodist Church, Maiden, presented a leather-bound, gift edition of *The Methodist Hymnal* to their pastor, the Rev. G. G. Adams, Jr., during the morning service on October 6, in recognition of his tenth anniversary as a minister in the Western North Carolina Conference. On Sunday, October 20, six of the laymen participated in the Laymen's Day service, and music was provided by a men's chorus. The October meeting of the Men's Club was held as a family night, when an illustrated talk was given by Miss June Simpson, of Lenoir, assistant agent in 4-H Club and Home Demonstration work. Miss Simpson told of her four-month visit in Israel during 1956.

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EDITORIALS



A New Look at Protestantism

In the days of Martin Luther, to be a Protestant meant something more than the word implies today. We often think of it as nothing more than a protest against the teaching and authority of the Roman Catholic Church, whereas the original meaning of the term was not negative, but positive. The early Reformers were not content to fight the abuses of the church; they made an affirmation of their belief in some neglected doctrines of that church. Thus "to protest" meant to affirm; not simply to deny.

Martin Luther, a Roman Catholic monk of the Augustinian Order, was a loyal son of the church. He had no intention of turning the world upside down. His only quarrel with the Pope, at first, was over the question of indulgences, and the famous Ninety-five Theses which he nailed upon the town bulletin board (the church door in Wittenberg) were propositions for debate, after the usual custom in the university where he taught. He was in earnest about his opposition to the sale of indulgences, but he had no intention, at first, of setting himself up in opposition to the church.

What is Protestantism?

Protestantism is a positive force. When it becomes nothing more than an attack upon the Roman Catholic Church, it loses its power. Protestants believe the great doctrines of the ancient church, as taught by the Apostles. They believe also that some of those doctrines were neglected and even denied by the Roman Catholics, and they disagree with the Roman Catholic Church in its emphasis upon others which we find have been added to the ancient faith.

Three great doctrines form the basis of Protestant faith. They are the Priesthood of Believers, Justification by Faith, and the primacy of the Bible. These ran counter to the teaching of the Roman Catholic Church, in Luther's time although both could be found in the writings of many of their greatest theologians and in the published creeds of the church.

The Priesthood of Believers

Protestantism does not deny the need for priests. Technically, a priest is presbyter, or as John Wesley preferred to say, an elder. To the ordained elder is given certain powers that do not belong to the layman, such as that of consecrating the Elements for Holy Communion. But a Protestant priest, in this sense, is not the custodian of magical powers and he does not assert that he alone can announce the forgiveness of sins to the penitent. One of the neglected interpretations of the Protestant teaching is that the Priesthood of Believers means that each Christian is obligated to pray for others and

to help them to obtain forgiveness. In our opposition to the idea of a Roman Catholic priesthood, we have forgotten that the original doctrine of Protestantism was that we need more priests,—not less,—and that every Christian must exercise his priesthood.

There is a distinction between clergy and laity, but the difference is in degree, for all Christians have an obligation to mediate the grace of God to others, to forgive their sins when they sin against us; to pray for their forgiveness when they sin against others, and to bring the comforting word of God's salvation when they are penitent.

Justification by Faith

The second great doctrine is justification by faith. The medieval conception of forgiveness and justification was a materialistic one. It was also very simple. If a man sinned, he expected to pay a penalty to the church, just as he would pay his fine to the secular authority. What could be neater than to have a schedule of penalties to be paid to the Pope? (Protestants haven't entirely got away from this idea. Did you every hear a drought-stricken farmer say, half-humorously, "Guess I'll have to pay the preacher!"?)

When Luther saw that the Pope was allowing the people to believe that they could pay for their sins in advance, and receive indulgences as a mark of forgiveness, for the payment of money, he attacked the whole system, and the Reformation was begun.

The trouble with the Roman doctrine, as taught in Luther's time, was that it was far too easy, and yet too hard. The medieval Catholic was taught that his salvation depended upon obeying the laws of the church when he could and making a business arrangement when he couldn't. Luther preached that man's salvation depended upon his faith in God and in Christ, His Son, not upon the state of his account with the ecclesiastical bookkeepers.

The Open Bible

The third great Reformation teaching was that the Bible was God's Word for all the people. We should not place too much stress upon the idea that the Roman Catholics did not want anyone to read the Bible. They were, it is true, afraid that careless reading might result in heresy, but the real reason for the neglect of Bible reading was in the fact that Bibles were hard to find and almost impossible to afford. By their fear of making the Bible too common, they had made it altogether too uncommon. Protestantism restored the Bible to the people, and today the Roman Catholic Church is sponsoring Bible reading with great enthusiasm, and one of the greatest of the modern translations of the Bible is the work of the late Fr. Ronald Knox, an English Catholic.

Protestantism must not be content to protest *against something*; it must continue its great tradition of proclaiming a vital faith *in something*.

Prayers of Martin Luther

The great German Reformer provided prayers for the families of his followers, two of which are reproduced here.

The Morning Blessing

I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast preserved me through this night from all harm and danger, and I beseech Thee that Thou wouldst protect me this day from sin and all evil, that all my deeds and my life may be pleasing in Thy sight. For I commend myself, body and soul, and all, into Thy hands. Let Thy holy angels be with me, that the evil one may have no power over me. Amen.

The Evening Blessing

I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously protected me through this day; and I beseech Thee that Thou wouldst forgive me all my sins wherever I have done wrong, and mercifully guard me this night. For I commend myself, my body and soul and all into Thy hands. Let Thy holy angels be with me, that the evil one may have no power over me. Amen.

Special Session at Fayetteville May Be Epochal Event

By DALLAS MALLISON

Both from the standpoint of eastern Carolina and eastern N. C. Methodism, the forthcoming special session of the North Carolina Annual Conference at Hay Street Methodist Church in Fayetteville on November 4 may be one of the most crucial and epochal sessions, regular or special, ever held by this group of Methodists.

Besides the overriding, historically important issue of a greatly expanded program of Christian Higher Education in eastern Carolina, one other important matter to be considered at this special session will be the selection of an eastern city to be the site for a North Carolina Conference Headquarters building.

The beginnings of the present program of Christian Education date back almost two years. Several communities which had been unsuccessful in landing the new consolidated Presbyterian college

approached eastern N. C. Methodist leaders concerning the possibility of Methodist support. At almost the same time, the General Conference in Minneapolis set up as one of its two chief emphases during the present quadrennium (1956-60) the Christian Higher Education Emphasis.

Following a special session and two regular sessions of the North Carolina Conference, a well-rounded and most ambitious program has been evolved. Much work, thought, and earnest praying have gone into this program.

The hub of it is that Methodists propose to help Rocky Mount and Fayetteville establish two senior Methodist colleges; Louisburg College is to be aided in becoming a first-class junior college; and various other institutions and agencies, including the important Wesley Foundation programs, are to be given financial aid.

An ambitious \$5,000,000 Capital Funds Program has been set up and the firm of Ward, Dreshman, and Rhinehardt, Inc., of New York, one of the nation's oldest and most reputable fund-raising organizations, has been employed to direct a short, intensive, conference-wide fund drive.

The actual "kick-off" for the Capital Assets Fund Campaign will occur soon after the first of the year. The fund-raising firm has been hard at work for some time in the development of the details of the Campaign which probably will be set to end April 15, 1958.

Instead of a district-by-district or staggered drive, it has been decided to conduct a short, intensive, comprehensive campaign simultaneously in all nine of the districts of the North Carolina Conference.

In charge of the program on behalf of the North Carolina Conference is the Rev. Paul Carruth of Durham, until recently pastor of the St. Paul's Methodist Church at Tabor City. The young minister is Executive Director of a special 56-member body which has been holding frequent meetings to completely round out the program to be presented to the special session. The Rev. Vergil Queen, pastor of Duke Memorial Methodist Church in Durham, is chairman of the Commission.

The emphasis will be upon the two new senior colleges—N. C. Wesleyan College at Rocky Mount and Methodist College at Fayetteville—as well as upon the needs of Louisburg College, the only junior college operated within the Conference area.

The Conference has made definite and irrevocable commitments to these three institutions if their home communities would do certain things—things which they have already done. In brief, as Bishop Garber has stated over and over again, the two new senior colleges have been promised a minimum Capital Assets Fund of \$2,000,000 each while historic Louisburg College has been assured of at least \$450,000 in aid.

Commission officials and Bishop Garber have stressed the fact that this money is to be above and beyond the regular budgets of the nearly 820 churches in the North Carolina Conference. It is to be above even an annual sustaining fund for the two new schools which has already been approved. Louisburg already receives a sustaining fund each year.

With a little over 180,000 members of the North Carolina Conference located within the 56 counties that compose its

Bishop Issues Clarion Call

"I call upon all North Carolina Conference ministers and laymen to put their shoulders to the wheel and with a united and enthusiastic effort help make our huge Capital Funds Campaign a great success," Bishop Paul N. Garber has been telling gatherings which have been held in each of the nine districts of the North Carolina Conference during the past two weeks.

"Our new college program means a new and better day for all of eastern Carolina," he said. "We Methodists must catch the vision of Christian Higher Education and impart it to others in our conference area. We must awaken our people and give them the vision of a new day for our section."

"I am confident," he said, "that if we adequately present and interpret this program of Christian Higher Education to eastern North Carolina, our people will respond. They must be furnished the leadership and imbued with the vision, and that is our task."

"Methodism is on the march as it has never been before in eastern Carolina, and it will go forward as we carry forward our wonderful program of Christian Higher Education," the Bishop asserted. "This program will not only give us more trained full-time religious workers and lay leaders, but it will raise the whole moral and intellectual level of our section. It will strengthen our Methodist Church immeasurably."

A Special Invitation to the North Carolina Conference

Hay Street Church and the city of Fayetteville extend a cordial welcome to the ministers and lay delegates of the special session of our Annual Conference on November 4. It is always a privilege to be honored by the presence of so many leaders of our church and Conference. We shall look forward to this occasion with a great deal of joy.

Parking is available on the third level of the Sears-Roebuck parking lot, compliments of Sears-Roebuck, and the parking lot next to Sears-Roebuck on Hay Street, compliments of Mr. Lawrence Blackwood and Mr. George Tinnen. Any delegates who get overtime parking tickets are requested to give them to me.

An old-fashioned picnic dinner will be served at the college site on Highway 401 North. This dinner will be provided by the women of the churches of the city of Fayetteville. There will be plenty of excellent food. Busses will be available at the church to take all delegates to the college site for lunch and then return them to the church after lunch.

The Conference will open at 10:00 o'clock in the morning and should be a great meeting, presenting one of the greatest challenges in the history of our Conference.

I shall be looking forward to seeing you on November 4.

GRAHAM S. EUBANK

area, it is obvious that a marathon, gigantic, united effort must be made to carry this campaign over the top. In achieving the \$5,000,000 goal, the whole of the eastern part of the state, including its industries and businesses, will be given an opportunity to participate in this program.

The program as now envisaged will come to an official end by June 30, 1956—when the present quadrennium ends—and it is hoped that all pledges made will have been paid by that time. It is entirely possible, of course, that other fund drives will be made in future quadrenniums. No plans for this, however, are now in the making.

The other purpose for the special session is the selection of an eastern city to serve as the site for a new Conference Headquarters building. Dr. C. D. Barclift, Durham district superintendent and chairman of the Long-Range Planning Commission in charge of recommending a site, has announced that his group will be ready to name a specific eastern city at the Fayetteville session. He said that several cities—Raleigh, Durham and possibly Rocky Mount—have approached his group.

The building of a Conference Head-

quarters building, Dr. Barclift said, is in line with trends and moves in other conferences. Only last June the Western North Carolina Conference voted to build a similar headquarters for its conference agencies at Statesville. The structure is to be built out of monies now available, will not require any fund drives or loans, and will be self-liquidating, he said.

Proposed Distribution of \$5,000,000 Fund

Greensboro College	\$ 50,000
High Point College	50,000
Wesley Foundation	150,000
Duke Divinity School	100,000
Louisburg College	450,000
Methodist College	2,000,000
N. C. Wesleyan College ..	2,000,000
*Expenses of Campaign ..	200,000
Grand Total	\$5,000,000

*This figure is broken down as follows: \$80,000 fee for Ward, Dreshman, and Rhinehardt, the fund-raising counsel; \$75,000 for "Campaign Expenses"; and \$45,000 for collection expenses during the three-year follow-up period.

(Figures supplied by the Rev. Paul Carruth, Executive Director, N. C. Conference Commission on Christian Higher Education)

How One Preacher Cured a "Split Church"

By GUY CAUSEY*

It was raining very hard the other day, and for some reason it always rains harder at lunch hour. I dashed into a little restaurant. A retired Methodist minister came in and we were delighted to meet once more. We exchanged the usual "How are the folks" remarks, we covered the weather, we ordered the food and waited.

The old gentleman closed his eyes for a minute and said . . . "Guy, I was thinking about a rural church I served long, long ago. The good bishop sent me away back into the mountains of western N. C. It was truly a beautiful section and the old church had stood the test for many a generation. I was very young and I rode to church on horseback. After a few Sundays I noticed they acted odd about their singing. When one lady played the old organ (foot-pump kind), about half the people would sing. When on the following Sunday the other organist played, the other half sang. A little research clearly explained the odd set up. Years before a split up of two

families had developed over a used stamp and a rural postmaster's job. From that had grown a split in the church that was truly the work of the devil.

"It was Big Meetin' time and as the minister was so new they asked him to preach the revival services. As the sun was sinking behind the mountains one could see the people (the usual people expected to attend) going to church. The church had the usual small crowd on Monday night. The preacher was late. They waited and waited. One of the ladies waited at the organ. In came the pastor, and he looked a little strange as he entered. He leaped over the railings, went directly to the pulpit, and started a long, long prayer, and from that started preaching. Then he ended the service with prayer. The same thing went on Tuesday, Wednesday, and Thursday nights. They called a secret board meeting . . . Shall we wire the bishop that he is off his rocker . . . It is so strange . . . His sermons are wonderful . . . He never blasts anyone."

"After this board meeting word spread

like wildfire that the new preacher had lost his balance. Friday night came and the old church failed to hold the crowd which came from everywhere. The same thing happened again.

"Saturday evening came around, and the crowd had grown to a throng. As the minister was coming down into the beautiful valley, he turned a bend and stopped his horse. Below was the old church, and he smiled as he heard the people singing, and the organ music. So they had started the service themselves. As he slowly opened the door he saw one organist playing and the other holding the old kerosene lamp for her. That evening he explained to them how the devil had used a stamp, a post office job, etc., to wreck true progress in their church for many years. He called on them to sing for the first time and everyone sang. During the next ten days a great revival swept through that church."

My preacher friend closed his eyes and said . . . "Guy, you see those people needed a man of God with backbone to show them their sins. God used me in this very odd way to sweep in a great revival. Fifty years ago and today are the same. When ministers have the backbone, when laymen have the backbone, when the regular church members return to true Christian living, we will never have to worry about our social problems and the return of truly spiritual homes and churches."

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N. C. Conference Board of Temperance Plans Workshops

According to word from D. W. Charlton, president of the North Carolina Conference Board of Temperance, plans are being made for workshops on Alcohol Education, March 3-7. Dr. Carradine R. Hooton, of the Methodist Board of Temperance, Washington, D. C., and Russell L. Dicks, of Duke University, will conduct the two-hour institutes across the Conference. A special feature will be arranged for the youths, especially for the night sessions.

Schedule

Durham District—March 3, 10:30-12:30.
Burlington District—March 3, 7:00-9:00 p.m.
Fayetteville District—March 4, 10:30-12:30
Wilmington District—March 4, 7:00-9:00 p.m.
New Bern District—March 5, 10:30-12:30
Elizabeth City District—March 5, 7:00-9:00 p.m.
Rocky Mount District—March 6, 10:30-12:30
Goldsboro District—March 6, 7:00-9:00 p.m.
Raleigh District—March 7, 7:00-9:00 p.m.

*Greensboro Layman

Methodist School of Alcohol Studies

Dr. Douglas Jackson, of Southern Methodist University, speaking at the Methodist School of Alcohol Studies, at Green Lake, Wisconsin, vigorously defended the Methodist position of total abstinence.

"Our task," he said, "is to see that our American culture does not beat down the witness of the church. We may have the right of moderate drinking, but as Christians do we dare exercise this right and perhaps wrongly influence our brother?" Speaking daily, Dr. Jackson reviewed what the Bible says about drinking, the history of temperance movements in the church, and outlined the job of the church today.

Another speaker was equally outspoken. "Doctors no longer regard alcoholism as strictly a medical problem, and are well aware of the moral aspects," said Dr. Charles McKeown, of the Medical College of Virginia Hospital in Richmond. He bluntly defined alcohol as a poison "which destroys brain cells and leads to insanity or death."

Reunions Revive Church

Shiloh Methodist Church, near Troy, erected in the early 1880's, was abandoned in 1928.

Eighteen years ago former students of the old one-room Shiloh School nearby held their first reunion in the old church building, and the reunion has been an annual affair since.

Three years ago the Vuncannon family, who for twenty-five years have been holding their reunions in homes, decided that Shiloh was most centrally located, and the reunions have been held there since then.

The two organizations, closely knit by kinship and friendship, have kept the old wooden, unpainted structure in a fair state of repair. Further repairs and interior redecoration, installation of an oil heater, underpinning the building, and landscaping the grounds, are now being planned and carried out in the interest of reviving the old church.



Shown above are those participating in the organizing of Aldersgate Methodist Church, Charlotte, on Sunday, October 6. Left to right: The Rev. W. J. Miller, district superintendent, Mrs. George H. Terry, Mrs. Edwin W. Hobbs, Jr., mission society member, R. B. Fowler, 83, oldest member, the Rev. A. G. Lackey, executive secretary of the mission society, and Bishop Nolan B. Harmon. In the background are members of the congregation standing in front of the recently completed Sunday school building where worship services will be held until a sanctuary is completed. This church is a result of the missionary interest and efforts of the Charlotte District Mission Society (consisting of laymen and laywomen of Mecklenburg, Union and Anson Counties, plus the district superintendent), and by faith the building was erected before any members had been enrolled. At the first service 57 charter members stepped forth to take responsibility for the new church, and a total of 135 prospective members and visitors were present. Aldersgate is one of the many churches sponsored and organized by the Charlotte District Mission Society.

Official Notice

Bishop Harmon has announced the appointment of the Rev. Thomas G. Sanders as Dean of the Chapel and Instructor in Religion at Sweet Briar College, Sweet Briar, Virginia. Brother Sanders is a member of the Western North Carolina Conference, Asheville District, Trinity Quarterly Conference. He formerly held an appointment as a student at Yale Divinity School.—J. W. FITZGERALD, D. S.

Anonymous Benefactor Aids Elizabeth City Church

Recently the Rev. O. Kelly Ingram, pastor of First Methodist Church, Elizabeth City, received a message from an anonymous friend stating he would contribute \$12,000 toward the cost of remodeling the educational building, provided the congregation would raise a matching amount by October 13.

With such a challenge, the people carried through the fastest and best fund-raising job they have ever done, and on Friday, October 11, the pastor notified the unknown benefactor that through cash and pledges they had more than matched the generous offer. By return mail came a check for \$6,000, with the promise that the other \$6,000 would be forthcoming early in January.

With the amount on hand and the amount pledged and yet to be paid in 1958 and 1959, the church is now able to retire their present indebtedness and begin the remodeling program as soon as plans have been completed and the contract let.

Change in Place of Meeting

The 1957 New Bern District Conference will be held in Queen Street Church, Kingston, instead of Marshallberg. The conference will convene at 9:30 a.m., Friday, December 13, according to an announcement by Dr. A. J. Hobbs, district superintendent.



Above is a picture of the closing session of the Haywood County Training School held September 29 to October 3, at Central Methodist Church, Canton. Around 400 persons were enrolled, and 306 received credits. Every charge in the county was represented. This represents the highest number of persons receiving credits in a training school in Haywood County.

Judicial Council Meets in Charlotte

Meeting at Providence Church, Charlotte, October 17, 18, members of Methodism's highest court, the Judicial Council, spent two days of concentrated study and discussion, as they reviewed appeals from Conferences and bishops. Under the leadership of Dr. Lester A. Welliver, former president of Westminster Seminary, Westminster, Md., now superintendent of the Williamsport (Pa.) District, the eight members present decided questions relating to Methodist discipline.

The president of the Council, J. Ernest Wilkins, Assistant Secretary of Labor, was recuperating from injuries sustained recently in a wreck and was unable to attend. Dr. Welliver acted as temporary chairman.

The Judicial Council is the highest court in Methodism. Composed of nine ministers and laymen elected by the General Conference, it hands down decisions on such matters as the rulings of the bishops in Annual Conferences, appeals from Annual Conference actions, and serves as a final court for appeals of individuals in the church.

Members of the Council were the guests of Paul R. Ervin, Charlotte attorney, who is one of their number, Bishop Nolan B. Harmon, and of the pastor of Providence Church, the Rev. Aubert M. Smith, and members of the church.

One of the matters discussed in the meeting was the appeal of the churches in Latin



METHODISM'S HIGHEST COURT—These eight men represent the Judicial Council of The Methodist Church, highest religious law body for that church. They are here for their annual deliberations. Pictured are (standing, from left) the Rev. J. Russell Throckmorton, attorney Paul R. Ervin, Judge Donald A. Odell, and Dr. R. F. Curl; and (seated, from left) the Rev. A. Wesley Pugh, Judge Ivan Lee Holt, Jr., the Rev. Ralph M. Houston, and Dr. Lester A. Welliver, acting chairman for the council. Photo by Tom Franklin

America for a ruling on whether or not it will be possible to change the Discipline rules on the membership of local official boards, and the possibility of having a service of dedication of children, rather than the traditional infant baptism. The rulings of the Council on these and other matters will be announced through official channels later.

Present in Charlotte for the meeting, in addition to Dr. Welliver and Mr. Ervin, were:

The Rev. Dr. R. F. Curl of San Antonio, Tex.; the Rev. Ralph M. Houston of Hempstead, N. Y., secretary; the Rev. A. Wesley Pugh of Marion, Ind.; Donald A. Odell of Pasadena, Calif., judge of Los Angeles County Superior Court; the Rev. J. Russell Throckmorton of Hays, Kan.; and Ivan Lee Holt, Jr., judge of Circuit Court of St. Louis, Mo.

Church Music Symposium at Greensboro College

The Third Annual Worship and Church Music Symposium will be held at Greensboro College, Greensboro, on November 4.

From 2:00 to 3:50 in the afternoon two workshops will be conducted. One of these, led by Mr. E. L. Williams, of the music faculty, on the subjects "Choral Fundamentals" and "New Music," with a question and answer period, will be held in Finch Memorial Chapel. The other, under the leadership of Bishop Nolan B. Harmon on the subject "Bishop and the Minister's Role," will meet in the Lecture Hall, Arts and Science Building.

The Symposium, based on the subject "Can the Choir Director and Minister Live in the Same House of Worship?" will be conducted from 4:00 to 5:30 in Finch Memorial Chapel. Those participating will be Bishop Harmon, Dr. Raymond A. Smith, head of the Department of Religious Education, and Mr. E. L. Williams and Mr. Thomas Nichols, of the music faculty, with Dr. H. H. Hutson, president of the College, as moderator.

Reservations for the dinner at 6:30 in the college dining room are \$1.00 per person. Notify Dean Robert D. Wold, Greensboro College.

At 8:00 p.m. Mr. Harold Andrews, of the Music Department, will present an organ recital in Odell Auditorium.



SPRING HILL METHODIST CHURCH BREAKS GROUND. In connection with the annual Harvest Sale, groundbreaking exercises for the new Spring Hill Methodist Church, Mamers Charge, were held October 12. Participating in the exercises were members of the building committee; left to right; Mr. Clarence P. Stewart; the Rev. T. H. House, pastor; Mr. W. L. Jewell, supervising contractor from Sanford; Mr. Loyd Stewart, general chairman, and his small son, Lynn, representing the children; Mr. William O. Quinn, chairman of building and planning committee; Mrs. Paul Johnson, treasurer; Mr. Paul Johnson, Mr. Clayton Wood, Mr. James Bullard, Mr. Broadus Buchanan, Mr. Baxter Mason, and seated in front is Mr. Jim I. Holder, 86, oldest living member of Spring Hill. Representing a dream of many years, the new building which will cost approximately \$100,000 will be modern in type of architecture and will be composed of a sanctuary and a complete educational building. Photo by Tysinger, Sanford.

Weekly Devotional Readings

The Threefold Secret of the Christian Life

By ROY C. PUTNAM

III. Patience of Hope

The three-fold secret of the Christian life is summed up for us by Paul in I Thesalonians 1:3. We have already marked the distinctiveness of the "work of faith" and the "labor of love." The last in the noble triad of virtues is that of the "patience of hope." And here again the exclusiveness of the Christian life lies in its relation to the Lord Jesus Christ.

Everyone lives by hope. Everyone hopes that tomorrow will be better than today, that they might pass beyond themselves. And yet the hopes of multitudes today are groundless. It is merely a Micawber-like optimism that hopes for something to turn up by and by. Some wag said a few weeks ago, "If something doesn't happen soon; something's bound to happen!" Only a few years ago we heard about the inevitability of progress. About the only inevitability we hear about now is world destruction.

Against a background as dire and dismal and desperate as this however, there arises all rugged and splendid those blessedly familiar words of Romans eight, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." But mark the limitation of it! ". to them that love God."

"Patience," says James Spence in his famous Colossians lectures of 1875, "has its sphere of exercise especially in our relation to God, in the endurance of trial or in the waiting for promised blessing, while 'long-suffering' has its sphere of exercise especially in our relation to men." If grace then is God's love in exercise toward us our patience is our love in exercise toward God.

Future security is only vouchsafed those who are in union with Jesus Christ. ". . . Christ in you, the hope of glory." (Col: 1:27) Outside of Him iniquity abounds and love abates and the darkness of an atomic night deepens.

But praise God! When sin and sickness and death and hell have taken the game of life into its unclean hands, God is not checkmated. Sin may make more noise but God can muster greater strength. All the arrogant forces of concentrated iniquity are no match for that mighty deed of Calvary and the power that raised Jesus from the dead. That power is let loose in the world today to transform life beyond recognition.

The world is getting both better and worse. Earth's throbbing drama of good and evil is working itself out in that sure climax when the riven, risen, resplendent Lord of Glory, shall, with a stroke of His eternal prowess, bring the sons of God to manifestation. Then shall the wheat and tares be separated. Then shall the sons of God shout

for joy. Then shall we see our hope, ending not in frustration or failure, but fulfillment.

Everything in Jesus Christ today is getting better and better and everything outside of Him is getting worse and worse. And our task is to confront the rampant disillusionment of our day with the message that,

One kingdom only is divine
Its banner triumphs still
Its King a servant and its sign
A cross upon a hill

The Pastor

By DR. RUSSELL L. DICKS

Today my pastor came to see me. I didn't know much about him before he came and I didn't know much about him after he left because I did most of the talking. He hasn't been at our church very long. As he came up the steps he seemed vaguely familiar. I inquired of him where we had met, but so far as we could tell we had never met anywhere. The more we talked the more familiar he seemed. I asked him again where we had met, but so far as we could tell we had never met anywhere.

After he left I felt like doing something hard, something I would have to stretch to do. Strange that you should feel that way just because your pastor came to see you. He must have an interesting job, going around talking to people; rather, listening to people because he didn't say very much. Just listened and was interested. I seem to have heard about someone being in prison and someone going to call, about someone being sick and someone going there.

A Pastor came to Jerusalem
And stood on the Temple steps;
They dragged him through the city streets
To a hill above the city:
That's where I have seen him before.
On a cross above the city.

How to Make Christmas Last Three Months

By SNEED OGBURN

From the standpoint of a child, Christmas is so short. We found a way to make Christmas last three months. This is how:

We went to Japan as missionaries. Our people and our friends were kind enough to send us gifts. But in order to get them to us on time, and also to allow our gifts to them to arrive promptly, all of us and all of them had to get our gifts off by the middle of November. In that way Christmas began for us and for them, in November! Of course December was the real Christmas month as it is for everyone. But some friends would not get things mailed until December 15th, and these would not reach us till the end of January. Of course, these gifts made Christmas for us too, and IN JANUARY, for

it is always Christmas whenever Christmas gifts come!

It was in this way that we found our Christmas lasting three long glorious months

So, if you want a long glorious Christmas go as a missionary!!



Steeple Echoes

By

T. R. JENKINS

The Methodist Church has always emphasized the personal element in religion. Without laying down any pattern of experience in repentance, faith, conversion or assurance, it has proclaimed that a life of joy and peace should follow as an outgrowth of a vital Christian experience.

It was so with an aged saint with whom Dr. F. W. Boreham had an interview in Australia:

"Ah, yes," she said, "I was only a girl when I entered into the sweetness of religion."

"You speak of the sweetness of religion as though it were something of long ago," said Boreham. "Do you mean it became exhausted?"

"Oh, well, you know," she replied, "the tone of one's life changes with the years. I left my girlhood behind me. I married. Children came into our home. Life became a battle instead of a frolic, and sometimes the struggle was almost grim." Then she told of having lost two sons within a single week, and later her husband.

"Do you mean then," asked Boreham, "than under the stress of all this sorrow you lost the sweetness of religion?"

"Under such conditions you would scarcely speak of sweetness," she said. "I would rather say that during those sternest years I entered into the power of religion."

"Would you say," Boreham continued, "that now you enjoy the sweetness of this power?"

"Now I have them both!" she exclaimed. "The sweetness that I knew in my English girlhood has come back to me in the days of my old age, and the power that came to me during the years of testing has never left me. Now, bless His name, I have them both!"

All this, Methodists believe and teach!

DO SOMETHING

Too often criticism is directed at what one gets from the church. The church is not for amusement. The choir is not supposed to furnish grand opera nor the sermon to be a prize oration. The hymns are not to vie with Saturday night's popular radio wails. The church is not perfect. It is a group of like-minded folks who are seeking something, finding something and doing something. The imperfect church is not a social liability but a glorious opportunity to such as would fain grip a task that dares. The church is here to stay. Those who stay with it will be in good company. You, too, are invited to join.—Los Angeles Times.



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Conference Workshop on Promotion

A Conference Workshop on Promotion will be held in Statesville on November 15th and 16th, according to an announcement made this week by Mrs. T. V. Goode of Statesville, secretary of promotion for the Woman's Society of the Western North Carolina Conference.

The delegates will register at the Vance Hotel in Statesville, headquarters for the Conference, and the workshop and worship sessions will be held at Broad Street Methodist Church in Statesville.

This is planned for a special group of women, four district officers from each of the eleven districts in the W.N.C. Conference. These are the president, vice-president, secretary of promotion and the secretary of the Wesleyan Service Guild in each district.

Registration will begin at 3 p.m. on Friday, Nov. 15, and the first workshop will start promptly at 4 p.m. at the church.

Mrs. Goode reminds each delegate to bring a copy of "A Guide."

Mrs. C. C. Cranford, president of the Conference, will also attend the meeting.

Brooks-Howell Home for Retired Workers

The Methodist Home for Retired Deaconesses and Missionaries located in Asheville has been given its permanent name by the Woman's Division of Christian Service.

It is now the Brooks-Howell Home for Retired Workers—named in honor of Mrs. Frank G. Brooks, immediate past president of the Woman's Division of Christian Service, and the late Miss Mable K. Howell, who is said to have trained more missionaries than any other person in Methodism.

This tribute of a living memorial to the dedicated service of these two Methodist women is well deserved.

Mrs. Frank G. Brooks has given a lifetime of service to mission work and has travelled the world over in promoting the projects supported by the Woman's Division. She lives in Mount Vernon, Iowa, and first served in the Woman's Division on the Committee on Finance. In 1947 she was elected vice-president of the W.D.C.S. and chairman of the Dept. of Work in Foreign Fields. She became president in 1948 and served for eight years in that office. During her administration she served on several boards and church committees, and is continuing her faithful work on the Central Committee of the World Council of Churches and on the Executive Committee of the Council of World Service and Finance.

Miss Mable K. Howell died in Asheville in June 1957 after a long illness. She was instrumental in beginning the Deaconess movement in the Southern Methodist Church. As professor of sociology at Scarritt Bible and Training School in Kansas City,

Mo., and later as professor of missions at Scarritt College in Nashville, Tenn., she came in contact with every young Methodist worker in training at these schools. She served as secretary of Foreign Work in the Woman's Council of the Methodist Episcopal Church, South. She was later on the Ad Interim Committee during unification, and for eight years was a member of the Board of Missions and Church Extension. "Hers was a universal vision for missions," said her co-workers.

Miss Mable M. Metzger comes to the home as superintendent after serving in a similar capacity for 25 years at the Robinscroft Home for Retired Workers in Pasadena, Calif. She is a deaconess in the Methodist Church and has had 40 years of active service. A native of Lima, Ohio, she studied at the Cincinnati Training School for Christian Workers. Her first job was in Olive Hill, Ky., and then in Athens, Tenn. She spent eight years in Albuquerque, New Mexico, and then went to Robinscroft. During her administration there, seven new buildings were added to the center. Her experience in this field will be invaluable to the Woman's Division as they begin to lay plans for the erection of a new building that will house forty or more retired workers.

There are now five retired deaconesses living at the home.

Plans are under way for the dedication service to be held the last of November.

W.N.C. Conference in The Methodist Woman

Mrs. C. A. Meeker, editor of *The Methodist Woman*, says, "You have put North Carolina on the map." Four recent issues have had pictures of activities of our Conference and the best yet to come in the November issue.

A few months ago there was a picture of the beautiful lighted emblem of the quadrennial goals made by the women of the Statesville district. In the September issue was the mother-daughter picture from the Thomasville district. In the October issue was a picture of Miss Addie B. Greeley and Miss Dorothy Dodd, deaconesses at the Methodist Home for Retired Missionaries and Deaconesses in Asheville.

In the November issue will be the story of "The Travelling Church," which was used in many district meetings throughout the Conference last spring, and also an article, "A Trip With a Mission," by Mrs. Clarence C. Cranford, our Conference president.

... Anybody else have a happy idea of something that other Methodist women should know about the Western North Carolina Conference?

Hong Kong and the Wards

When the Home Demonstration women gathered in Ceylon for a world convention of the Associated Country Women of the

World, Mrs. Ralph Proffitt, of Cane River, president of the North Carolina Federation of Home Demonstration Clubs, was on hand for the convention. While in that region, Mrs. Proffitt spent a day with Bishop and Mrs. Ralph A. Ward in Hong Kong.

Mrs. Ward writes, "We did enjoy Mrs. Proffitt's visit in Hong Kong very much."

In the letter a picture of the work is given. "In both Hong Kong and Taiwan, the summer months brought inspiration, encouragement and training for various age groups in conferences. Bishop and Mrs. Valencia of the Philippines were guest speakers for part of the Taiwan meetings. This closer relationship of fellow-Asians will add Christian ties between the neighboring nations. Some Chinese men used their one week of annual vacation for attendance at the Taiwan lay training summer conferences.

"A few Hong Kong families are being re-united with loved ones who have just come out from Communist China. Some continue to escape across the border at risk to their lives; others finally achieve exit permits. The wife of one of our two Chinese pastors in Hong Kong, Mrs. Timothy Chow, has been able to join her husband at long last.

"The congregations at Kowloon, North Point and Wesley Village have increasing concern for the un-churched in each region. Social settlement work is being conducted in Wesley and on the roof of one of the government rehousing buildings in Kowloon."

Mrs. John Hoyle of Gastonia

Mrs. John Hoyle, Jr., a member of the Board of Missions of the Methodist Church, broke a record in Asheville recently when she taught a one-day study class of 211 women representing 31 societies in the district. This is the largest number ever to attend a district study class and the greatest number of societies represented at such a meeting.

The Class was a study of "The Outreach of the Woman's Division of Christian Service," held at the Biltmore Methodist Church on October 8.

Others on the program included Mrs. Joe Young, Mrs. Alvin Byrd, Mrs. T. E. Frutchey, Miss Amy Hackney, Mrs. J. H. Bancroft, Mrs. Theodore Jurwitz and Miss Addie B. Greeley.

Two key sentences were, "The sun never sets on the work of the Methodist Church," and "Every *Methodist Woman* ought to have a *World Outlook*."

A special tribute is given the women of the Biltmore Church—they had reservations for 170 for lunch, and they "stretched" to serve all of the 211 present.

Winston-Salem District Seminars

The Winston-Salem District reached a total of 488 women in its missionary education seminars held in the four subdistrict meetings during the past month.

The first seminar was held at St. Paul's Church on Sept. 26, the next at Pilot Mountain on Sept. 28, at Sedge Garden on October 1 and at Palmyra on Oct. 3.

An outline of the mission study courses was presented at the morning session and an Officers' Training School was conducted at the afternoon session.

What We Have at Louisburg

By HENRY G. RUARK

As we think of improving our facilities for Christian higher education it is the part of wisdom to reappraise what we already have. For the North Carolina Conference, while we do not forget the interest we have in Greensboro and High Point Colleges, this means most immediately to take a new look at Louisburg. Most of us are aware that our conference owns and operates a junior college of that name; but perhaps our knowledge does not go much beyond this. It may be helpful to try to set down in black and white what we have at Louisburg.

To begin with, we have a tradition. To call it a great tradition might seem exaggerated; but it is at least a long and honorable one. And for those who believe in the primacy of the spirit this is not a thing to be taken lightly. At the close of *Gone With The Wind*, Scarlett, standing in the midst of the devastated plantation, tries to persuade Ashley to go away with her to another part of the world which is not so stricken. "There is nothing to keep us here," she argues. To which he replies, "Nothing but honor." But it was such honor that enabled the South to live through the days of Reconstruction and begin its rebuilding.

In that task and that tradition Louisburg College had a share. Indeed, if honor means standing grimly to a task when without resources or help, the history of Louisburg is replete with it. Chartered in 1787 as a private academy, it came under the unofficial care of the Methodist Church in 1866 when Greensboro Female College was temporarily transferred there after the burning of its own buildings. This association continued; "although," as the historian prophetically remarked, "the Church had given nothing to its support." In 1907 the school was deeded to the North Carolina Conference by Mr. B. N. Duke, who had come into possession of the property through defaulted loans; but the conference still did not take very seriously its responsibility. In fact, the most lamentable feature of the history of Louisburg is not any fault in the college itself; but the failure of Methodists to support it adequately for the effective fulfillment of its mission.

In recent years there has been some improvement in this regard, as evidenced most obviously by the physical condition of the college. During the past decade some \$750,000 has been spent on improvements and new construction; so that the college plant has a present valuation of \$1,600,000. All of the buildings, with the exception of one wing, are now in good condition. Preparations are under way for the construction of a \$200,000 cafeteria-student union building, financed for the most part by a federal loan. When this and other projected improvements are completed, the capital investment will approach two million dollars.

The campus proper includes fifteen acres of rolling land. In addition, the college owns eighteen acres which are separated from the main campus by a strip of about eight acres. This dividing land can be secured. In fact,

the college attorney has lately been authorized to accept part of it as a gift. When the two tracts are joined the campus will consist of a little over forty acres, sufficient for a school of the present size. If and when enlargement is undertaken, there is reasonable prospect of securing additional adjoining property.

So much for physical facilities. These, of course, are essential; but what makes a college is its personnel. And in this regard, Louisburg is making steady progress. Of the present full-time faculty, two have Ph.D. degrees and fifteen the M.A. The remaining four with A.B. degrees are working now on their Masters', and all are expected to complete the requirements within the next two years. In particular, the department of religion has been strengthened, now having three well qualified instructors. Academic standards are steadily being raised, and now compare favorably with other colleges in the state. The school is accredited by the Southern Association of Colleges and Secondary Schools, and in most respects is safely above the minimum requirements for this recognition.

But for a Christian college, the academic standing of its faculty is not more than half the story. At least as important is the

quality of spiritual life and commitment to the Christian cause. It is significant that a number of teachers are at Louisburg on considerably lower salaries than they might command elsewhere, because they believe in this kind of education. The writer was recently privileged to share in the faculty retreat held prior to the opening of school. He came away convinced that the administration and faculty are deeply concerned that the college be an effective witness to Christian faith and life, and are working earnestly and intelligently at making it that.

The student body is also improving, in both quantity and quality. The college opened this year with an enrollment of about 365, which is close to present capacity. Among these there is a marked improvement in high school records, and a growing percentage of students who return for the second year—one of the most sensitive signs of the quality of the college life and work. Serious efforts are being made to insure also that those admitted are morally and spiritually qualified to participate in the life of a Christian community, and there are many evidences of progress in this regard.

We do well to keep in mind the fact that the North Carolina Conference, through Louisburg College, is now affording to more than 350 young people an education that is academically sound and distinctively Christian. When we look at Louisburg, what we have and what we are doing there, we are constrained to the conclusion that it is something too valuable to lose.

What We Need at Louisburg

By HENRY G. RUARK

In the preceding article we tried to total up the investment and something of the values, both material and spiritual, which the North Carolina Conference has in Louisburg College. In doing so we saw that during most of the half-century since it was given to the Church the college has been kept on a semi-starvation diet. Despite this, it has managed to stay alive and to continue its work. And in recent years, with somewhat increased support, it has made substantial progress in the improvement of physical plant and in raising academic standards. Along with this there has developed among the college personnel a new spirit and sense of dedication.

We have now to ask: What more is needed in order to implement the conference's decision to maintain and strengthen Louisburg? During the past several months committees of the board of trustees have carefully studied this question and arrived at some clear and reliable answers. The financial figures given in this report are based on architects' estimates and the advice of experienced and competent educational administrators.

A minimum of \$1,170,000 in capital funds is needed for completion of the physical plant to accommodate 400 students. Forty-five thousand of this would go to complete the cost of reconstructing the Davis Building and paying the college's share on the new

cafeteria-student union, which is to be financed largely by a self-liquidating federal loan. A new auditorium-classroom building and new library are estimated at \$375,000 and \$200,000. Parts of the rear wing of the administration building are now used for these purposes; but the space has been both inadequate and unsuitable for years. In this wing also have been housed about eighty men students; but the space is not suitable for this use, either. In order to provide proper accommodations, and to make a small increase in room for resident students, a new dormitory to house 100 should be built. The new building would probably be designed for women students with the men taking over present quarters occupied by women. The cost of this addition, with furnishings, is estimated at \$400,000. The space vacated in the main building would be used for much needed parlors, offices, etc.

A new and adequate infirmary will cost \$30,000. The remaining \$120,000 will be applied to campus improvements, including the resurfacing of driveways, developing a new athletic field and parking spaces, and the purchase of additional land.

With this program of construction completed, the school will be well equipped for a student body of 400. And it would have physical facilities to serve 600 students, simply with the addition of dormitory space. Looking forward to this possibility,

the new dormitory will be planned so that two more wings can be added later to accommodate 200 more students. This expansion would cost \$800,000.

Along with improving physical facilities it is essential that the faculty continue to be strengthened and more adequately supported. At least one additional professor and a part-time business manager are now needed. The trustees propose during the next five years to increase salaries by 20%. And both sound academic policy and fair play demand that we set up immediately at least a minimum provision for retirement. To do these things will require an increase of \$43,400 in annual support. So that, during the next five years, Louisburg's allotment from the college sustaining fund should be raised to at least \$100,000.

A less immediate, but no less important, need is for building up endowment funds. An endowment of one to two million dollars would give to the college a healthy stability; and, what is more important, would enable it to substantially increase its scholarship aid to worthy students. Several

gifts for this purpose have been made by individuals during the past year. With the co-operation of the conference and a carefully planned program the number and amount of these could be progressively increased.

More than any of these things, however, Louisburg College needs the prayers and understanding support of our preachers and lay people. One of the most effective ways in which this support can express itself is in directing to Louisburg more of our promising young people who want a college education. Another is for us to learn ourselves, and then to inform others, what we have and what we are doing and hope to do at Louisburg. As of today, the college is affording to nearly 370 young people opportunity for a distinctively Christian education. There are centered an increasing number of our conference activities. It is developing a program to serve directly the needs of our conference, especially those of the town and country church. With our prayers and our help, it will continue to grow greater in that service.

Articles of Religion

XVIII. OF THE LORD'S SUPPER

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; inasmuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

The greatest symbol of the Christian Church is the sacrament of the Lord's Supper. In this Christian people remember what the Lord did for them and pray that in turn they may give themselves as living sacrifices to his service.

In this sacrament the bread and wine—or the elements, as we commonly call them—signify the body and blood of our Lord Jesus Christ. They are received and eaten in a spiritual, that is, a heavenly manner; and all the fathers and teachers of the Church have emphasized that the means whereby this is done is *faith*.

There is nothing automatic or mechanical about the Supper of the Lord. He who does not take it reverently and sincerely, or he whose heart is not open by faith, cannot receive its benefits. But when the Lord's Supper is genuinely and seriously entered into with a desire to walk more closely in his holy ways, then indeed it becomes a means of grace and "very full of comfort."

The Roman Catholic doctrine of transubstantiation (which holds that at the word of the priest the bread and wine are miraculously transformed into the actual body and blood of the Lord) is completely repudiated by this article. So also is rejected the idea that the sacrament itself, that is, the elements of the sacrament, have magic properties. The Church of Rome has public processions in which the Host (sacrament) is carried ostentatiously about for the adoration and worship of the people. It is what happens *within* the believer, not what happens without, that makes for the true sacrament.

(Reprinted by permission of the Methodist Publishing House from Bishop Harmon's book, "Understanding the Methodist Church.")

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Bishop Garber to Speak at Williamston on Nov. 3

On November 3 the First Methodist Church of Williamston will observe Dedication and Homecoming Day. Bishop Paul N. Garber will preach at the morning worship service and will dedicate the educational building. Dr. W. C. Ball, district superintendent of the Rocky Mount District, will also be present to assist in the dedication service. A picnic lunch will be served at the church following the dedication. All former pastors, former members, and friends are invited to be present for this occasion.

The educational building was constructed in 1950-1951 at a cost of more than \$25,000 and the indebtedness was paid off in 1956. The building consists of 11 classrooms, a kitchen and a fellowship hall.

To Observe Homecoming

Belgrade Methodist Church, on the Pollockville Charge, will observe homecoming Sunday, November 3, with Dr. H. K. King, former New Bern District superintendent and now Conference Director of Evangelism, as guest minister. Music will be furnished by the Pollockville choir. Picnic dinner will be served following the service.

In Memoriam

MARTHA JANE MOSLEY BURRUS

One of the truly rich experiences of my ministry resulted from a short acquaintance with Martha Jane Mosley Burrus. She was the widow of the Rev. A. J. Burrus, who served, very effectively, as a minister in the Western North Carolina Conference for nearly 40 years. Though I had known her only two months when she died on Sept. 6, 1957, it had become clearly evident that she was a true "heroine of the parsonage."

—R. J. Starling.

MRS. W. L. RAWDON

We, the members of the Woman's Society of Christian Service of Trinity Church, Charlotte, N. C., offer this tribute of love and respect to the memory of one of our faithful and beloved members, Mrs. W. L. Rawdon. She was better known as "Mama Rawdon" by her many friends at her Church and in her community, which she loved so well.—Mrs. Joe Ham, Secretary.

WESLEY B. SUTTON

Though Wesley has departed from our midst, his influence will live on to bless the church he loved so much and certainly it will live on in cherished memory in the hearts of his family and friends. Christian influence does not die with our physical life but lives on.

He was the son of the late William and Sarah Dawson Sutton of Lenoir County. Born April 24, 1897; died May 20, 1957.

Survivors are his wife, Mrs. Ruth Sutton, four daughters, Miss Blanch Sutton, Mrs. Roland Faulkner, Mrs. Dick McPherson, Mrs. Chester Hooten, and one son, Allen.

The members of Hickory Grove Methodist Church offer this tribute of love and respect to the memory of a faithful and devoted member.—Mrs. Annie Barwick, Secretary.

MELVIN HUBERT ISLEY

Melvin Hubert Isley, son of the Rev. and Mrs. H. L. Isley, was born April 24, 1939, and entered into life eternal on June 28, 1957.

He was converted at the age of seven, and was an active member of Mt. Herman Methodist Church near Burlington, when he died.

His stay here was short, but in those few years he had developed into a fine, promising young man. He was clean in word, habit and general conduct. As a high school student he was popular, being a member of the Student Council, and treasurer, and introduced the minister at Commencement.

He was no less interested and active in the religious things of life. He prayed in his home, at public gatherings, and in his church. He was deeply concerned about the happiness and comfort of his parents, as his obedience and application to duty showed. It should be said that Melvin grew up in the atmosphere of one of the best of Christian homes, where by precept and example he was taught the fine things of life.

The father and mother will be comforted by the fact that they gave him their best, and he responded to it in a noble manner.—Rev. A. D. Shelton.

Children Attend Symphony; Band Progress; Football Team Has Seven to Five Record

Visit to the Mountains

Our cottage mothers made their annual visit to the mountains on Tuesday, October 15. Mrs. Simpson, Mrs. Lambeth, and Mr. Harmon joined the group for the trip. Mr. Simpson again kindly served as bus driver and engineer. The day was lovely, the scenery beautiful, and the crowd was in a jolly mood. It all made for a grand trip. We followed route 52 to Fancy Gap, Virginia, and then went south on the Parkway to route N. C. 16 and followed this route back to Wilkesboro and then back to Winston-Salem. The group took time out for lunch at the restaurant at Doughton Park.

The scenery along the Parkway was very beautiful. The colors seemed about at their height. All the folk seemed to enjoy these trips immensely. To hear the "chatter" and "bantering" back and forth in the bus would almost make one think that a group of teenage girls were on a trip. Of course the two or three men on such a trip are only silent observers.

It is good for those with such heavy responsibilities to get away once a year and enjoy such fellowship.

Symphony Concert

Through the generosity of friends of The Children's Home and music lovers of Winston-Salem, twelve of our boys and girls, piano pupils of Miss Delores Stephens, attended the opening concert of the Winston-Salem Symphony's 1957-58 season in Reynolds Auditorium. Piano students were chosen to attend this particular concert because it featured a young pianist, Miss Dorothy Lewis, of High Point, playing Liszt's Concerto No. 1 in E-Flat Major.

The concert was well received by the audience and highly praised by the critics, including our young musicians. Such experiences are very valuable for our boys and girls, and we are grateful to the people who make it possible for their lives to be enriched in such a way. Those attending were Mary Kerr, Elizabeth Ammons, Jane Henson, Brenda McCraw, Elaine Nesbitt, John Webster, John Morse, Brenda Williams, Martha Stone, Teresa Callison, and Shirley Grant.

The Children's Home Band

It was only two years ago that a band was started at The Children's Home School. With the help of friends who donated instruments and money, we got off to a good start with twenty-one members participating in the program. The band was ably directed by Mrs. Carolyn Whelass of the Winston-Salem city schools. Last year with additional mouthpieces, forty-two were able to take band although the instruments had to be shared. Much progress was made under the direction of Mr. John Shelton. Several concerts were presented and enjoyed.

With the addition of the junior high school to our school on the campus, we expect to further expand our band program.

THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor



BERNICE NICHOLS

If more instruments can be secured we expect to have at least fifty in our band this year. However, with a limited number of instruments, it is impossible to present a full program. By taking advantage of free instruction offered us, we have made an excellent beginning. It is our hope that the program can be expanded.

An interesting note on last year's band is that every one of the forty-two members were promoted to a higher grade.

Miss Stephens' Schedule

While the subject of music is being discussed it might be said here that eighty-five boys and girls are singing in the three chorus groups. There are thirty girls in the senior choir, thirty-five in the junior girls' choir, and the junior boys' choir has twenty members. Twenty boys and girls are taking piano lessons. Piano is taught four hours each day on Tuesday, Thursday, and Friday. The choirs do their practicing on Wednesday, Saturday, and Sunday. The boys' choir and the junior girls' choir practice forty minutes once a week and the senior choir practices forty-five minutes twice a week.

Layman's Day

Yesterday was the first Layman's Day to be observed in The Children's Home Church. Mr. Worth B. Folger, of Sparta,

an active Methodist layman of the North Wilkesboro District, spoke at the morning service. Mr. Richard G. Stockton, of Winston-Salem, another active layman, spoke at the Sunday evening service. Mr. Stockton has been a member of The Children's Home Board of Trustees since 1926 and president of the Board since 1940. Mr. William R. Edwards, principal of our school and charge lay leader, did an excellent job of presiding at the morning service and William Davidson, president of our Methodist Youth Fellowship, was the efficient presiding officer at the evening service.

The Picture

The picture presented this week is that of Bernice Nichols, who was five years old last February 24. She is a happy member of the Reynolds Building family and an enthusiastic participant in the kindergarten activities there. She came to The Children's Home from Cherokee County nearly two years ago. Her three older sisters had joined the family here a year earlier. Bernice is sponsored by the Woman's Bible Class at Myers Park, Charlotte. Mrs. J. L. Patterson is correspondent for this class and Miss Audrey Boyd is treasurer.

Varsity Football

All of us have been pleased with the outcome of most of our football games this fall. Mr. E. T. Gibson, the coach, was asked to give some information on his team and his comment follows:

"Our varsity football team is composed of thirty-one boys. They have been very faithful in our practice sessions and have shown a wonderful spirit. To me, the attitude of the boys and the way they have worked to improve has been outstanding. To date we have played seven games and won five of them. This record has enabled us to become a leader in the North Piedmont Conference. We have three more conference games remaining, and it is our hope that we can maintain our position.

"The boys have developed into a good team. Their desire to do well has pulled us through several times. They have lost games, been behind on many occasions, but they have never given up the fight. I think they have what it takes to succeed on the football field as well as in the game of life. The three games remaining on our schedule are; October 25, Statesville, here, at 3:30 in the afternoon; November 1, Davie County, here; and November 8, Barium Springs, there. The last two games will be played at 3 o'clock in the afternoon."

Junior High Team

The junior high boys, those in the seventh, eighth, and ninth grades, have played three football games and have won all three, winning over Gray 27 to 0, Hanes 7 to 0, and Reynolds 20 to 0. They have three more games to play and are hoping not only to go through the season undefeated but would like to continue to hold their opponents scoreless.

♦ ♦ ♦

The bigger the work the greater the joy in doing it.—Henry Stanley.

Many Gifts But One Spirit

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: I Corinthians 12:1-13

To get the full impact of this Scripture material it is necessary to read all of Chapters 12 through 14. Here Paul is dealing with the problem of disunity in the Corinthian Church. People who possessed one talent in a superior degree were inclined to "look down their noses" at people who did not have this same ability. The Apostle's purpose was to convince his readers that all the various gifts had their place in the Christian community.

In this letter a number of gifts are mentioned, and all are evaluated for their usefulness to the group. Space doesn't permit a full discussion of the nine qualities mentioned; we shall have to try to summarize the meaning of each as briefly as we can.

Some excel in the utterance of wisdom, while others are more skilled in the utterance of knowledge. This may mean that some can speak more fluently of common-sense matters, or matters where *insight* is needed; others may do better in discussing things where *information* is desired. Faith is possessed by some in greater measure than by others. Those who have more faith than others may lead in attempting daring things for God; many times the others then follow.

The ability to lead was found among some in the Corinthian Church. There is a great deal we do not know about the healing miracles attributed to the Apostles and other leaders of the early Christian Church. In whatever manner this may have occurred we may be sure these leaders agreed with the statement found in the apocryphal book "The Wisdom of Sirach" (ch. 38:2) which says "*Healing comes from the Most High.*" To the extent that each of us becomes a part of the constructive, peace-making forces in human life we are healers. God may use each of us in the work of healing the hurt of the world. The Church may yet recover this power of healing, but only when it is living in closer relationship to the spirit of Christ than many of us are doing today.

The Interpreters Bible in its comment on the passage we are discussing says that miracles (the next gift mentioned) is really part of the two previous gifts. That is to say that faith, healing and the working of miracles belong together. Goodspeed translates it "the working of wonders."

Prophecy is the next gift listed. This has been translated "inspiration in preaching." Another aspect of its meaning is the gift of insight into the trends of events. The prophetic voice is always lifted to remind us of the coming results of a way of life contrary to the will of God.

Discernment, or the ability to distinguish between spirits, is another of the gifts that was needed in the Church at Corinth and is still needed today. There are always the visionaries, the people who bubble over with enthusiasm. These have their place. But there is needed also the need for intelligence, common sense and straight think-

ing in the affairs of the Kingdom. In I John 4:1 we read: "*Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world.*"

Speaking "in various kinds of tongues" is listed as the eighth gift of the Spirit. This, of course, doesn't refer to the ability to speak a number of different languages, but rather to certain forms of ecstatic speech which were found in many of the early churches. There are numerous references to this in Paul's writing, and elsewhere in the New Testament. See especially I Corinthians, chapter 14, for a fuller discussion by Paul on this matter. Suffice it to say that many in these early Christian communities regarded the overpowering emotional states which accompanied this activity as being evidence of God's spirit working in men.

The final gift mentioned in our Scripture selection is that of interpretation of tongues. The Interpreters Bible explains the necessity of having someone to evaluate this tongue-speaking by saying "Paul applies his sanctified common sense to the situation in order that the church may be saved from confusion and lack of discipline."

So we see in one of St. Paul's principal churches a variety of temperaments and abilities. Our problem in today's churches is not essentially different. We need the spirit of Christian tolerance if the solidarity of the Church is to be maintained against the divisive forces which attack it from within and without.

The Living Word

By **LUTHER A. WEIGLE**

The meaning of "occupy"

"He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." So reads the King James Version, Luke 19:30. The Greek verb which is translated "Occupy" is *pragmateuomai*, which means "Do business." Tyndale and the Geneva Bible translated it, "Buy and sell till I come." But the King James translators followed Coverdale, the Bishops' Bible, and the Rheims translation in using the word "occupy." The Revised Standard Version has, "Trade with these till I come."

The version of Psalm 107:23 in the Book of Common Prayer, "They that go down to the sea in ships, and occupy their business in great waters," goes back to Coverdale. Here the King James translators changed to a perfectly literal rendering "... do business in great waters."

In all but two cases, "occupy" is used by the King James Version in the now obsolete senses of "use" or "trade with." "All the ships of the sea with their mariners were in thee to occupy thy merchandise" means "all the ships of the sea with their mariners were in you, to barter for your wares" (Ezekiel

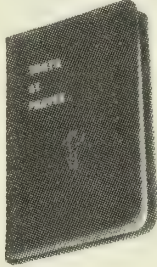
27:9). The word occurs often in this chapter of Ezekiel, a lamentation over Tyre, which should be read as a whole in the two versions.

When Samson tells Delilah that he would be weak like other men "if they bind me fast with new ropes that never were occupied," the Hebrew means "with new ropes that have not been used" (Judges 16:11). "All the gold that was occupied for the work" (Exodus 38:24) means "All the gold was used for the work."

In his warning against "tongues" and urging the use of the understanding, Paul wrote to the Corinthians (I, 14:16): "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" This is the translation of Tyndale and the sixteenth-century translations generally. "Room" means "place." The Greek word here rendered "unlearned" is *idiotes*, which Wyclif simply transliterated as "an idiot" and for which Rheims had "the vulgar." The Revised Standard Version has "... how can any one in the position of an outsider say the 'Amen' to your thanksgiving when he does not know what you are saying?"

In Hebrews 13:9 "have been occupied" represents the Greek verb which means "walk" or "live." This is a difficult verse to translate without resort to paraphrase. Rheims was baldly literal—"not with meats, which have not profited those that walk in them." The Revised Standard Version has, "not by foods, which have not benefited their adherents." Goodspeed's phrase is clearer—"not through scruples about food ..."

For Christmas Giving



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Story time for Boys and Girls

ELIZABETH WHISNER, *Editor*

Tobias Tortoise in Top Hat and Tails

(An Adventure of Mr. Mischief)

By LOUISE C. GOOSMAN

CHAPTER II

"How do you think we can have fun with the broken egg shell?" asked Tad.

"Well, if we could move half of it down to the water, it would make a fine boat."

"Oh, we wouldn't dare," answered Tad. "We might get too far from shore, and you know your wings shrink if they get wet, and I'm still too little to swim in deep water. Suppose the boat turned over?"

"Never fear, I can fix that."

Mr. Mischief flew to a near-by Weeping-Willow tree and called up into its branches, "Please, Weeping-Willow tree, will you let me have one of your long willows?"

"Dear me, yes," wailed the tree, "Help yourself. Oh dear! Oh dear!"

The tree sounded so sad that Mr. Mischief paused to ask, "Why do you weep so?"

"I weep because I cannot hold my limbs up to the sun and sky like the other trees do. Oh dear! Oh dear!"

"Why, you should not cry about that!" exclaimed Mr. Mischief. "Your lovely long green limbs sway in the breeze and make you about the prettiest tree at Singing Winds."

"Is that so?" asked the tree in amazement.

"Indeed it is, and instead of weeping all the time, you ought to laugh."

"Well, well, so I will!" laughed the tree. "You have made me very happy by telling me that. Help yourself to my willows. From now on I will be a Laughing-Willow tree."

"Oh, thank you very much," said Mr. Mischief, and he took a long slender wythe from the Laughing-Willow tree.

As he flew back to Tad waiting at the nest, he could hear the tree merrily singing:

"I've always been unhappy,
My heart was filled with grief,
I could not lift my limbs on high,
Not even one small leaf.
I thought that I was ugly,
My heart was filled with pain,
But now I know this is not so,
And I'll never weep again."

Back at the nest Mr. Mischief was saying, "Here you are, Tad. We will fasten one end of the willow wythe on the shore and hold the other end. Then we can have a nice safe boat ride in the egg shell."

"It sounds like fun," said Tad. "Let's do it."

So between the two of them pushing, pulling and rolling, they got one half of

the shell out of the nest and down to the water. Tad got in and held onto one end of the willow while Mr. Mischief tied the other end tightly around a slender but sturdy sapling. Then the Elf flew out and joined Tad in the egg-shell boat.

"Here," he said, "give me the willow, for I think I can hold it tighter than you can."

Tad gave Mr. Mischief the willow and they bounced gaily about on the water. My! This was really fun!

Then Mr. Mischief had one of his urges to play a trick on Tad!

Carefully, so Tad would not see what he was doing, he tied a little knot in the end of the willow and slipped it into a crack

DEEP RED

*How I love the trees at Autumn-tide
That crown the sunset days—
Pure gold, red-tipped and rusty brown
A-glow on woodland ways.*

*And O, that lovely deep red oak
More stately than all beside—
God, let it wear a crimson robe
Next year at Autumn-tide.*

—E.W.

near the top of the egg-shell boat. He gave it a slight tug to be sure that it would hold. There! That was fine!

Now he was all ready to play his trick and scare the trusting little Bullfrog.

"Oh, HELP!" he cried loudly, "We are adrift!"

Tad looked over his shoulder and saw Mr. Mischief with both hands raised over his head, and he really WAS NOT holding the willow.

"What happened? Why did you let go?" Tad could get scared and he could get angry very quickly, and now he was doing both.

"Oh, it slipped out of my hand. What shall we do?" The Elf sounded very frightened, but inside he was chuckling to himself.

Now what Mr. Mischief did not know was that there was an errant little breeze playing about, and seeing the two in the boat, he thought, "Those two aren't getting very far very fast. I think I'll give them a gentle push and help them along." And he did just that! But, alas, as he touched the shell the willow

slipped out of the crack, and the two adventurers were really adrift.

"Help! Help!" screamed Mr. Mischief when he saw what had happened. By now they were turning, spinning and bobbing about, closer and closer to the deep water.

"Sit still and hold on!" shouted Tad. "Why did you ever let go?"

"Oh," wailed the wretched little Elf, "I didn't really let go!" and he told Tad what he had done. "I only meant to scare you for a moment."

"Well," said the practical Bullfrog, "I think you've scared us both, but it's too late now. We will just have to hope that we will be rescued."

Now the little breeze heard this, and realizing what he had done, he went around in front of the boat and blew just as hard as he could, trying to send them back ashore. It was no use, for the current in the water was too strong and the boat only rocked more wildly than ever.

Suddenly a horrible thought came to Mr. Mischief. Directly ahead of them, at the lower end of the lake, was the waterfall! Bobbing, turning, twirling and twisting, the boat was sailing straight toward disaster.

(To be continued)

TONGUE TWISTERS

Some weeks ago we gave you a tongue-twister about Peter Piper's Peacock, and you had a tall time learning to say it, didn't you? Here's another one, and let's see how well you can do it.

Theophilus Thistle, the successful thistle-sifter, sifted a sieve of unsifted thistles. If Theophilus Thistle, the successful thistle-sifter sifted a sieve of unsifted thistles, where is the sieve of unsifted thistles that Theophilus Thistle, the successful thistle-sifter, sifted?

HIS PRAYER

A small boy knelt at his mother's knee and offered his evening prayer. When he had finished, he continued to speak softly while on his knees.

"What did you ask for?" his mother questioned.

"It isn't nice to always ask for things," he replied. "I just told God that I love Him."

—Selected

BIBLE QUIZ

1. What building do we refer to as the "house of God?"
2. Which Commandment says, "Thou shalt not covet thy neighbor's house?"
3. In whose house was Jesus very much at home?
4. What was the home town of Mary and Martha?
5. What was The Apostle Paul's home town?

Answers to Last Week's Quiz

1. King Solomon—II Chronicles 9.
2. Noah—Genesis 6:8 and 8:19.
3. Samson—Judges 15:4-5 and 16:18-21.

LETTERS

PEOPLE ARE FUNNY!

To the Editor:

We Methodists, along with other denominations, are building new churches, raising salaries and expanding our local work on every hand. This is all well and good, but I sometimes wonder whether we are being selfish in spending so much money on ourselves to the neglect of our foreign mission work. How many missionaries have had their salaries raised in proportion to increases granted to preachers in this country? Are we building new churches in the mission fields?

We are criticized, and perhaps justly so, by members of other denominations for sponsoring suppers, etc., to get money for the church. If our members practiced Christian stewardship by paying at least the tithe of their incomes to promote God's work, such ways of raising money would be unnecessary. I wonder whether ten per cent of our members are tithers. When a preacher talks about people meeting their financial obligations to the church, many folks are prone to criticize him.

We are inconsistent when it comes to making a pledge to the church. Many people absolutely refuse to make a financial pledge to the church, although they willingly make pledges to make regular payments for cars, TV sets, etc. As the radio program says, "People are funny."

James S. Morgan

63 Sixteenth St., S. E.
Hickory, N. C.

Book Reviews

The Holy Bible, translated from the Peshitta by George Lamsa. (A. J. Holman Co., Philadelphia. Cloth bound, \$12.50)

When one picks up this Bible, translated directly from the Aramaic, the language spoken by Jesus and the Apostles, and the language in which the Bible was most probably originally written, it is with a peculiar feeling of reverence. The Revised Standard Version, the American Standard Revision, the English Revision of 1881, the King James (or Authorized) Version, the Latin Vulgate, have all been translations from translations, and revisions thereof.

Dr. Lamsa has given us a translation direct from what is possibly the most accurate original source, the Peshitta, or authorized Bible of the Church of the East. We quote here a letter from the publisher's preface:

Patriarchate of the East
Modesto, California
April 5, 1957

"With reference to your letter concerning Lamsa's translation of the Aramaic Bible, and the originality of the Peshitta text, as the patriarch and Head of the Holy and Apostolic and Catholic Church of the East, we wish to state that the Church of the East received the scriptures from the hands of the blessed Apostles themselves in the Aramaic original, the language spoken by our Lord Jesus Christ Himself, and that the Peshitta is the text of the Church of the East which has come down from the Biblical times without any change or revision."

Mar Eshai Shimun

By Grace, Catholicos Patriarch
of the East.

The present reviewer lays no claim whatsoever to being a scholar, but he does believe he senses the reaction of the average Bible reader when he uses this translation.

He will be delighted with the beautiful clarity of the English; and he will be impressed by the evident care with which Dr. Lamsa has selected just the right English word and phrase to convey the exact meaning of the Aramaic text.

One criticism some will have is that Dr. Lamsa has retained the Aramaic spelling of many proper names, which tends to confuse until one becomes familiar with them.

Bible students and ministers will find this translation valuable for comparison; and the general reader, we predict, will find it easier to understand than some other versions and translations.

The book, as is characteristic of Holman products, is beautifully printed and well bound in cloth.—O.D.P.

The Sermon on the Mount and Its Meaning for Today, by Ernest Trice Thompson. The John Knox Press, Richmond, Va. Price \$2.25.

This book written by a well-known and widely experienced author, lecturer and teacher, will be welcomed by a host of people to whom this greatest of all sermons is a source of inspiration and guidance in the understanding and application of the deeper teachings of Jesus.

The book provides a most interesting historical background of the Sermon, dealing with the problem facing the people, the four parties concerned, the common hope, and good news about God. The citizens of the kingdom as revealed in the Beatitudes, their characteristics and blessings, their influence and responsibility, are set before the reader in a most interesting and informative way, while the righteousness of the kingdom is portrayed as to its nature, its observance, its value, and its gaining.

The summons to the kingdom with its provocative "twos,"—the two ways, the two dangers, and the two foundations,—provides a searching climax to a book that is replete with pertinent illustration, clear and fascinating interpretation and application of the great Sermon.—Van T. Crawford.

The International Lesson Annual. Edited by Charles M. Laymon. (Abingdon Press. Price, \$2.95.)

Those who have used the preceding two annual volumes of this fine commentary on the International Lessons will be awaiting the 1958 edition with interest. As usual, Dr. Roy L. Smith provides the modern application of the lesson. New features have been added this year. One is the section of illustrations which will help the teacher make his presentation more interesting. Another is the special article on Labor Sunday, written by Dr. Charles P. Taft.

Teachers and students will find this book an invaluable aid to Bible study, one which need not be discarded after its yearly use, but which should be kept as a part of a growing library of Bible Commentaries.

—R.P.M.

Christmas in Our Hearts, Charles L. Allen and Charles L. Wallis. (Fleming H. Revell Company, 316 Third Ave., Westwood, N. J. 64 Pages. Price \$1.00)

In this inspiring little Christmas book the authors have given a heart-warming interpretation of some of the people and incidents associated with the Birth of Christ, supplementing the brief accounts in the Scripture. Mary and Joseph, the Shepherds and Wise Men, and others become more than Bible characters, and speak a radiant message of His coming for hearts today.

Chapter II, "The Wonder of It All," expresses the theme of the book, as God's Inexpressible Gift steps out of the frame of

history and becomes real in the Christian celebration of Christmas.

We recommend "Christmas in Our Hearts" for personal inspirational reading, and for use in devotional programs.

E.W.



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IN PASSING

News of Methodism . . .

God Save the Queen

When I was in England I told some of my British friends that their national anthem was very familiar to me for we sang the tune more often than almost any other. They were astonished when I told them that we called it "America." Perhaps some of my readers do not know that our most popular patriotic song has the same tune as "God Save the Queen." In fact, "America" ought to be our national anthem, for it is easy to sing and does not seem to cause paralysis and stage fright in the same way that "The Star-Spangled Banner" does. Have you ever heard a singer get through our national anthem without forgetting the words or stumbling over a note?

My English friends were even more astonished when I told them that in many states members of Kiwanis International open their meetings by singing "America" and "God Save the Queen" to the same tune, and it was hard for them to believe that these clubs usually display both the United States' and the British flags.

Last night I watched, on television, the farewell appearance of Queen Elizabeth, and I was impressed by the poise, the loveliness and the kindliness of Britain's monarch. Like all the rest of the millions of viewers, I wondered what in the world she could find to say to all those people with whom she chatted in such an informal and unhurried fashion.

Well, this morning, I found out. She asked them where they came from, how they were, and if their feet hurt! That is just about the gist of the conversation, according to an Englishman who overheard some of the conversations. But, as one man said, he wasn't sure just what she said or what he said. He was overwhelmed by the presence of royalty.

Americans fought a war to get rid of an English king; now they would almost fight another one to aid a British Queen. Elizabeth II is "tops" in the poll of popularity over here. She didn't win this admiration by wearing a diamond tiara or by just being a queen; she won it because she is a charming, democratic and wholesome personality, and the ruler of the nation to which we are bound by ties of blood and understanding.

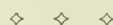
God Save the Prince

Viewers of the ceremony last night were treated to a delightful spectacle in many ways, and the most intriguing was that of Prince Phillip, the Queen's consort. It is fair to say that, although Americans were filled with admiration for the Queen, they were equally delighted with the Prince. Nothing could have been more calculated to win the hearts of the American people than the sight of Phillip enjoying himself as if he were a spectator who had come along for the fun. While his royal wife walked demurely and sedately down the aisle of bowing dignitaries, Phillip trotted behind, before, or almost anywhere. He got no fanfare and no

introduction. He didn't need one. Before the evening was over, I can imagine that most of the TV watchers were calling him "Phil" and hoping that he would turn around and wave to them. (One of the most diverting incidents of the whole magnificent spectacle was the sight of the Pakistani ambassador waving at the camera from behind the Queen's back!)

Over in England it is fashionable in some circles to take potshots at the royal family, and one Englishman made the headlines over here with a critical article about his sovereign. But such criticism will have little effect upon the average Britisher, who wouldn't be without the pageantry and pomp for anything. And certainly Americans will never criticize Elizabeth and Phillip, for they are our friends. Haven't they been in our homes, by way of television?

God save the Queen, and Phillip too. England needs them now, as a symbol of the old-fashioned beauty and the old-fashioned virtues, as a link with her glorious past and a hope for the future. And America needs them, too.



The world has many religions; it has but one gospel.—George Owen.

High Point College announces a series of Chapel Hour broadcasts over Station WMFR, High Point, which began on Wednesday evening, October 23, and is continuing each Wednesday evening through November 13.

Dr. C. P. Morris, Executive Secretary of the N. C. Conference Board of Education, was guest speaker at the annual dinner meeting of the Commission on Education of Bethany Methodist Church, Milwaukee, on the evening of October 11.

At Konnoak Hills Methodist Church, Winston-Salem, five laymen and one lay woman, participated in the Layman's Day service on Sunday, October 20. These included Mrs. Holt Hunter, Jr., Fred Boese, Robert Clayton, Tom Timmons, Ed Della-hooke, and Wayne Cagle.

Pleasant Grove Church, Thomasville, will hold its fall revival Nov. 3-8. The Rev. Frank Jordan, pastor of Memorial Church in Thomasville, will preach on Sunday evening, and the Rev. John Carper, superintendent of the Thomasville district, will be the guest preacher from Monday through Friday. The Commission on Membership and Evangelism is making an extensive visitation effort to call in almost every home in the community in preparation for these services. The Rev. C. A. Rhinehart is pastor.



Bishop Arthur J. Moore commissioning missionaries. Will you help support one through the Advance Specials?

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BOLIVIA—The land without a seacoast but with the highest lake in the world. Population only 3,500,000 but capable of supporting 50,000,000 people. The field is white! God's cry as of old is, "Who will go for us?" Will you answer, "Here am I; send me?"

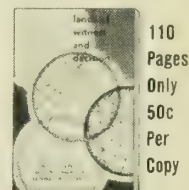
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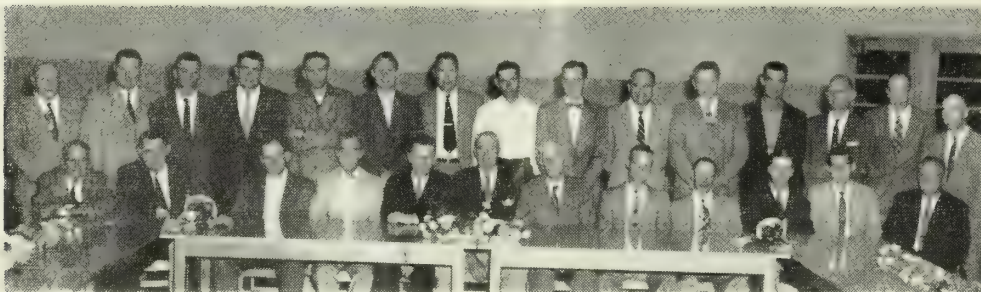
Bath Cathedral

John Wesley visited Bath many times during his life and often worshipped in the cathedral which still stands, almost unchanged during the last 200 years.

One of the most beautiful of the English Cathedrals, it is famous for its intricate fan-vaulted ceiling and for its unusual proportions, being very narrow and yet very tall. The great window behind the altar is almost unique in that it has a square top instead of the pointed one. (This feature however, does not show in the picture for the square-cut ledge is on the outside of the building, above the window point.)

Bath was a famous "watering-place" in Wesley's time, and thousands frequented the bath house just across the way from the cathedral, where the subterranean springs gushed thousands of gallons of hot water each minute. After Wesley's time, excavations uncovered the ruins of Roman baths which date back to the time of Christ. One of the most famous stories about Wesley tells of his encounter with the notorious fop, Beau Nash, who was the "boss" of Bath. Nash superciliously remarked that he had heard many strange things concerning Wesley's odd behavior, and Wesley replied coolly, "Sir, I would not like to judge you by your reputation."—R.P.M.





Shown above is the Men's Fellowship of the Sulphur Springs Methodist Church, Shelby, which was organized on Saturday night, October 5, with 34 men signing the Charter. A set-up meeting was held two weeks earlier when Grady Stott, Gastonia District lay leader, delivered a helpful and stirring message.

Methodism from Murphy to Hatteras

The new education building at Williams-ton was dedicated by Bishop Paul Garber and Superintendent W. C. Ball at the morning service on Nov. 3. (A picture and further details will appear in an early issue.)

Sunday, October 27, the last services were held in the white frame building on Taylor Street which for 50 years has housed the congregation of First Methodist Church in Thomasville. On the following Sunday the congregation moved into a beautiful brick structure costing approximately \$200,000.

First Methodist Church, Randleman, has installed Talking Book service for the aged and infirm who are unable to read the Bible. The New Testament and Psalms are now available on records and can be borrowed from the church, along with the special record player, for a week at a time.

Perkins Church, on the South Camden Charge, observed homecoming and Dedication Day on Sunday, October 20. The Rev. W. A. Wentz, Jr., a former pastor, brought the morning message. The Rev. A. L. G. Stephenson spoke at the afternoon service. The district superintendent assisted the pastor, the Rev. Carl Calloway, in the dedication service.

The Division of World Missions of the General Board of Missions calls attention to the Honor Roll of fifteen annual conferences which have contributed most to the work overseas through General Advance Specials. On this roll the Western North Carolina Conference ranks third. More than one-half of the income of the Division last year came from Advance Specials.

Cary Methodist Church is listed in the North Carolina Annual Conference Report as being among the 62 churches in the Conference with a membership of 500 or more, and ranking seventh among these for total membership gains during the year. Their new sanctuary is rapidly nearing completion, and they expect to occupy it around the first of the year.

Trinity Methodist Church, Jacksonville, will be host to a Bible Conference on December 4, 5 and 6. The conference is being sponsored by the Methodist churches in the Jacksonville subdistrict, and there will be representatives from the entire New Bern District. Sessions will be held from 7:30-9:30 each evening. These will be led by the

Rev. Harold Minor, Director of Adult Work for the N. C. Conference, who will spark the discussion groups; and Dr. W. A. Smart, professor-emeritus of the Candler School of Theology, Emory University, will be the lecturer on the subject "The Use of the Bible in Living Today."

Page Memorial Church, Biscoe, will hold a week of revival services November 17 through 22. The Rev. J. A. Wagnon, pastor, will conduct the services which will start each evening at 7:30. The sanctuary will be open each morning during the week from 6:30 until 8:00, for prayer time. All members are urged to attend and guests are cordially invited.

Edenton Street Church, Raleigh, announces that Dr. Thomas F. Chilcote, Jr., District Superintendent of the Abingdon (Va.) District, will be guest speaker during their week of evangelistic services, scheduled for March 9 through 16. These services will be held in the new sanctuary which will be completed around the first of the year.

The MYF of Jacksonville subdistrict met at Pollockville Monday evening, October 21. There were 117 present, with Belgrade and Pollockville having 100%. The theme of the program was "Christian Citizenship," and members of the host group participating were Lucy P. Simmons, Suzanne Bender, Esther Parker, John Hughes, Amanda Abbott, Julian Foscoe, Glenda Parker, and the minister, the Rev. P. C. Yelverton.

Pleasant Plains Methodist Church, Buies Creek, observed Homecoming Day on Sunday, October 20. The Rev. R. L. Crossno, of Havelock, was the guest minister. Mr. Crossno is a former pastor of Pleasant Plains Church and has many friends in this area who attended the service and enjoyed a splendid hour of fellowship afterwards while having a picnic dinner on the church grounds together. The Rev. R. C. Hastings is the present pastor of the church.

Dr. Halford E. Luccock was guest minister at the morning worship service at Centenary Church, Winston-Salem, on Sunday, October 27. Dr. Luccock spoke again that afternoon at a great Reformation Day service in Waite Chapel at Wake Forest College. For a quarter of a century Dr. Luccock was professor of homiletics at Yale

Divinity School, retiring in 1953. He is author of many books, some of them classic in homiletic instruction; and also writes widely-quoted weekly column in *Christian Century*.

Salem Methodist Church, Route 5, Goldsboro, observed an impressive Harvest Sunday service, Sunday morning, October 20. Appropriate decorations of the fall season were arranged in the sanctuary to remind the congregation of God's goodness to them during the year. A special harvest offering was taken as a climax to the service hour which turned out to be a sizeable amount. This plan is in lieu of the harvest sale which has been customary in previous years. Salem people believe that the offering special is more in keeping with the spirit of the gospel, says the Rev. William O. Connor, pastor.

Salem Church, on the Lowesville Charge, laid the cornerstone of their new sanctuary on Sunday, October 27. Participating in the service, with the pastor, were Mr. E. Luckey, lay leader, and Mr. Wilbur Sherrill, chairman of the building committee. Beginning on Sunday evening, December 1, Salem Church will conduct a week of revival services continuing each evening at 7:30 through Friday of that week. The Rev. Bob Crawley, pastor of Christ Church, Charlotte, and chairman of the Charlotte District Commission on Evangelism, will be the guest preacher.

The Queens-Charlotte Leadership Program announces the Fall School of Religion being held on four Tuesdays, October 22 through November 26. There will be observation courses in Nursery and Kindergarten work, a demonstration course in adult work, a course in Bible study, and a course on the Home and Church Working Together for Children. Morning classes will be held at the Myers Park Baptist Church from 9:45 to 11:45. Night classes will meet at First Methodist Church from 7:30 to 9:30. All church school workers, leaders and teachers are urged to avail themselves of this opportunity.

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EDITORIALS



The First Step

On another page of this issue appears a news story telling of the recent meeting of the executive committee of the Methodist College Foundation and its decision to continue its Greensboro office as a clearing house for unpaid pledges to the United College Appeal. According to the figures released by the Foundation, there is an unpaid balance of \$681,000 owed on pledges by individuals and churches in the two conferences.

In just a few months North Carolina Methodists will be engaged in a dramatic effort to provide for the colleges they now have and to build two new ones. They will be asking for new pledges on a total budget (for the two conferences) of \$8 million dollars—\$5 million in the NC Conference and \$3 million in the WNC Conference. From all indications, it seems that these campaigns will be successful.

But the first step should be to clear the decks for action by paying off the outstanding pledges to the UCA. Whatever is paid to this fund will help the colleges meet the needs of today while they are looking forward to a brighter tomorrow.

There is no conflict between the drive for payment of the old pledges and the preparation for the new campaigns. Both conference campaign directors, Dr. Fletcher Nelson and the Rev. Paul Carruth, are anxious to help clear up the old pledges.

If you have not paid all of your pledge to the United College Appeal, please do so at once.

"I Had You to Lean On"

Henry Belk, blind editor of the *Goldsboro News-Argus*, tells an incident which happened early in the days of his affliction when he found it hard to get used to the world of darkness. He hesitated to ask for help, but finally got up courage to speak to a man who sat next to him in a railway station. The man very courteously came to his assistance and walked with him across the vast waiting room.

Later they began to talk and Mr. Belk learned that he was a cripple and that walking was not easy. Surprised, the blind editor said, "You seemed to walk all right as you helped me."

There was a smile in the cripple's voice as he replied, "Yes, but I had you to lean on."

And Henry Belk concludes, "I was ashamed that I had felt self-pity."

God on the Other Side

A young farmer one day decided to paint his silo. He wasn't a very good painter and he didn't like to climb a scaffold, but he knew it had to be done. He announced his intention at the breakfast table and his father, who was visiting him, said not a word, either of encouragement or offer to help. The young fellow rigged up his scaffold and started in. After working half the morning, he had painted his way around to the other side and there he saw his father, slapping on paint with a practiced hand. The old man smiled, "Why hello, John," he said. "I was beginning to get a little lonesome." He had been there all the time, just on the other side.

God is always with us, even if He is on the other side. When we do our job as best we can, He does His part also.

Hearing on Jurisdictions Held in Charlotte

A commission charged by the General Conference with the task of finding out what Methodists think of the jurisdictional system, held a hearing in First Church, Charlotte, last Wednesday and Thursday. Delegates and visitors from North and South Carolina presented written and oral arguments on the question.

This was one of the hearings held in various parts of the country by an 11-member panel selected from the membership of the commission which has a total of 70 members. These open meetings have no legislative power and decide nothing, but give the members of the panel a chance to study the "grass-roots" sentiment regarding the system which was adopted at the time of unification of the three churches to form The Methodist Church.

Southern bishops, including Bishops Paul N. Garber and Nolan B. Harmon, have issued a statement in which they call attention to the fact that unification was made possible only by the adoption of the jurisdictional system, which provides for closer supervision and co-operation within sectional lines, and the bishops believe that such a plan is essential to the progress of Methodism in the South.

According to a church official, the press reports on these hearings have been somewhat misleading, in that they emphasize the matter of the Central Jurisdiction, which, says the official, is only a part of the problem. The hearings will consider the matter of the Central Jurisdiction, but that jurisdiction has already been considered by the General Conference and, by the vote of the conferences since the last General Conference, this racial jurisdiction can be dissolved whenever the Negro conferences and churches have been accepted to membership in some other jurisdiction. "This," said the official, "may be a long time coming, but the way is open. Thus the hearings are actually upon the question as to whether or not Methodism wishes to preserve the system which provides five geographical jurisdictions, having certain powers, such as that of electing bishops, maintaining headquarters, promoting special programs, etc."

In many Northern Conferences there is considerable sentiment against the whole idea of jurisdictions. These opponents of the system prefer the plan which was in use before Unification. Perhaps the most arguments are offered in favor of the election of bishops by the General Conference. Others insist that the jurisdictional set-up costs more than it is worth.

Perhaps the panel will receive some new insights into Southern thinking during the hearings which are going on during November. Their impressions will have some bearing on their recommendations to the next General Conference. A further report on the Charlotte meeting and a study of the whole problem will be found in next week's issue.

Regarding Announcements

The editors are happy to announce that by speeding up procedure and holding space until the last minute, it will be possible for us to print important announcements received ten days prior to the date of publication. This is four days later than our original deadline, as announced last year.

But they would ask that ministers and correspondents do not wait until the last minute to send in their announcements, for if too many are received at once we will not be able to take care of them. News of what has already happened should be sent in as soon as possible.

Young Brides in Young Churches

By DALLAS MALLISON

(Introduction: I have found, after travelling over both conferences in this state, the truth of the old saying that it is the woman who is the unsung hero in the success of many a minister and even that of his church. Following this idea, I gathered material for a series of articles on Methodist ministers' wives. This is the first of that series.)—The Author.

Four wives of Raleigh ministers find being a preacher's wife a most enjoyable and thrilling experience as well as a demanding and challenging one—and all agree that they would not give it up in exchange for any other kind of life they know or have heard about.

In spite of its many apparent drawbacks, there is something about being a minister's wife that is infinitely rewarding and fascinating, these Raleigh ministers' wives have found. They say that in a way it is a most exacting and circumscribed life, but it seems to have the quality of drawing from the woman the very best that is in her.

"It is the most satisfying experience I have ever had," declared Mrs. Anna Collins, wife of the Rev. Thomas A. Collins who is missions and church extension secretary for the N. C. Conference. "I have found that you have to work at the job and that you have to have a great sense of humor, but next to being a mother I believe it is the most genuinely satisfying and rewarding experience many women can ever have."

The other three ministers' wives are Mrs. Loula Price Nicks, whose husband, the Rev. R. L. Nicks, is superintendent of the Children's Home; Mrs. Mary Jane Walton, whose husband, the Rev. W. C. Walton, Jr., is pastor of the Longview Gardens Church; and Mrs. Virginia Nash Patten, whose husband, the Rev. Brooks Patten, is pastor of the Highland Church.

All four women say they feel they are wives and mothers first and ministers' wives second and that this is as their husbands want it to be. To prove the point, they all keep their homes, do their own cooking, and are mothers. Mrs. Collins and Mrs. Walton have four young children, Mrs. Nicks has three, and Mrs. Patten her first.

"We find being a minister's wife different. To say the least," dryly observed the vivacious Mrs. Collins. "She lives in the public eye, everywhere she goes is watched, and all she does, says, or wears is a public record and often public comment."

"Her every move is watched and catalogued even more so than those of the wife of a professional man such as a lawyer or doctor or public official," she declared.

Mrs. Collins, the mother of three boys and one girl, is the former Miss Anna Gallo-way of Whitehall, N. Y.

"The proper and specific role of the minister's wife depends first of all upon her own personality and secondly upon the conditions that prevail and the customs that exist at the local church," declared Mrs. Loula Nicks who, with her husband, came to the Children's Home over a year ago following a five-year stay at the Trinity Church in Burlington which they founded.

She is the mother of one boy and two girls. The daughter of Dr. and Mrs. H. V.

Price of Martinsville, Va., she is a graduate of Fairfax Hall in Waynesboro, Va.

"Above all a minister's wife must be a Christian herself and her life as a person and wife and mother must be exemplary, a hard but necessary role," observed Mrs. Nicks. "In doing these things she must not think she is doing any more than any other Christian wife and mother."

Mrs. Walton, the former Miss Mary Jane Person of Atlanta, is the mother of two boys and two girls. After a four-year stay on the Apex Charge, they came to Longview Gardens in November 1952, when there was NO Longview Gardens Methodist Church. She met her husband while they were both students at Maryville College in Tennessee.

"At first I could not fancy becoming a minister's wife," Mrs. Walton laughingly observed, "and when my husband first mentioned it, I flatly refused. I just could not feature becoming the wife of a minister."

"I am sure that my husband wants me first of all to be a wife to him and a mother to his children," she asserted. "Our church members are not at all demanding and they make me feel like one of them. I know that he feels that I belong first of all to him and his children."

Of the four women, Mrs. Patten is the youngest, the latest wed, and the newest mother with a one-year-old boy. A Virginian, she is a graduate of Randolph Macon College and has done graduate work at the University of North Carolina.

The former Miss Virginia Nash, she was a girl scout executive in Raleigh when she met and married Mr. Patten.

"I am both a new wife and a new mother and right now I am feeling my way," she said. "So far my role in the church has been mostly that of another member. In Highland Church we have an abundance of leadership

and talent, and when there is no need for her services, I do not believe that a minister's wife should step in. I do feel that she should help if there is something she can do and is needed."

A summary of the activities of these women in the lives of their own churches reveals a large degree of leadership and participation.

Mrs. Collins spent four years at the Wesley Memorial Church (1949-53) which they founded. Right now she is playing an active role at the Highland Church where the Pattens are located. She led in the organization of the Woman's Society of Christian Service at the Wesley Memorial Church, served as its leader in many ways, and was a district WSCS officer. She often led the Bible study classes on Wednesday nights.

When the Collins arrived at Welsey Memorial Church all there was "was a vacant lot with a lot of weeds on it," as Mrs. Collins puts it. Their first job was to get members for the new church and this called for lots of personal visitation on their part. They would often bundle up their children, putting the youngest one in the stroller and mother and father and tiny tots would go calling, seeking members.

"Wesley Memorial took the four best years of my wife's life," Mrs. Collins quoted her husband as quipping. She did everything, even pinch hitting for him in the pulpit, in teaching his Sunday school class, and in leading the Wednesday night meetings.

Mrs. Collins' favorite role is working with young people. "I enjoy working with young people so much and it seems I can do a lot with them," she observed.

Mrs. Nicks played much the same kind of role the five years she was at the struggling new Trinity Church in Burlington which at first met in an old tool shed. She helped organize their WSCS chapter and was active in its work.

When the Waltons came from Apex five years ago, there was only a lot at Longview Gardens and the prospects did not look too bright. Mrs. Walton helped in personal visi-



THE POWER BEHIND THE THRONE is amply illustrated by these four young wives of Raleigh Methodist ministers—all of whom have gone through the throes of the early days of struggling new churches. Each has been a vital cog in bringing into being another vibrant unit of ongoing Methodism. While at one of their get-togethers, they discuss over coffee their roles as ministers' wives—and they find they like them. From left to right, they are Mrs. Robert L. Nicks, Mrs. W. C. Walton, Jr., Mrs. Thomas A. Collins, and Mrs. Brooks Patten. (Photo by Barbara Kelley).

tation and in the organization of the local chapter of the WSCS. Her main activity and joy has been in helping her husband entertain at their home which they do often. She likes to cook, is a good cook, and majored in home economics in college.

Highland Church was a going concern before Mrs. Patten came there as a bride in the late summer of 1955. Her main activity has been with the WSCS, and she has taught a class of junior high school boys and girls in church school. She has helped the church secretary, sung in the choir, helped in the nursery, has done voluntary girl scout work, and has read children's stories in local hospital wards.

Here you thus have pen portraits of four Methodist ministers' wives. They have been found to be keen, capable, resourceful, most helpful, and even a necessity.

Psychology Looks at Prayer Meeting

By JUDSON WHITE*

Most folks have a preference, or perhaps a warm feeling, for one or the other of the weekly church services. Some tend to lean toward the Bible study program of the Sunday school while others seem to get more from the morning sermon. Certain denominations set aside the Sunday evening service for an evangelistic type of worship which many people are finding helpful. The revival itself is a favorite with many people and is again finding favor on the national scene. The fellowship found in family night or at the church benefit is also a powerful religious influence and experience.

All services are helpful to some extent and in varying amounts to different people. Then too, the several parts of each of these services seem to have different meanings for different people. For example, some may prefer the music of the choir or the ritual or liturgy, while others may find more satisfaction in the sermon or the prayers and the like. At any rate, to each is given something. It is significant then that there are a variety of ways in which the human being can hold religious communication.

It is doubtless very apparent that no mention has been made of the "midweek service," or "old-fashioned" Prayer Meeting. No serious discussion of the various forms of religious worship could possibly claim to be complete which omitted giving proper consideration to that most vital service. In recent years the trend in many churches is for Prayer Meeting to be a service for the "old folks." This may possibly be due to the fact that the "old-timers" still hold on to the old ways of their youth—and Prayer Meeting was an outstanding service in the old days. However, this does not necessarily mean that the Prayer Service is old-fashioned itself. Although it is understandable and probably "natural" for people to be more comfortable in the manner or ways of worship which they grew accustomed to in their youth.

It is possibly worth repeating that the Midweek Service, or "old-fashioned" Prayer Meeting, is not an out-of-date service. About

Nothing has been said here directly of the very potent, subtle, and persuasive spiritual and mental effects they have on their husbands. All of them are literally founts of inspiration and spiritual strength to their mates. The husbands give emphasis to the constant spiritual aid and inspiration their wives give them. Their wives are veritable batteries of spiritual energy whose supply is never failing. The successes these men make but reflect the greater success of their wives.

We end on the note with which we began . . . these four ministers' wives feel proud and fortunate at having the opportunities that are theirs as wives of Methodist preachers. It is a role they find most enjoyable and stimulating if challenging and demanding. They would not, if they could, change their lives for all the world.

the only outmoded thing about this service would be the thinking of many individuals about it. In fact, when viewed from the point of view of what is known about the science of human behavior, the Midweek, or Prayer, Service has the potential for being one of the more powerful of our religious services, for promoting and developing mature religious experience, behavior, and growth on the part of the sincere religious pilgrim. To be sure, not all people can profit from such a service and probably not everyone will benefit from it at all times. Nevertheless, this service presents a wonderful opportunity for religious growth and development which fact is possibly being overlooked by many sincere Christians.

Perhaps it would be worthwhile to partially analyze this service in order to determine whether the point of view expressed here is worthy of serious consideration. First of all, it is necessary to establish the fact that the human being is limited in its capacity to experience in any field by the very nature or construction of the human body. In other words, the body can perform in only a certain particular fashion and can behave in no other way. To be sure, the human being is capable of quite complex behavior but this is due to the fact that the human body itself is quite a complex organism. From even the most casual observation it is possible to deduce that the human being does not perform or respond with uniform efficiency in all behavioral situations. For example, man seemingly is fairly well equipped to walk, but he must resort to mechanical assistance in order to fly. Likewise, man is quite often a "star" as an individual but is completely "lost" in the crowd. If the point of view presented here is correct, it is quite possible that some church services are more effectively geared to the essential nature of man to respond or behave religiously than others. Further reflection and careful consideration of the problem will undoubtedly reveal the validity of this point of view. Thus it is possible at this point to suggest that man is limited by the very nature of his "humanness," or the nature of his body, in his ability to perform,

or experience, in all areas including religion. If this is an acceptable point of view, it would appear to be necessary and wise to build a church service to fit the limitations of the human being to perform or behave.

It is obvious that the better a service is designed with such human limitations in mind, the more probable will the religious outcome be successful and fruitful from both the individual's and the Church's point of view. It is exactly at this point that the so-called "old-fashioned" prayer meeting comes into its own. The Prayer Service, as a form of religious worship, fits the peculiar limitations and needs of the human being in a unique fashion. Some religious services can be quite aptly thought of as "refueling" the religious needs of the individual and for the most part they do not go far beyond this point in that they do not foster much further religious growth. In the Prayer Service it is possible to go quite beyond the "refueling" level of religious experience and proceed to a more fundamental plateau where total reorganization and/or maturity of growth in the dynamic process of religious experience is possible.

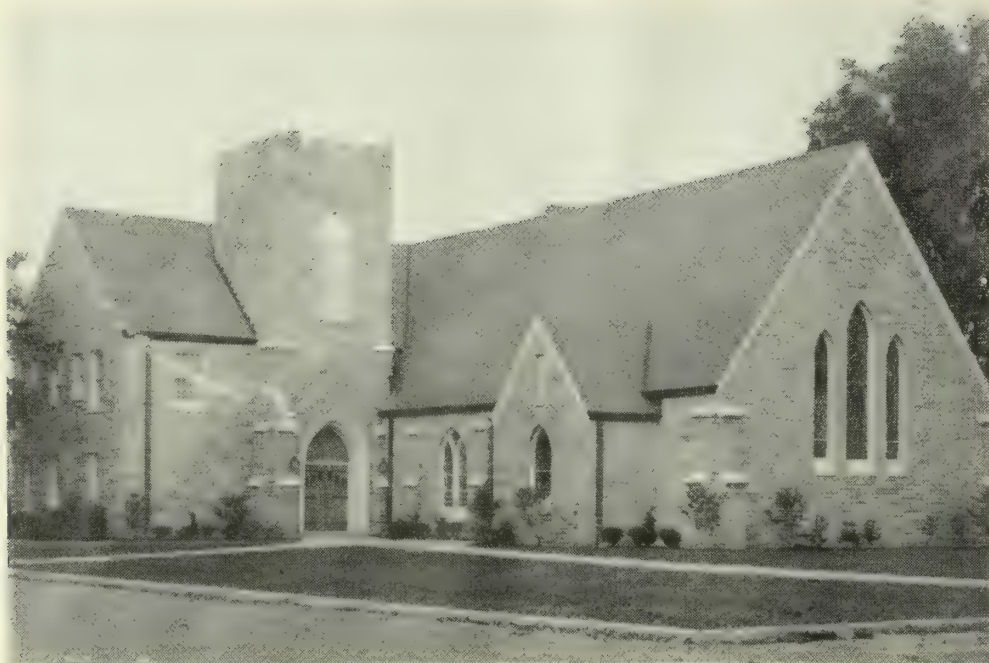
By this time it should be quite evident that the church service as such was well named when the word "service" was used. The church service has the behavioral function of serving the religious needs of man and the better this is done the more apt man is to behave in a mature religious fashion and thus to achieve his destiny of having been born in the image of God.

Prayer comes very near to being the real language of religion, and prayer services allow the individual many unique opportunities to express himself religiously. Thus the worshiper is free to shape the service somewhat to his own religious needs. The key to success in this service is in the individual participation of the worshiper, for any real and lasting changes in attitudes or behavior must fundamentally depend on what the individual does for himself. No other human being can do these things for him; he must mature religiously to the point of being able to make these changes for himself. It should be made unmistakably clear at this time that this discussion deals *only* with those aspects of religious behavior and activity which man himself can control. Be this control great or small, man should have the opportunity to exploit it to the very limits of his human capability and to be given such human assistance in so doing as he is able to accept.

Prayer groups should be relatively small to make individual participation possible. However, individual participation does make for "aloneness," "in-front-of-ness," and "open commitment" none of which, when sincerely done, are particularly comfortable for the worshiper. The individual as a member of the group should be able to benefit from the religious contributions and experiences of the other members, for to some extent, they are experiencing the same problems in living that he has.

Prayer meeting presents an interesting opportunity for those individuals who have not made the rich discovery of the results obtained when prayer, the very essence of religion, is added to a religious service geared to the essential nature of man.

*Dr. White is professor of Psychology at East Carolina College, Greenville, N. C.



Chadbourn Church to Dedicate New Building

Chadbourn Church (above) will hold its dedicatory service on Sunday, November 10, at 11 o'clock, with Bishop W. W. Peele and the Rev. J. E. Garlington, district superintendent, officiating.

This church originated from what was known as the Peacock Methodist Church which was located about two miles east of Chadbourn. The few members left from this disbanded church worshipped for a while in the Baptist Church of Chadbourn.

In 1897 this small group of Methodists, together with a few northern Methodists who came to Chadbourn with the Sunny South Colony, organized the Chadbourn Methodist Church, with J. T. Newland, E. A. Pifer and H. Cowan as trustees. In 1901 a church building (left) was erected, which stood for 52 years.

During the pastorate of the Rev. C. E. Vale, the new church was begun. The congregation went on a pay-as-you-go basis until the building was nearly finished, and finally borrowed \$5,000 to complete it. The beautiful furnishings were the project of the WSCS at a cost of around \$6,000. The memorial windows were put in at a cost of nearly \$6,000.

"Report-Korea" Movie Available

The motion picture, "REPORT-KOREA," is available to the local churches of the Western North Carolina Conference through their District Missionary Secretaries. Eleven copies of this movie have been bought by the Conference Board of Missions for use throughout the Conference by the local churches.

There is no charge for the use of the movie, but the Conference Board requests that every local church take a free-will offering and send it to the Conference Board office, Box 1457, Statesville, North Carolina, in order to buy other such splendid movies



for use in a similar manner by our local churches.

The movie, "REPORT-KOREA," is a report by Bishop Richard Raines on the use of the million and a half dollar Korean offering given by Methodist churches for the rebuilding of the churches of Korea and rehabilitation in Korea. Bishop Raines is shown visiting the buildings, the hospital, the cities, the churches, the schools, President Syngman Rhee, Bishop Lew in Korea. Bishop Raines himself gives the commentary on this movie as it is shown.

This is a splendid report to our Methodist people on their giving to help the Koreans. Every local church should have the opportunity to see it. This is a 30 minute movie in black and white.

Local church pastors should contact their District Missionary Secretary immediately for scheduling this movie for their Church-wide School of Missions, *Lands of Witness and Decision*, Chapter 5, on Korea. They should schedule it also for their Methodist Men, Family-night Fellowships and other such special occasions.

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If a man can get religion without knowing it, he can lose it and never miss it.

N.C. Conference Starts Advocate Campaign

Meeting at Smithfield's Centenary Church on October 28, district directors and district superintendents were the guests of the ADVOCATE and the Rev. Lester A. Tilley at a luncheon meeting where plans were made for the subscription campaign in the NC Conference during the month of November.

The editor, the Rev. R. P. Marshall, explained that November was selected for the campaign in order to make it easier to process the subscriptions. The campaign for the WNC Conference will be held in January.

Mr. Marshall announced that the emphasis would be placed upon individual subscriptions and each church would be asked to send in subscriptions equal to ten per cent of the membership. Hundreds of churches in the state are exceeding that goal already, he said. The Every-Family plan will be continued, however, and the price of such subscriptions is \$2, a saving of fifty cents on each subscriber. The Every-Family Plan subscriptions are paid for by the churches and the money is to be sent in with the order.

The editor commended the directors for their fine work in previous campaigns and introduced the new members of the group: W. D. Cayiness of St. Paul's Church, Durham (Durham), and K. R. Wheeler of Raeford, (Fayetteville). Serving again this year are: Christian White of Burlington (Burlington), O. K. Ingram of First Church, Elizabeth City (Elizabeth City); L. A. Tilley of Centenary Church, Smithfield (Goldsboro); T. M. Vick, Jr., of Queen Street Church, Kinston, (New Bern); J. R. Poe of Fuquay Springs (Raleigh); H. L. Swain of Williamston, (Rocky Mount); H. L. Davis, Elizabethtown (Wilmington).

Pastors of the N. C. Conference have been sent letters and material for the campaign, said Mr. Marshall, and have been asked to set their own Sunday for special emphasis.

Present at the luncheon were: J. R. Poe of Fuquay Springs (Raleigh), K. R. Wheeler of Raeford (Fayetteville District), H. L. Swain of Williamston (Rocky Mount), L. A. Tilley of Smithfield (Goldsboro), and H. L. Davis (Wilmington).

North Carolina Pastors' School Sets New Date

Dr. Wilson O. Weldon, Chairman of the Board of Managers of the North Carolina Pastors' School, has announced that the date for the 1958 School will be August 4-7, and that the School will be held at Duke University, as in former years. The change from the traditional date has become necessary because of the new schedule for Annual Conferences in North Carolina and Virginia. At a recent meeting the Executive Committee of the Board of Managers discussed all the possible dates and chose the first week of August as being the most suitable time. The program will consist of morning lectures, afternoon clinics and workshops, and night preaching services. There will also be a varied program of recreation for the afternoon periods, including golf on the new Duke University course.



North Carolina delegates to the National Adult School of Alcohol Studies Oct. 9-16 at Green Lake, Wis., discuss a resource book with one of the lecturers, Dr. Thomas Shipp of Dallas. From left to right are the Rev. J. R. Bogle of Belmont, a District Director of Temperance for the Western North Carolina Conference; Mrs. L. E. Barnhardt of Charlotte, representing the Western North Carolina Conference W.S.C.S.; the Rev. Dr. Shipp; and the Rev. John Hipp, who represented the South Carolina Conference Board of Temperance. The leadership training school was under the direction of the General Board of Temperance, Washington, D. C.

Drive for Pledge Payments Asked by College Foundation

The office of the Methodist College Foundation of North Carolina, Inc., at Greensboro will be maintained at its present location in Greensboro to act as a clearing house for funds received on pledges previously made, according to Bill Price, Burlington layman, who is secretary of the Foundation. Mr. Price, in a statement issued to the *ADVOCATE* following the meeting of the executive committee in Greensboro, Oct. 23, said that there is a large amount of money pledged which has not yet been paid, and that the two Commissions on Higher Education of the two Conferences have been requested to use the facilities of their offices to help collect these unpaid pledges and to send the money to the office of the Foundation.

Dr. Fletcher Nelson, and the Rev. Paul Carruth, directors of the Commissions on Higher Education for the WNC and NC Conferences, were invited guests at the meeting and signified their willingness to aid in the collection of the pledges.

Said Mr. Price: "The whole meeting centered around the problem of finishing up the campaign for funds which was started by the Foundation before the beginning of the current drive for funds for the colleges. The need for the continuation of the Foundation is found in the necessity of stimulating interest in the payment of pledges."

"Some think," said Mr. Price, "that the Foundation has 'gone by the board', but the Commissions are set up in each Conference and the Foundation office is still in Greens-

boro. The United College Appeal has expired, but there are still many unpaid pledges which it is hoped will yet be received."

"The UCA is still alive," added Mr. Price. "We are hoping that those who have unpaid pledges will go ahead and pay."

Members present at the meeting in Greensboro's West Market Street Church, in addition to Mr. Price, were: Edwin L. Jones, chairman; J. C. Cowan, president, and Dr. Carl H. King. Guests were Dr. Fletcher Nelson, the Rev. Paul Carruth and Mrs. J. D. Crowder, who is in charge of the Greensboro office.

Brevard College Rededicated to Christian Higher Education

Brevard College, Brevard, N. C., was rededicated to Christian Higher Education at a convocation held on the campus on Thursday and Friday, October 17 and 18.

The opening address was given by Dr. Wilson O. Weldon, Chairman of the Commission on Higher Education, WNC Conference, who spoke on "The Christian Mind." Dr. Weldon directed the thought of the group toward self-investigation and concern for the Christian way of life, based on the mind of Christ, which would control or determine one's daily responsibilities.

On Friday morning Dr. Hollis Edens, president of Duke University, spoke on "Education and Religion." Dr. Edens stated his belief that religion and education yield the whole man, a completeness of personality.

Bishop Nolan B. Harmon, speaking of the education process, said "Colleges which were founded by churches—one by one—have gone beyond a range of a particular control. If religion be not taught, then anti-religion is emphasized. You cannot be neutral."

The closing service of the convocation brought an address by Dr. W. Kenneth



Miss Patricia Rothrock, shown above, began her duties as Director of Christian Education at First Methodist Church, Hendersonville, on October 1. She is a native of Mount Airy, and for five years held the same position with Central Methodist Church in that city. She received her A.B. degree from Woman's College, Greensboro, and her M.A. degree in Social Group Work from Scarritt College, Nashville. In 1948 Miss Rothrock was commissioned a deaconess in the Methodist Church, and holds certification as a Director of Christian Education.

Goodson on Friday evening. Dr. Goodson expressed the thought that "the soul of education is the education of the soul," and that mere intellect is not enough. He stated the greatest danger was in letting the mind outrun the spirit.

Then followed the act of rededication. Bishop Harmon, Edwin L. Jones, chairman of the board of trustees; C. Edward Roy, head of the department of religion; Robert Little, Student Government president, and College President E. K. McLarty, Jr., participated in the ritual to rededicate the administration, the faculty, and the students, as well as the college, to the cause of Christian higher education.



LUNCHEON FOR THE WIVES OF THE JUDICIAL COUNCIL. The wives of the members of the Judicial Council of the Methodist Church were luncheon guests of Pfeiffer College, Friday, October 18, at 12:00 o'clock. The Judicial Council was in session in Charlotte from October 16 to 19. These women were accompanied to the college by Mrs. Paul Ervin and Mrs. Edwin Jones. Serving as hostesses for the occasion were Mrs. J. Lem Stokes, Mrs. Walter I. Gibson, Miss Mary E. Bethea, and Miss Mary F. Floyd. Plans for the luncheon, program, and campus tour were arranged by Miss Floyd. In the picture, left to right, are: Mrs. Paul Ervin, Southeastern Jurisdiction; Mrs. R. F. Curl, South Central Jurisdiction; Mrs. R. M. Houston, Northeastern Jurisdiction; Mrs. A. Wesley Pugh, North Central Jurisdiction; Miss Mary Bethea, of Pfeiffer College; Mrs. Edwin Jones, Southeastern Jurisdiction; Mrs. Lester A. Welliver, Northeastern Jurisdiction; Mrs. Russell Throckmorton, South Central Jurisdiction; Mrs. Donald O. Odell, Western Jurisdiction; Miss Mary Floyd, of Pfeiffer College.

Weekly Devotional Readings

The Experience That Changes Life

By ROBERT G. TUTTLE

"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—Exodus 3:5.

Here is a man, a comparatively young man, a fugitive, having been reared in the court of the Pharaohs, now caring for a herd of sheep on the back side of the desert. The contrast in his life is too great for him. He is fighting a terrific inner battle. From this distance he can see the situation in Egypt with more objectivity. His heart is crying out. His soul is demanding—Why? Why does God let the Hebrew people continue as slaves to the Egyptians? Where is this God my mother told me about? Where is his mightiness and his power?

Then it was that the bush burned. Then it was that God spoke in his soul. That's what God was waiting for, waiting for a man to begin to think as he was thinking, waiting for a man to discover enough concern about injustice to be ready to do something about it. Here was God's man, and God spoke!

Moses drew aside from the routine of his shepherding to see an unusual sight, to consider a mystery—that was God's chance. God called him by name, and said, "Moses, I've been concerned about my people down in Egypt. I've seen their sorrow, and their suffering. Night and day I have heard their cry. I have been waiting for somebody to become concerned enough about this to do something about it. With my concern and your concern working together, we *can* do something about this. Moses, I want *you* to go back to Egypt."

Moses begins to hedge. "Lord, do you know who you are talking to? I am the man they just ran out of Egypt. There is a price on my head. I am not the one that you want to send to Pharaoh."

The Lord answers, "I know all that. Moses, I was there when it all happened. But things are different now."

With a note of hope Moses asks, "Different? What's different? I hadn't heard. Do they have a new Pharaoh back in Egypt?"

The Lord answers, "No, Moses. I don't mean that. Everything down in Egypt is the same. But the difference is—*You* are different! I am with you, Moses. I am back of you. And now you know it. That makes everything different. Start where you are, Moses. Follow my guidance, step by step; I will guarantee the outcome."

That's all Moses had to go on. The consciousness that God wanted a job done, that God was with him, and that God would guide him, step by step. That's all Moses had to go on. It is all any of us have to go on. But it is enough.

Why are things as they are? What's wrong with the world? Why do we continue to threaten ourselves with atomic destruc-

tion? Why can't the races work out their problems creatively? Why can't we share our know-how to lift the level of life in the whole world? These are the questions that God wants us to become concerned about. And when we are willing to draw aside from the routine of our living and consider earnestly the solution of these mysteries of human relationships, when we rise up with righteous indignation and wonder where God is, and what God is doing, and why God doesn't do something about it—then the time is right. God has found his man!

God points a finger at us as he did at Moses and says, "I want *you* to go. This restlessness of yours in my restlessness. You are the man! Let's do something about it. I will back you up. I will see you through."

Immediately we begin to make excuses: "I am not the person. I haven't the ability or the leadership. I haven't the influence or the training. God, there are so many reasons. Don't you know?"

I have, all of us have, plans and dreams for life. That is not all: God has for us, for each of us, His plan and His dream for our lives. Take God into your plans and into your dreams. Let God take you into His plans and into His dreams. Then the short circuits of life are bridged over and the currents of the Kingdom begin to flow.

A conversation, a prayer, a book, a storm, a problem, a sunrise, a burning bush—the history of the world has been changed by such.

This spot where I sit this morning; you, yonder in the hospital bed; the man gazing at a sunset; the woman struggling with an unanswerable problem—"The place whereon thou standest is holy ground!" Turn aside, observe this new dimension of life, consider its mystery and its meaning—

Hear for thyself God's call!

PRAYER: *Lord, speak to me, reveal thy way that I may see in my present position its full potential of joy and service. Amen.*

Thy Father's House

By HENRY B. LEWIS

One day while talking to a man of eighty years or more, who had never made a profession of faith in Christ, I asked him why had he not done so long before. I knew he was a good, devout, humble man, and I loved him very much. I had visited him in his home and in his fields.

He replied that he did not know just why, but was afraid God would not receive him. I replied, "If one of your boys should come to your home on a cold rainy day, stand around on the outside but would not come in, what would you do?" He replied, "I would invite him to come in." "What if he would not come in?" "I would insist that he come in." Then I said, "Suppose he

would say to you, 'This is good enough for me; I love you very much and I am devoted to you, but I am afraid to come in.'" The old man said, "I would be hurt to think my son would not come in my house where it was warm and where I wanted him to come." "Well," I said, "That is the way God feels about you. You say you love Him and are devoted to Him, and I believe you, yet you will not trust Him enough to go into the house, and that hurts the heart of God very much."

Several Sundays after that, I gave an invitation to anyone who would accept Christ as his Savior, and wanted to make a profession of his faith. This kindly old man stepped out into the aisle and came forward with face shining, tears in his eyes, and joy showing all over him.

At last he had come in out of the cold into the warmth of his Father's house.

✠

Receptacles or Conductors?

By JOYCE V. EARLY

Clinical psychologists tend to the view that our hidden springs are not of body but of spirit, that we are not receptacles but conductors. Jesus knew the human tendency to fail to make God a perpetually sustaining power. He recognized our habit of hoarding both our material and our spiritual possessions. He gave one unfailing method for lifting life to a high level and keeping it there. "Give," He said, "and it shall be given unto you: good measure, pressed down and shaken together, and running over, shall men give unto your bosom. For with the same measure that you mete withal it shall be measured to you again."

David Seabury said, "Those who treasure money and possessions, those who are forever considering their personal welfare, are among the lost, and so also are those spiritual misers who refuse to share their knowledge of truth. There is only one way to receive life, happiness and our hearts desire. It is to be always among those who use their energies to the full and give all they have, every moment of their days. Nothing is more unfailing in its working than the law of replenishment."

Be an unchoked channel through which Christ's message of redemption can flow to needy hearts, Roland Hayes, noted Negro tenor says, "I am only a pipe for Omnipotence to sound through. My voice belongs to God and has been given only that I may use it for Him."

My daily prayer is that I may be a channel of blessings. Won't you join me in that prayer and thus be a conductor and not a receptacle.

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Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

Comparative Report Tells Story

Five of the nine districts in the N. C. Conference have achieved a 100 per cent organization of Woman's Society of Christian Service, according to the report for the first reporting period of the current conference year, recently released by Mrs. Henry Maddrey, conference secretary of promotion. These are Burlington, Durham, Fayetteville, Raleigh, and Rocky Mount. Two districts, Raleigh and Rocky Mount, were 100 per cent in reporting, and three districts, Elizabeth City, Burlington, and Wilmington missed the 100 per cent mark by failure of only two or three societies to report. Sixty-three societies were not among those which "stood up to be counted" in the matter of reporting. (Local societies take note). The present total number of societies in the conference is 723.

Officers Attend Workshop

By MRS. PIERCE JOHNSON

Mrs. Pierce Johnson, Mrs. H. C. Turlington, Mrs. Henry Maddrey, and Mrs. Norman Wood represented the N. C. Conference Woman's Society of Christian Service and the Wesleyan Service Guild at a Regional Workshop on Promotion, held at Paine College, Augusta, Georgia, October 15-17.

The purposes of the workshop were: to refresh leaders in the Woman's Society in the work and purpose of the society; to further understanding of human relations problems in the program of the Woman's Society; to develop insight into the potentialities and problems of leadership in the Woman's Society; to provide an opportunity to practice some skills of working with others, and to provide opportunity to plan for using these learnings in the local church.

Mrs. William B. Bourne, secretary of promotion of the Southeastern Jurisdiction Woman's Society, was chairman of the workshop. Among other leaders were Miss Lillian Johnson, secretary of the Wesleyan Service Guild of the Woman's Division of Christian Service; Mrs. David Cathcart, president of the Southeastern Jurisdiction Woman's Society; Mrs. Paul Arrington, vice-president of the World Federation of Methodist Women, and Dr. Edwin Tewksbury, secretary of adult work, department of missionary education of the Methodist Church.

Some of the topics discussed included "Meeting Our Task Today," "How Adults Learn," "The Relationship of the Woman's Society to the Local Church," "Broader Relationships of the Woman's Society of Christian Service," "How to Reject the Idea and Not the Person," and "Depth Bible Study."

Seven conferences of the Southeastern Jurisdiction were represented at the workshop. These were Alabama-West Florida, Florida, North Carolina, North Georgia, South Carolina, South Georgia, and Western North Carolina. Also, two conferences from the Central Jurisdiction, South Carolina and

Georgia. Thirty-three delegates, and nine staff members attended.

N. C. Conference to Have Workshop

A similar workshop for the N. C. Conference will be held at the Hay Street Methodist Church, Fayetteville, November 15-16. Participating will be the district presidents, vice-presidents, secretaries of promotion, and secretaries of the Wesleyan Service Guild. The four conference officers who attended the Regional Workshop in Augusta will serve as leaders. Later, either during this winter or in early spring, the same pattern will be followed in the districts for the four corresponding officers in the local societies. It is hoped that these series of workshops will result in renewed interest on the part of the women throughout Methodism.

Burlington District Seminar

The Mebane Methodist Church was the scene of the fall educational seminar of the Burlington District Woman's Society of Christian Service, with Mrs. George Ratterman, district president, presiding.

Leading the group meetings at which the current mission study books were presented were Mrs. Frank Houser, Pittsboro; Mrs. Melvin Wilson, Burlington; Mrs. George Ratterman, Mebane; and Mrs. Ralph Aldridge, Yanceyville. Other speakers on the program included Mrs. C. H. Mercer, Mebane, who gave the devotional. Mrs. Raymond Braxton, Graham, presentation of program materials, and Mrs. W. G. Brogan, children's work.

District Guilds Meet

Missionary education and service was the chief emphasis at the fall district meetings of the Wesleyan Service Guild, when members of the Woman's Society of Christian Service shared in presenting plans for the study courses.

Leading the discussions on the four study courses at the meeting of the Burlington District Wesleyan Service Guild were Mrs. Frank Houser, "Japan"; Mrs. Melvin Wilson, "Christ, the Church and Race"; Mrs. George Ratterman, "The Social Witness of the Local Church in the Ecumenical Movement," and Mrs. Ralph Aldridge, "The Gospel According to Mark." Other speakers on the program were Mrs. Margaret West, who gave the devotional, and Miss Nell Harviel, program and worship material. Mrs. Monte Denson, district Guild secretary, presided. The meeting was held at the First Methodist Church, Siler City.

Supply work was an added emphasis at the meeting of the Raleigh District Wesleyan Service Guild, held at the Edenton Street Methodist Church, Raleigh. The speaker was Mrs. Harriet Fralix, conference chairman of supply work. Mrs. Sarah Richardson led the devotional. Following an introduction by Mrs. J. R. Poe, district secretary of missionary education and serv-

ice for the Woman's Society, reviews of the study courses were given. Participating were Mrs. J. W. Smith, "The Gospel According to Mark"; Miss Juanita Stott, "Japan"; Mrs. H. G. Montague, "The Social Witness of the Local Church," and Mrs. D. R. Dixon, "Christ, the Church and Race." Mrs. D. C. Fussell, district Guild secretary, presided.

Rocky Mount District Wesleyan Service Guild had its fall meeting at the St. James Methodist Church, Tarboro, with Miss Mary Lane, district secretary, presiding.

Presenting the study courses were Mrs. Carl Wright, "Christ, the Church and Race"; Mrs. Harold Braswell, "Japan"; Mrs. S. W. Anderson, "The Social Witness of the Local Church," and Mrs. R. L. Jerome, "The Gospel According to Mark." Miss Estelle Jenkins, conference chairman of Christian Social Relations, discussed that line of work. The Rev. W. C. Wilson, pastor of the host church, led the devotional.

Spofford Home Serves Children

Spofford Home, a residential treatment center at Kansas City, Mo., began as a home for dependent children in 1916 when Judge E. E. Porterfield, Judge of the Juvenile Court in Kansas City, became concerned over the welfare of the wards of the court. These children, together with other homeless children, were crowded together into Institutional Methodist Church, already overworked with a day nursery and settlement work. Through the generosity of Mrs. Thomas M. Spofford, who had her home at 25th and Paseo Streets, the first Thomas M. Spofford Home was established.

It was through the vision of Miss Daisy Ritter, head of the Home for many years, that the Home developed from a home for dependent children into a study and residential treatment center.

In the fall of 1931, the women of the Methodist Episcopal Church South, gave their Week of Prayer offering to build a new home. Since this amount was not sufficient, Mrs. E. E. Porterfield and Mrs. Alex Rankin headed a group of workers who raised the remaining \$4,000 in order that the present building could be erected.

Spofford Home can care for about twenty children. It provides residential diagnosis treatment for emotionally disturbed boys and girls from the ages of six to twelve years, with an occasional younger or older child who is able to fit into the group. Children are also taken on a day school basis through the seventh grade when space will permit. Children with physical handicaps, brain and neurological damage, and mental deficiencies are not accepted. The Home does not give children in adoption.

The children at Spofford attend the church to which they belong and take an active part in church and community activities. They attend summer camps, belong to Boy Scouts and attend many activities and entertainments in the city.

Spofford Home is supported jointly by the United Funds Campaign of Kansas City, and the Woman's Division of Christian Service and the Methodist Church.

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It is not what one knows that saves them, or keeps them saved, but what they believe.

Church School Work

in the WESTERN NORTH CAROLINA CONFERENCE

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



WNC Conference Vacation Church School Reports

Two recent issues of the *ADVOCATE*: October 3 and October 17, have carried lists of vacation schools reported to the conference office. The purpose of this publicity is to give recognition to the person who took responsibility for sending the report and to correct any possible errors in the records. A further purpose is to get an accurate record of all schools held and to have the benefit of evaluations which are a part of each report. This information will be of interest to Mrs. W. R. Reed who was in charge of the educational activities with the teachers in the promotional meetings and will also be of help to Miss Louise Robinson as she plans for next year. Reports do have value and we do appreciate their being sent.

Statesville District

Friendship, Balls Creek, Mrs. Reed Davis; Pisgah, Webb Jones; Centenary, R. J. Starling; Concord, F. Doyle Freeman; Hopewell, Doyle Freeman; Conover, Arthur J. Pearce; Cool Spring, Mrs. J. W. Page; New Salem, Mrs. A. G. Campbell; Providence, Mrs. J. Coite Fox; Cleveland, J. M. Burton; Elmwood, J. M. Burton; Granite Falls, R. M. Hardee; Bethel, Hickory, Mrs. Jack Harbinson; First Hickory, Ramona Morton; Hudson and Mt. Hermon, O. L. Robinson; First Lenoir, Mallie Harmon; Gamewell and Littlejohn, James Bellamy; Monticello, Mrs. Bryon Drum; Rose Chapel, Mrs. Eugene Harmon; Broad Street Mooresville, P. L. Smith; Central Mooresville, Anne Cowan; Abernethy Memorial, Bobbie Leonard; First Newton, Martha Henson; Ebenezer, Mrs. Kenneth Jones; Rhodhiss, Jack C. Edwards; Shiloh, Donald Funderburk; Boulevard, D. B. Alderman; Wesley Memorial, Mrs. Leona Beck; Chapel Hill, Mrs. Wayne Pope; Midway, Mrs. Mary Douglas Warren; Trinity, Mrs. K. C. Sharpe; Triplett, M. C. Ellerbee; Troutman, R. W. Tucker; Union Grove, Mrs. Harper Van Hoy; Bethel West Iredell, Mrs. C. K. Boggs; Bethlehem West Iredell, Mrs. Jay Morrow; Marvin, Mrs. Sadie M. Deal; Stony Point; Whitnel, Mrs. Helen Sullivan; Ebenezer Terrell, Mrs. W. V. Rhoney; Harmony, Paul Lowder; Clarksbury, Mt. Bethel, Paul Lowder; Highland, Mrs. Clyde Hoffman; Catawba, Mrs. Kenneth Gantt.

Thomasville District

Advance-Elbaville-Bailey's Chapel and Fulton, Lucille Cornatzer; Mocks, Mrs. Ruby Carter; Archdale, Mrs. Brantley Allred; Calvary, Mrs. J. C. Ridge, Jr.; Central Asheboro, Jerry Miller; First Asheboro, Dorice M. Waters; West Bend, Mrs. M. C. Auman, Jr.; Cedar Falls, Central Falls and West Chapel, Rev. I. J. Terrell; Bethany and Gray's Chapel, Mrs. James T. Bowman; Bethel and Shiloh, George E. Auman; Bethesda, Mrs. C. L. Wagner, Jr.; Ebenezer, Mrs. Bill Everhart; Cid, Clarksbury, Fairview, Pleasant Grove and Tabernacle, C. M. Dodson; Con-

cord, Maple Springs, Mt. Olivet, and Rehobeth, Frank S. Crim; Coolemeem, Mrs. P. H. Gibbs; Arcadia, Mrs. Edgar Essick; Good Hope, Everett R. Freeman; Mt. Olivet, Mrs. Bruce Wcosley; Center, Mrs. R. Duke Tutterow; Oak Grove, Mrs. Pansy Koontz; Salem, Mrs. W. E. Shaw; Central Denton, Mrs. Ruth Morris; Bethlehem, Dulins, Smith Grove, G. E. Smith; Eldorado Charge, R. Cliff Summey; Farmer, Oak Grove, Salem, New Hope, William C. Anderson; Mount Olive, Farmington, and Wesley Chapel, Frank A. Jeffers; Franklinville, Mrs. Russell Grose; Jordan, Mrs. John Ellis; Hopewell, J. H. Madison; First Lexington, Mrs. Frank Terrell; Trinity, Robert Varner; First Liberty, Don Payne; White's Chapel, Mrs. Colon Ellison; Liberty-Concord, R. G. McClamrock; Linwood, Mrs. Luther Berrier; Tyro, Mrs. R. C. Pickett, Midway, Mrs. L. G. Everhart; Bethel, Mrs. David Essex; Union Chapel and Chestnut Grove, Ronald Thompson; Cornatzer, Ronald Thompson; New Union, B. B. Broome; Canaan, Mrs. R. L. Warden, Jr.; Mt. Pleasant, Mrs. Baxter Hayworth; Mt. Lebanon, W. P. Combs; Old Union, W. P. Combs; Pleasant Grove, Mrs. N. B. Cecil; First Randleman, W. A. Rock, Jr.; Shiloh, C. W. Avett; Springhill, Mrs. Milford Byerly; First Thomasville, Orion N. Hutchinson, Jr.; Memorial Thomasville, J. Harold Groves; Unity, J. K. Miller; West End, Gene H. Little; Trinity Memorial, Mrs. Virginia Payne; Center, Mrs. James Leonard; Fair Grove, Albert W. Wellons; Cotton Grove, Charles Goodin; Bethany, Charles Goodin, New Mount Vernon, C. F. Pennigar.

Waynesville District

Andrews, R. Hamilton; Central Canton, Mrs. Larence Rikard; Elizabeth Chapel, Mrs. Thomas Howell; Fines Creek and Pine Grove, M. B. Lee; Clark's Chapel, Louisa's Chapel, Sue Jackson; Scaley, Margaret Wilson; Hayesville, H. C. Young, Jr.; Piney Grove, Mrs. Delmar Reid; Cashiers, Wm. H. Mann; Highlands, R. T. Houts; Hickory Knoll, Margaret Wilson; Union, Mrs. Woodrow Teague; Morning Star, Kenneth D. Crouse; Maggie and Peachtree, Shady Grove, John T. Frazier, Jr.; Myers Chapel, Boyce Huffstetter; Iotla, Snow Hill, Riverview, Mrs. Estelle Heafner; Love's Chapel, Wesleyanna, Wesley Chapel, Doris M. Talley; Waynesville, Mrs. Thomas Stringfield; Gillespie Chapel, Robert J. Goldston; Whittier, Mrs. Verna Battle; Long's Church, Mrs. M. D. Newell; Crabtree, Mrs. Hugh Noland; Ledford Chapel, Bob Moore; Clyde, Mrs. S. L. Rogers.

Winston-Salem District

Crews, Mrs. C. M. Mecum; Elkin, Mrs. Mason Lillard; Hanes, J. E. Cochran; Hickory Ridge, R. A. Hunter; Jonesville, R. N. Burnson; Pine Hill, Stanford, Mrs. Carl Tucker; Brookstown, Mrs. Clarke Hausen; Lewisville, Mrs. Frank T. Reynolds; Union, Mrs. W. M. Wood; Central Mount Airy, Patricia Rothrock; Franklin Heights,

J. T. Ingram; Epworth and Zion, J. T. Ingram; Hatchers Chapel, Lucy Hayes; Mount Hermon, Pleasant View, Jean Beaty; Mt. Pleasant, Mrs. Melvin McKnight; Bryant Memorial, New Hope, Lula Simmons; Oak Summit, Mrs. Milton O. Wilkes; Pilot Mountain, Mrs. P. G. Wall, Jr.; Bethel, Mrs. Ernest R. Williams; Clemmons, Mrs. George T. Moody; Pine Grove, Margaret Walker; Antioch, Mrs. H. Dell Kapp; Rural Hall, Mrs. Ed J. Kiger; Salem, Ima Thomas; Sedge Garden, Mrs. Stacy N. Kirkman; Fairview, Pilot View, Shoals, Whitaker's Chapel, Wayne W. Woodward; New Home and Prospect, Mrs. Edith S. Matthews; Beulah and Hebron, Mrs. John Richards; Love's, Edith Waggoner; Morris Chapel, Blanche Westmoreland; Doubs, Pleasant Hill, Elm Grove, Tabernacle, and Mount Pleasant, R. L. Wilkinson; Asbury, Hanes Grove, Longtown, Donald C. Davis; Ardmore, Robert V. Martin; Burkhead, Pat Kendrick; Centenary, Mrs. Hugh Beam; Central Terrace, Mrs. F. I. Dorsett; Wesley Memorial, Mrs. B. J. Rayfield; Green Street, Mrs. Herbert G. Hauser; Maple Springs, Mrs. Max Beckerdite; Marvin, Mrs. J. H. Eller; Mt. Tabor, Mrs. F. B. Petty; Trinity; Mrs. H. B. Tise; Union Ridge, Mrs. S. E. Kinnamon; Center, Nina R. Groce; Yadkinville, Mrs. Walter Zachary; Sandy Ridge, Mrs. Fred Wood; Bunker Hill, Mrs. Gary Snow; Sharon, Mrs. R. F. Jones; Concord, Mrs. W. A. Hennings; Harmony Grove, Mrs. Fred Ketner; New Hope, Mrs. J. R. Yarbrough; Pisgah, Doris Redmon; Pine Grove, Mrs. Ruth Ingram; Cherry Street, Mrs. Odell Cornn; St. Mark, Neil E. Smith; Forest Chapel, Neil Smith; Bethlehem, Mrs. Delores Yokely; Antioch, Mrs. William H. Hester; Rockford St., Ben Stamey, Siloam, Mrs. George Feezor.

Mount Airy Area School

An extensive schedule of training schools, with outstanding leadership and excellent results, has been reported from time to time in recent weeks. With the completion of four more schools the fall schedule will be complete. The Mt. Airy school will be held at Central Church, November 3-7.

The churches of Surry County have developed a good school with good attendance and a fine spirit in recent years. Courses on *Use of the Bible with Children, Understanding Ourselves, Interpreting the Bible to Youth, and History of Methodism* will be taught by Mrs. Elizabeth Oliver Early, Mrs. E. H. Saville and Dr. Lee F. Tuttle. Earl Brendall is director of the school and Marvin Sparger is in charge of the finance. Pastors of participating churches are Lee F. Tuttle, District Superintendent, Earl Brendall, J. T. Ingram, Ben Stamey, G. E. Lyndon, Jr., Thomas Howard, C. M. Smith, J. S. Gardner, J. C. Gentry and A. W. Lynch.

Rowan County School

A seven course school is scheduled for First Church, Salisbury, November 3-7, with classes to be taught by Mrs. Senah Pulliam, Mrs. Mark Moore, Courtney B. Ross, Sherrill Biggers, B. G. Childs and R. W. McCulley. Pastors of the participating churches are Paul W. Townsend, District Superintendent, Courtney Ross, Harold Robinson, O. E. Evans, R. W. McCulley, C. E. Page, R. L. Young, W. R. Thompson, Worth Sweet, J. N. Peters, J. W. Parker, Lloyd Hunsucker, W. B. Penny, M. R. Howard, T. H. Wood, Oscar Moss and J. C. Swaim.

Harold Robinson is director of the school—Courtney Ross will serve as dean. G. Q. Miller is chairman of finance and Louis Wolford will sell the texts. Worth Sweet is director of publicity. A promotional supper was held at First Church, Salisbury, October 24, in the interest of the school.

Christian Adventure Camping

An Interview

By LUCY D. BURGESS

Today comes Priscilla York, young daughter of Mr. and Mrs. J. C. York of Franklinville, to relate experiences of her recent encampment with 105 other members of MYF at Tekoa, Hendersonville, N. C., where her church pastor, the Rev. Ernest Page, was one of twenty-four counselors. In Priscilla's immediate group were three counselors, others included several foreign workers, a man and girl from Sweden, two girls from Norway, one girl from Austria, and a boy from Berlin, Germany. The Franklinville girl was also a member of the camp council which served for short periods as steering committee, usually meeting about 5:00 o'clock in the afternoon, to plan for the next day's activities.

Morning Watch and Breakfast

According to Priscilla, the day began with morning watch following very early arising, which was a deeply stirring period of meditation designed to start the day well and bring the young workers close to God. "At this time," Priscilla stated, "we took our textbook and our Bible and found a secretive, quiet spot in the woods where we studied, read, and prayed during fifteen minutes. It was such a forceful experience that one simply had to do his best for the rest of the day."

Breakfasting, she said, took about another hour of the day. It was followed, as were all meals, by a lively, enthusiastic period of group singing which was led by various counselors.

Home-in-the-Woods

"One of our projects was to rebuild our Home in the Woods and our Shelter or Woods Chapel. We piled rocks for an altar and topped it with a laurel wood cross which inspired the name for our daily gathering place, 'Laurel Cross'."

"Here, with our three counselors, we sat in the sun on benches grouped around our

Home in the Woods, during clear days to study organization of MYF, engage in various discussions concerning this work and planned how we could improve this youth organization in our home church."

Purposeful Activities

"We also held discussions on ways of improving our relations with other countries, and here was an opportunity to listen to talks from group members of other lands. Our day's work at the Home in the Woods always began with a period of devotion in our chapel. Our home had a shelter for rainy days, and there was a place for a camp-fire."

"Sometimes we cooked our lunch in the woods or at the shelter camp-fire. Activities comprised hiking, swimming, and cooking out. Free time followed lunch, when after an hour's rest period, came our hobby workshop with crafts and arts or some other interesting occupation."

Sunday in Camp

Sunday was described by the young camper as an exciting day. Church service, conducted by the Rev. Mr. Page, had assistance from Don Bridger, of Randleman. Later, the two leaders conducted a six-mile hike, leading through the quaint and restful summer resort village, Kanuga, and terminating in a picnic held for the entire camp group at a place termed "The Shoals."

Closing Camp Fire

Back at the camp in the late evening, there was opportunity to see slides of Norway and Sweden presented by campers from Scandinavian countries. On the last night before departing homeward, came the biggest of the three campfires lighted during

three different nights when all the camp gathered for play, singing, discussions, and devotions. Again, Priscilla was one of four young people chosen to assist in lighting the camp-fire.

Marvelous Experience

"I hope no boy or girl ever passes up the opportunity to attend such a session," Priscilla remarked thoughtfully. "It is a marvelous experience, and as I said about the Morning Watch, something to make one feel God's closeness and watchful care. It just makes one have a different attitude. I know I have."

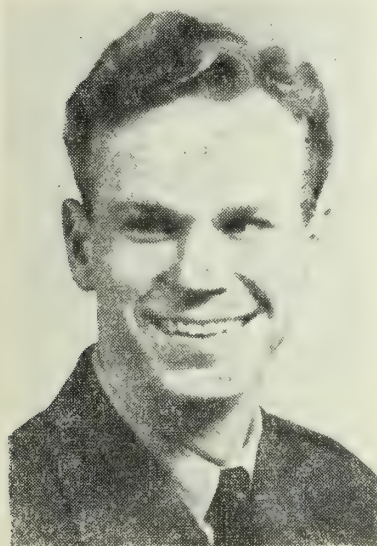
Values that Linger for School

This year, Priscilla York will be a ninth grade student in the Franklinville school, and it may well be expected that she will take her part well just as she shared in the varied experiences of MYF Camp Tekoa. Other Randolphians who had the week at Tekoa were George Cox and Jane Hayes, of Franklinville.—(Reprinted from *The Courier-Tribune*, Asheboro, N. C.)

Field Service Program

Youth work in the W.N.C. Conference is greatly enhanced each summer with select Divinity School students, assigned by Dr. A. J. Walton, for service on the Duke Foundation. These students directed youth activities at Camp Tekoa and at Edneyville, Clyde, Longs Chapel, Longs Church, Morning Star, Lowesville and at other churches during the summer. Students were also assigned to churches for leadership in vacation church schools and in youth activities. We are indebted to Dr. Walton and to Duke University for this field work in our conference program of Christian education. This project has value for both the students who get practical church experience and in providing extra summer opportunities for Christian education of youth. It is a very practical project in Christian education for both students and churches.

CARL H. KING, *Executive Secretary*



Dag Kristiansen



Front row: Ed Upton, Ron Hall, Kayle Kelly, Reinhard Brose
Second row: Elmo Knock, Bob Sigmon and Bill Gandy



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Infirmary Has Grand Opening

The "grand opening" of our newly remodeled and redecorated infirmary was a complete "sell-out"! Every bed was filled, and the daily reports since then continue to confirm the "No Vacancy" sign.

The old flu bug began to flit around our campus about the middle of October, and as the cases at the schools increased and spread, our own boys and girls began to patronize the new Health Center. It even became necessary to convert a room or two in some of our cottages to Hospital Annexes for the patients who were not too ill, or were recovering well enough to vacate a bed in the Infirmary for the new victims.

We are proud, indeed, not only of the fine appearance of our Infirmary, but also of its excellent equipment. The dispensary shelves are well supplied with the best medicines, gauze, adhesive tape, disinfectants and necessities for preventing or curing ailments. And the capable and skilled hands of Miss Frances Horne and Miss Barbara Waite are busy administering relief to the ailing, aided by the house mothers who take up where the nurses leave off, when their children are discharged to them.

From the moment one enters the neat gray-walled reception room, and steps into the hallway painted a cheerful yellow, one's impression is of hospital cleanliness and tranquillity of mind. Where better to get well than under such circumstances.

The all-electric kitchen is handsomely equipped with stove, refrigerator and dish washer. The walls and counter tops are in shades of beige and brown, with white cupboards. Small and compact, it still efficiently serves its purpose of dispensing sick-bed trays.

The laundry room is equipped with a washer-dryer that probably will have little rest, and certainly hasn't these first days of our "opening," with 25 beds to keep fresh for the little patients. Above the machine are shelves for storage of clean linens.

The individual and ward rooms are all decorated in soft, eye-easing pastel tones of pink, blue and green. And the seven bath-rooms are resplendent with shiny, new fixtures. The "old look" is still temporarily stored out in back—where the old-fashioned bath tubs are lined up awaiting disposal.

While the exterior of the building remains quite unchanged, except for new awning type windows which are visible from the outside, the inside is as new and modern as today. And though there are still many things yet to be done, the Infirmary has already been well-tried and tested, and seldom found wanting.

Dedicated to our children, our Infirmary stands now as a tribute to the friends of our Home who have helped make it possible. Their cash gifts, sent as a memorial instead

of giving flowers at the passing of a loved one or friend, are placed in a special fund for the improvement of facilities in the Health Center, and thus contribute to the health and happiness of our boys and girls through the years. To these good friends we extend our sincere thanks.

To our nurses, and all of our house mothers and relief matrons who contribute so much of themselves to the children's health in their earnest and faithful care, we give special thanks also. They, and our Infirmary, stand ready to serve!

Senior M.Y.F. Installation Service

At a candlelight service on Sunday, October 20, Senior M.Y.F. officers were installed. The worship center was highlighted with a picture of Christ, lighted on each side by candles. The M.Y.F. emblem was also a part of the inspirational setting.

Mrs. Edith Huber, counselor, administered the oath of office as the members came forth, took their candle, lighted it, and accepted their responsibilities. It was an inspiring and challenging experience for the young people.

Officers installed were: President, Earl Hill; Vice-President, Arylene Pridgen; Secretary and Treasurer, June Lee—Roy Hill; Witness Chairman, Dail Hunt; Faith Chairman, Kay Landis; Outreach Chairman, Marian Tante; Citizenship Chairman, Billy Gilbert; Fellowship Chairman, June Caddell.

Citizenship Honor Group Named

It seems that school only just begun, but already one-sixth of the school year has raced by. First six weeks report cards were issued on October 16th, and our boys and girls have learned where they must work harder to earn a better grade "next time" or must strive to maintain that wonderful "A" achieved already.

Students selected to the Citizenship Honor Roll for this first report period are: Sixth grade—Frankie Edwards, Patricia Ferguson, Paula Holmes, Lillian Pruitt, Dorothy Goforth, Marianna Nicks and Lewis Utley. Fifth grade—Mac Burchette, J. T. Bunting, Carol Poole, Esther Bland, Phyllis Mock, Dianna Thompson and Jeff Caddell. Fourth grade—Peggy Barner, Vickie Faircloth, Lou Faye Salmon, Sara Ferguson, Grady Boulter, Russell Futch and Billy Goforth.

These youngsters, selected by their teachers not only for good scholastic work, but with consideration also given to their all-around citizenship, were treated to an evening at the Icecapades show at Reynolds Coliseum on Monday, October 28th.

House Mothers and Home Staff Institute

We were privileged to have Mr. Alton Broten of the University of North Carolina

School of Social Work with us for the week of October 21st, under the sponsorship of Child Caring Institutions.

Mr. Broten conducted a daily clinic for our house mothers and other staff members to better acquaint them with their duties and responsibilities, and how to meet them. The course was highly beneficial, and should prove extremely helpful in the management of Home routine.

United Nations Day Is Observed

In co-operation with plans made by the Citizens Committee of Raleigh, our Methodist-Lewis School observed United Nations Day with a solemn and impressive ceremony in our dining hall at noon on Thursday, October 24th.

Miss McDonald's fifth grade had made flags of many nations, and used them to decorate the dining room appropriately for the occasion. James Pope served as master of ceremonies.

The observance was started with the pledge of allegiance to our flag, led by Frankie Edwards. The United Nations flag was presented by Frankie Price and Jim Grissom, who placed it below the American flag, as it would be on a flag mast.

The Rev. Robert L. Nicks led in an inspirational United Nations Day prayer. Group singing of the United Nations songs concluded the program.

Menacing Midgets

Maintaining their undefeated record to date, our Midget football team was treated by their coach, Jimmy Goldston of the Raleigh Y. M. C. A., to a wiener roast and movie recently. In spite of the inroads made on many teams by the old demon flu, our boys have been as fortunate in holding out against it, as they have against their opponents. Neither have been able to break through their line!

Records Received

Our thanks to the American Broadcasting Company, New York, and radio station WCKY, Cincinnati, Ohio, for contributing about 170 records for the pleasure of our children. These records are used every Saturday night for "Teen Time," and for all special parties.

It's Leather

Leather craft has become the order of the day for the Cottage craft classes. Very soon, almost all of the cottages will be working on some type of leather project. The Cole boys were the first to work with it, and have turned out some mighty fine looking belts, with their initials carved on the ends. Their enthusiasm and pride in their workmanship has served as an inspiration to instructors and children alike. A need has surely been filled with the addition of this type of supervised recreational activity on our campus.

Autumn Poetry

Bright leaves drifting to the ground
Such pretty leaves are to be found.

Winter days will soon be here
Then we'll smile from ear to ear.

MERLYN THOMPSON
3rd Grade

The Resurrection and our Faith

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: I Corinthians 15: 3-8, 42-52

All the suggestions we have in this lesson from the immortal 15th chapter of I Corinthians come to a climax in our memory verse (58). It begins with "therefore," implying that what has gone before is directly related to what follows. "Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain." So the fact of the Resurrection is vital for Christian living. Why is this so?

For one thing, the Resurrection was the seal of God's approval of Jesus. For Paul this was of tremendous importance. The Jesus whose divine nature was denied by many of Paul's contemporaries (and by Paul himself before his Damascus Road experience) now, through an act of God, had been thoroughly vindicated. No wonder he could say "If Christ has not been raised, then our preaching is in vain and your faith is in vain." (I Cor. 15:14). Paul underlines this assertion by citing the various individuals and groups who experienced contact with their risen Lord. (I Cor. 15:5-8). Paul's own experience, though coming later than that of the others ("as to one untimely born"), was not less real. It was real enough to change his entire life. These are the earliest accounts we have of the resurrection, since Paul's writings antedated those of the gospels.

Then, too, Paul felt his readers needed to have a clear understanding of the meaning of a spiritual body. No doubt some had raised the question reported in I Cor. 15:35 "How are the dead raised? With what kind of body do they come?" Paul regarded this as a foolish question. The reason he thought

so is seen in verse 50: "I tell you this, brethren, flesh and blood cannot inherit the Kingdom of God." The Interpreter's Bible says Paul, unlike Luke (cf. Luke 24:39), does not appeal to sensual experience, nor does he mention the ascension after forty days (cf. Acts 1:9). He (Paul) appears to assume that Jesus put on an imperishable body at once. He was (see Rev. 1:5) the "firstborn from the dead."

In applying this truth to the life of the Church, Paul reminds the Christian community that those who have put their faith in Christ are living on a new and different level. Their manner of living must be changed because they are "new creatures in Christ." If their nature has been changed, then their actions must be changed. They must begin now to live in eternity. Their lives must have a quality of the timeless about them. When the rich young ruler asked Jesus how to get eternal life the master offered him a program for living now—"Sell all thou hast and give to the poor." But the young man didn't want eternal life as much as he thought he wanted it. He turned away sorrowful "for he had great possessions."

Our times differ from those of the early churches in many ways, but in nothing so much as in outlook. They lived in momentary expectation of the return of Jesus to earth and the imminent end of the age. Many of the early Christians even went so far as to stop working, thinking it hardly worth the effort. Later the Church settled down to the long hard task of the redemption of the world. They faced a hostile world with nothing to support them but a faith that martyrdoms could not kill. It was in

their witness to the reality, power and presence of the ever-living Christ that they "climbed the steep ascent of heaven, through peril, toil and pain." No dead leader could have inspired such heroic devotion. He returned to light their humble paths with a light that never was on sea or land. They came to discover that "where two or three are gathered together in my name, there I am in the midst of them." As one writer puts it—"a memory deepened into a Presence."

As we face a world of frightening power politics, atomic weapons and pagan living on a scale never equaled since the declining days of the Roman Empire, how, in all seriousness, can we hope to live our lives and make our witness if we do not have the companionship of the risen Christ?

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REHABILITATION OF ALCOHOLICS

Seminars 1957

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Asheville: November 19, Central Methodist Church

Greensboro: November 20, West Market Methodist Church

For Ministers from 10:30 a.m. to 2:15 p.m., with lunch at 12:15 p.m.

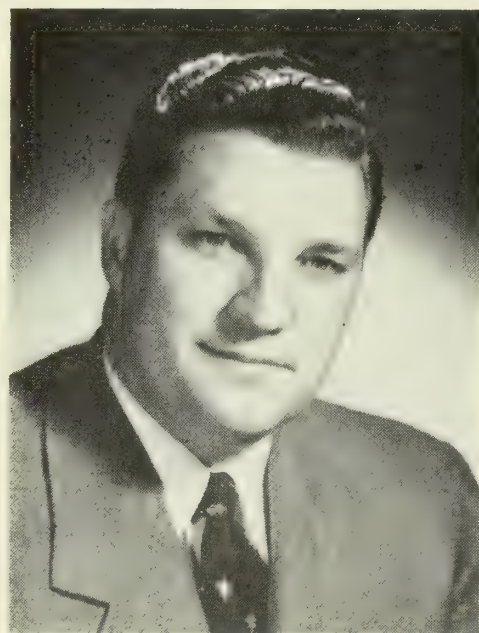
For the general public from 7:30 p.m. to 9:10 p.m.

TOM SHIPP, Pastor Lovers Lane Methodist Church, Dallas, Texas, widely recognized as the outstanding leader in counselling and helping alcoholics within the Methodist Church, will speak at the morning, afternoon and night sessions.

ROGER BURGESS, associate secretary of the General Board of Temperance of the Methodist Church, Washington, D. C., will present the Methodist program of rehabilitation of alcoholics at each seminar.

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"Helper of Alcoholics"



CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

Tobias Tortoise in Top Hat and Tails

(An Adventure of Mr. Mischief)

By LOUISE C. GOOSMAN

Chapter III

"HELP! HELP!" Two frantic voices were raised together as they drew nearer and nearer to the waterfall. Now it was only a few feet away. Surely this was the end! It seemed that nothing could save them now.

But what was happening? All at once there was a great shadow overhead, and they heard a loud whirring of wings. At the exact second that the egg-shell boat went over and crashed down to the rocks far below, two big webbed feet came down and picked up the two mis-adventurers, one in each foot.

A split second later they were deposited on the grass, safe and dry and, needless to say, still very frightened.

"Oh," choked Mr. Mischief in a very wee, small voice, "It's you, Daffy."

"Yes," said Daffy, "it is, and what ever were you two doing away out there in the middle of the lake?"

"It was l-l-l-like th-this," stammered the Elf, and he told her what had happened, ending with a question, "How did you happen to rescue us?"

"Why, I heard you calling for help," she said, "so I flew about until I found you."

"We do thank you very much," they both said, and Tad added, "You are a very fine and beautiful Duck."

"It was nothing," said Daffy, a little bit embarrassed at their praise. "We all try to help each other here at Singing Winds. Now if you will excuse me, I must get back to my babies. Did you know that I have five ducklings now? My new baby's name is Ima Duck."

"Why-er-why, yes, we kind of thought so," said Tad.

"You two be good now, and don't try to go for any more boat rides. I must go now. Good-bye." And Daffy swam off toward the head of the lake.

Mr. Mischief sat on the grass and looked about. He saw a wooden summer house, some chairs, a red boat turned upside down near the water, and a long narrow plank which formed a foot-bridge over the waterfall. Evidently there were Human Beings here-about somewhere, but none were in sight at the moment.

"What shall we do now?" he asked Tad.

"I don't know what you are going to do," the wee Bullfrog replied, "but as for me, I must get back to my lily-pad home and practice my croak, for I want to join the Symphony of Frogs tonight. Good-bye, now."

And away he went, singing:

"Hippity, hippity, hippity, hop!

I'll hop and I'll croak, and never stop.

But this one thing I know quite well,

I'll do no more boating in a duck-egg shell."

Now Mr. Mischief was alone, and though still a bit shaky from his wild ride on the water, his eager Elf mind was already searching for a way to find a new adventure.

Suddenly he heard a sound, a strange sound, like slow and clumsy foot-steps approaching over the foot-bridge above the

LET'S SING!

I HAD A LITTLE HAMMER

(Tune: "Auld Lang Syne")

*I had a little hammer once
With which I used to strike,
And I went knocking everywhere
At folks I didn't like.*

*I knocked most everybody,
But found it didn't pay,
For when folks saw me coming
They went the other way.*

*I've thrown away my hammer now
As far as I could shoot,
And taken up a booster's horn,
And you should hear it too!
I'm glad I'm with the boosters,
I like the way they do;
And if you'll lay your hammer down
I'll get a horn for you.*

—FROM ABINGDON SONG KIT
Abingdon Press

waterfall. He looked up, and there before his eyes was the most amazing sight he had ever seen in all of his life!

It was, believe it or not, a Tortoise in top hat and tails!

He was walking upright on his two back legs, twirling a cane in his right front claw, while the left was tucked jauntily in his white vest. He was elegantly dressed in a long-tailed coat, a high collar, a white silk shirt and black tie, and on his head was a beautiful high silk hat.

Mr. Mischief waited until the Tortoise was almost beside him, then he stepped boldly forward.

"Good-day, Sir!" he said.

"Good-day to you," said the Tortoise, "and who might you be? I've never seen you before at Singing Winds."

"I'm Mr. Mischief, and I'm seeking adventure. What is your name, and where are you going so dressed up?"

"My name is Tobias Tortoise, called Toby for short, and I'm on my way to the Tor-

toise ball at the head of the lake this evening."

"Well," said Mr. Mischief, "you do look elegant. I guess I'm the only Elf ever to see a Tortoise in top hat and tails."

"Elf!" shouted Toby. "Did you say you are an ELF?"

"Why, yes," exclaimed the startled Mr. Mischief. "Of course I am an Elf! What ever did you think I am?"

"I-I-I—I just thought you might be a big Dragon-fly, or—or—something. I can see too well over this high collar. But you can't be an Elf. There is no such thing as an Elf!"

"Oh," sighed Mr. Mischief to himself. "Here is someone who really deserves to have a trick played on him. Doesn't believe in Elves, huh? Well, those who do not believe in Elves can never see them! I'll show him!"

"Yes," he said aloud, "I'm an Elf, all right, and you are the most elegant Tortoise I've ever seen. Especially your hat. I do like your beautiful hat."

This pleased Toby, and though he did not believe in Elves, he was still a polite Tortoise, so he said, "Thank you kindly. Your—ah—your cap is pretty, too."

"Do you really think so?"

"Oh, yes, indeed."

"Then let's exchange hats for a moment. I should like so very much to wear a top hat. I could look down into the water and see how it becomes me," said Mr. Mischief. (Oh, look out, Mr. Tortoise!)

(To be concluded)

JUST THINKING

By ESTHER BALDWIN YORK

As a child, I enjoyed keeping a little notebook of beautiful things I chanced to see. Each day I looked for something special to record. One day it might be a tower silhouetted against a sunset; another day, a dewdrop flashing like a jewel in the center of a flower; another day, a radiant smile on a face I had seen. This hobby of collecting beauty was fun; and it taught me to see beauty in everyday life. When eyes and minds are concentrated on duties and the business of living, we need to practice the habit of looking for beauty along the way. It is there in abundance to enrich our lives, if we will look and listen.

BIBLE QUIZ

1. What great sin did Judas commit? . . .
2. What was Cain's sin? . . .
3. What sin did Ananias and Sapphira commit? . . .
4. How did Jacob sin against his father and twin brother? . . .
5. Who said, "Be sure your sin will find you out"? . . .

Answers to Last Week's Quiz

1. The Church.
2. The Tenth Commandment—Exodus 20:17.
3. Mary, Martha and Lazarus.
4. Bethany.
5. Tarsus.

Articles of Religion

XIX. OF BOTH KINDS

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

Both the bread and wine were administered by our Lord to his apostles—as all accounts of the original Lord's Supper agree: They were to be given and partaken in remembrance of Christ until his coming again. So the command which we repeat at the Communion service is "Drink ye all of this"—that is, "All of you, drink." There was never any idea of keeping the cup from the lay people until a comparatively late date in the Roman Catholic Church. Then the Church of Rome, in support of its teaching of transubstantiation, affirmed that the cup need not be given since the "flesh contains the blood." The Roman Catholic Church thereafter ceased to pass the cup to its lay people.

Protestantism gloriously brushes aside all such unwarranted ideas. It insists that lay people and ministers are alike before God and so has restored the idea of a real fellowship or communion. In this neither priest nor minister stands in any way above the people. All together take the bread and wine in remembrance of their risen Lord.

(Reprinted by permission of the Methodist Publishing House from Bishop Harmon's book, "Understanding the Methodist Church.")
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News of Methodism . . . N. C. Conference District Conferences

First Methodist Church, Morganton, is proud to announce that James Tolbert, one of their members, and a senior at the University of North Carolina, has been inaugurated as president of the Philanthropic Literary Society, one of the oldest campus debating societies in the United States.

Central Methodist Church, Canton, has had in recent weeks as special guest speakers Bishop Sante Uberto Barbieri, one of the presidents of the World Council of Churches, and Dr. B. G. Childs, of Duke University. Miss Lorena Kelly, missionary to Africa, is to speak some time in November.

Trinity Methodist Church, Lexington, will celebrate its Fifth Anniversary and Homecoming in the new church building on Sunday, November 10. Mr. Phones Bean, of Mebane, a former member of the church, will be guest speaker at the morning service. Dinner will be served in the church dining room.

Gastonia District held a rally on Monday night, October 28, at First Methodist Church, in the interest of the world-wide program of missions. The Rev. Linwood E. Blackburn, missionary to Angola, Portuguese Africa, and Dr. Kenneth Goodson, president of the Conference Board of Missions and pastor of First Methodist Church, Charlotte, were the speakers.

Miss Barbara Cox will begin her duties as Director of Christian Education at Central Church, Shelby, on Sunday, November 17. Miss Cox is a native of Charlotte, and following her graduation from Greensboro College, held the position of Director of Christian Education at Wesley Methodist Church, Hartsville, S. C., for two and a half years. She comes highly recommended to the work at Central Church.

Bishop Paul N. Garber announces the complete schedule of the nine district conferences to be held in the N. C. Annual Conference during the present Conference year. The schedule follows:

Goldsboro District—December 6 at 9:45
First Church, Clinton

Raleigh District—December 5 at 9:30—
City Road Church, Henderson

Elizabeth City District—December 5 at 9:30—
Hertford Methodist Church

New Bern District—December 13 at 9:30—
Queen St. Church, Kinston

Wilmington District—January 21 at 9:30—
Trinity Church, Elizabethtown

Rocky Mount District—January 26, 2:00-5:30 p.m. (Sunday)—
Bethel Methodist Church

Durham District—January 28 at 9:30—
Carr Methodist Church, Durham

Fayetteville District—April 10 at 9:30—
Fellowship Church, Hamlet

Burlington District—April 29 at 9:30—
Mt. Hermon Methodist Church

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Those who are always jumping at conclusions, very often jump off the handle.—
Cook.

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Headlines can be misleading. Take the one which appeared in a Raleigh newspaper:

Fire Ant Parley Planned in Tennessee

Now anyone who has ever met a fire ant will immediately begin to itch all over. While scratching we can try to puzzle out the meaning of the headline.

Of course, I know that the ants aren't going to be invited, but I can't help wondering what would happen if they showed up anyway.

Fire ants are our newest insect menace, but those of us who have spent some time in Southeast Florida won't need an introduction to the pests. They, or their cousins, were living and doing well down there as long ago as 1932 when I became pastor of a little rural church at Silver Palm, 25 miles south of Miami.

I will always remember the first night in that little frame parsonage. Tired and hungry after a long ride, my wife and I sat down to a hastily cooked supper in the kitchen. It was a warm evening in January and I had rolled up my sleeves for comfort. As I lounged at the table, I forgot my manners and rested my elbows on the edge and was immediately reminded—not by my wife—of the fact that I had committed a *faux pas*, for both elbows immediately began to itch and burn.

Not knowing what had happened, I looked to see what was the matter and saw that both arms were beginning to swell.

The itching was intolerable for a few moments and the swelling persisted for several hours. However, I was too tired to investigate further and went to bed.

The next day I had no trouble with the mysterious plague, but the following morning I learned a lesson. The bathroom was only a sort of lean-to on the back of the house, with no plumbing except a "pitcher pump" which would give running water only as long as you did the running. After a while I learned how to operate it and filled a tin pan full and prepared to shave.

Up to that time I had had a bad habit of leaving my shaving brush covered with lather from one day to the next—unless my spouse caught me. Now I reached up on the shelf and took down the brush, lathered up and prepared to shave. Instead of shaving however, I let out a howl that brought my wife running to my rescue.

"What happened?" she asked. "Did you cut yourself?"

I couldn't answer, for the pain was too intense. It seemed like my face was on fire. Hastily grabbing a towel, I rubbed off all the lather and then looked in the mirror. My face was swollen and red all over. After sloshing on shaving lotion, I felt better and began to search for the source of the trouble.

I found it, after a time. There on the towel, kicking and biting viciously, were at least a dozen tiny ants.

When I described my experience to a neighbor he laughed and said, "You got bit

by fire ants. They won't hurt you permanently, but they sure can make life miserable!"

They surely could—and did. After many painful experiences, we learned how to cope with the menace, but we had to be constantly on the alert. They were everywhere and, being almost invisible, you never knew when they would attack.

Fire ants—or at least the Florida variety—love water and they are constantly in search for damp spots. What I can't figure out is why they make such a production out of it. They could stay on the ground and have enough to swim in most of the year. But no, they have to go hunting for damp elbows and wet shaving brushes and then getting mad when they are disturbed!

After several months of investigation, I found out that there were only a few places where they flourished and one of these was around the parsonage. I began to think that they were sent to keep me from being too contented with my lot in the lazy sunshine of that sub-tropical climate. Certainly they made life interesting.

Some of my friends, never having seen a fire ant, were inclined to doubt my tale, but a visit to the parsonage was always enough to convert them.

One Sunday night I invited two well-upholstered ladies to sing a duet at our

service. They lived only six miles away but had never met our peculiar insect pests, and I forgot to warn them that they couldn't lean against a wall, or lay your clothes on a chair, without getting infested with the biting emissaries of the evil one. They came over to the parsonage while we were over at the church and somehow picked up a collection of insects which, with devilish cunning, hid away in their clothes and waited for the proper time to bite.

The time came during the duet and the astonished congregation was treated to one of the most remarkable renditions of "Whispering Hope" ever heard or seen in the sacred precincts of a church.

The song started off all right, but midway in the first chorus an agonized expression came over the soprano's face and she jumped a couple of tones higher as she clutched at her ample figure. We thought she'd busted loose somewhere, but were completely mystified when her companion almost fell off the platform trying to scratch herself in an inaccessible spot between her shoulders.

From there on it was riot. Completely demoralized, the ladies didn't know how to stop either singing or scratching and they sang the next two stanzas with a rock-and-roll beat. When the last "Whispering Hope" had mounted into a shriek, the desperate singers didn't wait for the sermon, but dashed madly out of the back door and over to the parsonage. My wife, who rushed to their rescue, almost had hysterics as she pulled down the shades and gave first aid for fire-ant stings.

The ladies never sang for us again!

"Behold, This Stone Shall Be A Witness Unto Us:



for it hath heard all the words of the Lord which He spoke unto us; it shall be therefore a witness unto you, lest ye deny your God." Joshua 24:27.



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November 14, 1957

Volume 102

Number 45

STATEMENT

FROM THE WESTERN NORTH CAROLINA CONFERENCE CABINET SUBMITTED TO THE HEARING ON THE JURISDICTIONAL SYSTEM

CHARLOTTE, NORTH CAROLINA, OCTOBER 30-31, 1957

We who are responsible for this statement wish it understood that in defending the jurisdictional structure of our Church we are not interested in regional divisions whose chief purpose is to perpetuate regional differences. We believe in those broad principles of life and religion generally agreed upon by the councils of Methodism. We repudiate all efforts to defend standards of practice set up to suit parochial prejudices. We have firmer reasons for our belief in the jurisdictional scheme of church organization.

Our country covers so wide an area and our Church has so large a membership covering the entire United States, it seems necessary for the best efficiency and the liveliest fellowship to have sub-divisions between the General and the Annual Conferences. The Jurisdictional Conferences we believe to be those necessary sub-divisions.

The Jurisdictional Conference makes administration more manageable. It preserves spontaneous effort with its richness and variety. It gives place for regional initiative. It promotes the sense of belonging which can be easily lost in the wide chasm between the General Conference and the Annual Conferences. It assures proportionate representation upon the boards and general agencies of the Church. The Jurisdictional Conference helps to bring the great Church within imaginable dimensions.

We recognize that the existence of the Central Jurisdiction has stirred the conscience of the Church. In certain quarters southern white Methodists are believed to favor the Central Jurisdiction because it segregates the Negro. Many Methodists elsewhere are thought to favor its abolition for the same reason. In our region there has been much searching of conscience over the Central Jurisdiction. We make no prideful claims for its existence. We do, however, believe that the Central Jurisdiction serves an invaluable purpose by providing adequate representation of a minority racial group in the councils of the Church. Furthermore, the gates have been opened in the wall around the Central Jurisdiction so that where desirable, churches and Annual Conferences may come out of it to unite with other Jurisdictions. We believe that at the present juncture it is well to retain the Central Jurisdiction, but to continue the search for means to liberalize the provisions under which it lives, so that rather than being in any sense a violation of the Christian conscience it may be a means of enriching the fellowship, the worship and the service of the Methodist Church in America.

The jurisdictional method of electing bishops we believe to be wise. Regional representation in the Council of Bishops is certainly desirable and necessary in a Church covering so wide an area as ours. Our bishops are elected to serve as administrators and counsellors of the Annual Conference to which they are appointed. The effectiveness of their ministry is immeasurably enhanced when they know the customs and attitudes of the areas over which they preside, when they understand and sympathize with the springs of thought and life of their people.

We do not claim that during the years of its trial the jurisdictional system has lived up to its best possibilities. We believe, however, that as an organizational principle it has proved to be sound. We hope that down the years such adjustments as will best serve the Church will be affected in order that the whole organizational structure may be suited to the changing demands of a revolutionary time.

We have only one goal in view: that the Methodist Church bear persuasive witness to its Faith. The jurisdictional feature of its organization is, we believe, at this point in its development, one important means of making progress toward that goal.

Methodism from Murphy to Hatteras

Wilbur Jackson, a young local preacher from the Ayden Church, and at present a student at High Point College, is serving as Director of Christian Education at Mt. Tabor Methodist Church, near Winston-Salem.

Rev. E. G. Cowan, Sr., of the N. C. Conference, having retired at the last session of the Conference because of ill health, is now living at 430 Williamson Street, Burlington. He is much improved and is able to take on preaching engagements. He offers his services to any church that may need his help.

Rev. J. F. Coble, superintendent of The Methodist Retirement Home, Durham, spoke to The After Sixty Fellowship of the West Burlington Methodist Church, Thursday, afternoon, October 24. Rev. Coble brought an inspirational and informative message regarding the Home.

Dr. A. J. Walton, professor of church administration at Duke University, and director of the Rural Church Work of the Duke Endowment, has been made an honorary life member of the Methodist Rural Fellowship section of the National Convocation on the Church in Town and Country. Dr. Walton is one of only nine persons to be so honored during the last seven years.

Ayden Methodist Church conducted an unusually interesting and successful revival during the week of November 3-10. The visiting speaker was Mrs. Irene M. Ihde, of Paterson, N. J., an evangelist in the Newark (N. J.) Conference. She is also an organist, gospel soloist, and dramatic reader, and the use of these talents increased the interest and effectiveness of her messages.

First Methodist Church, Randleman, Randleman Circuit, and Old Union-Mount Lebanon, will unite in a church-wide School of Missions for children, youth and adults, to be held in First Church on the evenings of November 17, 18 and 19. For the children there will be a course on "Japan"; for youth, a course on "Hunger and Hope"; and for adults, on "Lands of Witness and Decision."

First Methodist Church, Charlotte, will conduct a seminar on the work with alcoholics, on Monday, November 18. The Rev. Tom Shipp, pastor of Lover's Lane Methodist Church, Dallas, Texas, will be the speaker. Dr. Shipp has been widely acclaimed for his uniquely successful ministry to alcoholics. Lay people of the church, civic leaders, and others interested in this problem, are invited to attend the 7:30 p.m. session.

Memorial Methodist Church, Charlotte, observed homecoming and Dedication Day on Sunday, November 10. Bishop Nolan B. Harmon, assisted by Dr. Walter Miller, district superintendent, and the Rev. James Rink, pastor, conducted the dedication service for the present church building and fellowship hall. Plans are now under way for the construction of a permanent sanctuary and educational wing, at an approximate cost of \$150,000.

St. Paul's Methodist Church, Asheville, observed Laymen's Day on Sunday, November 3, with Miss Myra Brenneman as guest speaker. Miss Brenneman is on the faculty of the William Randolph Elementary School, and is in Asheville to inaugurate a program of social work aimed at reducing and preventing delinquency and emotional problems among children. She is now a member of St. Paul's.

First Methodist Church, Gastonia, announces that Miss Grace Bush, well known composer and lecturer of Los Angeles, will appear at their evening service on Sunday, November 17, at 7:15. Her lecture on "Great Men and Women of the Bible" will be illustrated by songs of Miss Bush's own composition. Mrs. Fred M. Byrd, Jr., soprano, and Mr. Tony Emanuel, tenor, will assist as soloists. This will be a service of unusual interest to all members and friends.

The Rev. Henry Koestline, managing editor of *motive* for more than seven years, resigned November 1 to become minister of education at Pasadena Community Church, St. Petersburg, Florida. Published by the Methodist Board of Education, Nashville, *motive* is the national magazine of the Methodist Student Movement. Mr. Koestline joined the Western North Carolina Conference in 1945 and served pastorates at Welcome and Davidson before going to Nashville to do editorial work.

Fremont Methodist Church is happy to announce that they will occupy their new educational building by Thanksgiving. It supplements the building constructed in 1929, and provides well for the increased needs of the growing church. There are ample classrooms, fellowship hall, church offices, and kitchen. The cost of the building is approximately \$41,500. The furnishings are being given as a memorial to Mr. John B. Exum, by his family. Mr. Exum passed away last March after having served the church faithfully for many years.

Hayes Barton Methodist Church, Raleigh, announces that beginning November 11 the Woman's Society of Christian Service and Wesleyan Service Guild will sponsor jointly a mission study of Japan. At this first session the Guild will be in charge of the program. At the second session on the evening of November 13 Mr. Junichi Nakamura, of Kobe, Japan, who is doing graduate work at Duke University, will be guest speaker. The final session on November 18 will be conducted by Mrs. H. A. Davis, and the program will include a filmstrip. All sessions will convene at 8:00 p.m.

The Rev. and Mrs. H. L. Powell, of Route 1, Mill Spring, N. C., observed their Golden Wedding Anniversary on October 24. The family gathered home on Sunday, October 27, to be with them in celebration of the occasion. Before his retirement Brother Powell served the following appointments: Gaffney, S. C., Inman, S. C., Cuba (as missionary for four years), Morganton, Cliffside, Boone,

Brevard, Candler, Salem (Salisbury District), Muirs Chapel (Greensboro), Summerfield, Mt. Pleasant, Westview (Hickory), Centenary-Triplett (Mooresville), Troutman, and Saluda. He served also on the Conference Board of Missions and the Conference Bible Board.

The Pot of Gold—Where?

Everyone is familiar with the old saying that "at the foot of the rainbow is a pot of gold." Now no one really knows where the foot of the rainbow is, and yet many people live as if they thought they knew, and spend years, and perhaps a lifetime, traveling and searching for the elusive pot of gold which seems always to be in some more distant place.

The greatest treasure for which man searches is Happiness, and since oftentimes he believes it lies in wealth, fame, prestige, or pleasure, the search goes on into distant places and far-off tomorrows, but the treasure eludes his grasp. His life is spent in that which satisfies not, and his gold of happiness is still out beyond him.

A great Christian leader was heard to say, "I spent many years of my life looking for the pot of gold at the foot of the rainbow, but finally found it at the foot of the Cross." This is but another way of saying that when he knelt in complete submission and adoration before the Cross of Him who found His true happiness in loving service to mankind, he realized that his search was ended.

O heart, where are you looking for your Gold? You need not go far, for it is within your reach where you are. Service for the Master awaits you each hour of the day, and He rewards you in gold that tarnishes not, neither can it be taken away from you. The happiness that He gives surpasses any pleasures that the world can offer. And remember—He is "closer to you than breathing, and nearer than hands or feet."—E. W.

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"He who boasts of being plain spoken,
Never knows the hearts he has broken."

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EDITORIALS



Alcoholics Can Be Cured

The problem of the alcoholic in society is an increasing one. There are more men and women now than ever before who have become slaves to the drink habit, and our nation is losing billions of dollars through alcoholic absenteeism and is spending millions in caring for the victims of liquor. Can alcoholics be rehabilitated?

The answer is yes, and the WNC Conference Board of Temperance is attempting to show how it can be done by sponsoring a series of seminars for the study of the problem. These will be held in Charlotte, Asheville and Greensboro this month. (See the advertisement on the back page of next issue.) Ministers and laymen are urged to attend one of these meetings. The principal speaker, Dr. Thomas J. Shipp, is not a theorist; he has made a record in helping alcoholics that has never been surpassed. As pastor of a new church in Dallas in 1945, Dr. Shipp began work with those who needed help in overcoming their craving for drink. Now, as a result of his counseling program, he ministers to a congregation of over 3,000, many of whom are rehabilitated alcoholics.

The Faith of a Layman

W. Russell Shull is a layman, the executive director of a textbook publishing firm, but he finds time to give to a multitude of church activities. A member of the Church of the Brethren, he is a trustee of a Methodist church, and holds license to preach in the Congregational church. For a time he preached for the Brethren, then for the Congregationalists, and he spent some years teaching in a Baptist college. He has not counted himself a clergyman for the past twenty years, but his activities are proof that there are different ways of preaching the gospel.

Several years ago he conceived the idea of issuing a series of inexpensive books on religion. Dr. Russell L. Dicks of Duke University encouraged him in the idea and, in his capacity as editor of *Religion and Health*, began to publish them at intervals. So far, four books have come from the press and they have been good. The latest one, *Prayers That Build Our Faith*, is on sale now, and we recommend it to those who would like to have a book of devotion couched in the sort of language that the average person would use when praying informally.

*Prayers That Build our Faith. By Russell Shull. Order from Dynamic Faith Booklets, 407 S. Dearborn St., Chicago 5, Ill.

Immanuel

A contemporary writer tells the story of his visit to Coventry, England, a city of 260,000 people which was bombed to bits by the first great air raid during World War II. He described his visit to the ruins after the war was over and his conversation with a man who had served as fire warden during the night that the great St. Michael's Cathedral was destroyed. "I was on duty," said the man, "when a group of incendiaries dropped on the roof and set it afire. It was a terrible sight, and I felt that God had deserted us at the time of our greatest need. If the Cathedral could not be saved,

what use was it to fight for our homes? . . . But as I stood by, full of despair and bitterness at my helplessness, I suddenly heard the sound of a bell. It was eleven o'clock, and the great clock in the spire of the doomed building was sending out its deep tones over the gutted city."

He paused for a moment, swallowed, and said, "I just can't describe the effect those bells had on me and other people that night. It was as though God had sensed the depths of our despair, and was Himself standing within the flaming spire, beating out with His own hand the promise that although the city was destroyed, He was there in the midst.

"Within a brief time, all the vaulting of the Cathedral had crashed into the nave and the lead roof was melting down over the shattered pillars and smoking timbers. But at midnight the clock again tolled the hours, and every hour thereafter throughout the hideous night. And every time it struck, the lines of an old hymn rang through my mind:"

Fear not, I am with Thee, O be not dismayed.

For I am thy God, I will still give thee aid.

I'll strengthen thee, help thee, and cause thee to stand.

Upheld by my righteous, omnipotent hand.

"I tell you," he said as we parted, "we went through hell that night. But God Himself walked with us."

We cannot hope to go through life without a struggle; we cannot expect to avoid our share of suffering. God does not promise us immunity from disease, pain or death, but He does promise that He will walk with us, beside us, all the way.

O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed and the fever of life is over and our work is done. Then in thy mercy grant us a safe lodging and a holy rest and peace at the last, through Jesus Christ our Lord.

Songs Without Meaning

The singing of a hymn should be a great experience. It can be a prayer, a testimony, a praise, an invitation to others.

However, so many of us don't take seriously enough the words we sing.

We sing "Sweet Hour of Prayer," and content ourselves with ten to fifteen minutes a day.

We sing "Onward, Christian Soldiers," and wait to be drafted into His service.

We sing "Oh for a Thousand Tongues," and don't use the one we have.

We sing "There Shall Be Showers of Blessings," but do not come when it's raining.

We sing "Blest Be the Tie," and let the slightest offense sever it.

We sing "Serve the Lord with Gladness," and gripe about all we have to do.

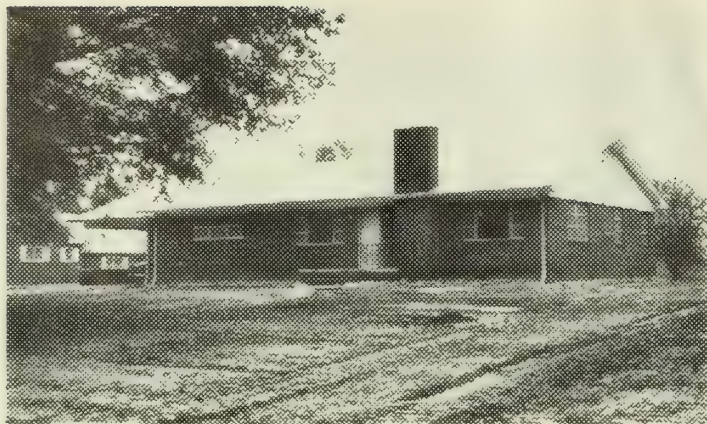
We sing "We're Marching to Zion," but fail to march to Sunday school and church.

We sing "I Love to Tell the Story," and never mention it all year.

We sing "Cast Thy Burden on the Lord," and worry ourselves into nervous breakdowns.

We sing "The Whole Wide World for Jesus," and never invite our next door neighbor to church.

—The Church Voice
First Methodist
Lubbock, Texas



Davie Parsonage



Hardison Church

The Davie Charge of the Thomasville District has made a remarkable record in the building program of three of its four churches, as well as building a beautiful parsonage. This work has not been accomplished without planning and liberal giving on the part of the membership of this charge.

Hardison has a membership of 76, but a determination of a church much larger in size. The congregation had been meeting in the sanctuary for all services, until a few months ago when many dreams and much work brought about four adequate church school rooms built as a wing to the sanctuary. A number of improvements were made in the old structure such as asbestos siding, stained glass windows, hardwood floors, altar, platform, etc. Hardison can boast of a \$15,000 structure free of debt, as it was dedicated the first Sunday of June, 1957.

September 1, 1957, was a red letter day for the congregations as Center and Oak Grove. Bishop Nolan B. Harmon presided at the dedication service of each of these churches, along with the pastor and the Rev. John H. Carper, district superintendent of the Thomasville District, and former pastors, the Rev. H. D. Jessup of Fletcher, and the Rev. E. M. Avett of Mocksville.

The eleven o'clock service was at Center where a large congregation had come together to dedicate God's house, and enjoy the annual homecoming day. Before the worship hour began, Bishop Harmon baptized Robert Lee Oakley, Jr., the infant son of the pastor, the Rev. Robert Lee Oakley, and Mrs. Oakley.

The present Center Church was begun

Notable Building Record Set By Davie Charge



in December 1953 and completed in 1956.

This building has been valued at \$75,000, but by material and labor being donated, it was built for \$45,000. There is a seating capacity of 300, along with nine adequate church school rooms. The membership of 182 shared in the expense of this structure. The W.S.C.S. carried a concern which led in the first donation to see a church begun.

The building committee deserves much credit for this job which has been so well done. They are: Mrs. L. R. Powell, Mrs. Wayne Merrell, Wade Dyson, John Anderson, and Robert Evans, who served as chairman.

Three o'clock on the same day found a large congregation of members and visitors at Oak Grove. The Rev. J. B. Fitzgerald, pastor of the Advance Charge, was present with the other former pastors. This congregation of 256 had been looking forward to this day with much joy, because a dream had come true. A church with a seating capacity of 350, along with 10 church school rooms and full basement was about to be dedicated.

Plans began taking form in November 1952 when a group of men met and poured the footing for a \$95,000 building. As this

congregation worked together, plans on paper became timber, brick, and mortar and in 1955 a beautiful church costing \$53,000 was the result.

A great deal of credit is to be given to the W.S.C.S. of this local congregation for the untiring work which was done to make this dream a reality, and to the M.Y.F. which had different projects to help in the building program.

In order to carry forth the wishes of the people, the following building committee was appointed: R. L. Whitaker, Jr., Roy Williams, Fred Wall, Gilbert Atwood, James York, Vernon Whitaker, Ray McClamrock, Ernie Foster, and Lawrence McClamrock.

Beautiful churches had been erected and dedicated, but a parsonage was greatly needed also. Did the majority say let's wait, the load is too heavy, the cost is too great. No, at a meeting March 15 of this year the official boards of each church said let's do it and it has been done.

This job was encouraged by the parsonage trustees, and each one has worked and planned not only for their church, but the 692 members which compose this charge. To these men credit is due for a job well done. The parsonage trustees are: W. E. Shaw, Salem; Duke Tutterow, Center; C. H. Seaford, Hardison; and Lawrence McClamrock, Oak Grove.

Each former pastor can rejoice in the success of this charge, not only in these, but many other advancements. We are grateful to the Rev. H. D. Jessup, my predecessor, under whom plans were made for and work started on this improvement.—R. OAKLEY.



Oak Grove Church



Center Church



New Building of First Church, Thomasville

Thomasville First Church Moves Into New Building

For 50 years the congregation of First Methodist Church in Thomasville had worshipped in a white frame building on Taylor Street which had been totally inadequate for many years. However, the weekend of November 2 brought the fulfillment of the congregation's hopes and dreams and plans as they moved into a beautiful new \$200,000 structure one block away on the corner of East Sunrise Avenue and Wood Street. Of colonial architecture, the church sits magnificently on a hill and sends its spire high into the sky where at night the illuminated steeple may be seen over a mile away.

Contractors for the building were Essick and Craver Construction of Lexington. Ground was broken for the structure in December 1955 during the pastorate of the Rev. H. Glen Lanier. In the sanctuary the focal point is a Communion Table and specially designed reredos set in front of three stained glass windows depicting Moses, Christ, and Paul with accompanying symbols. The pews which match the divided chancel furnishings are of mahogany with white ends surrounded with a maroon carpet. The sanctuary will seat 480.

Included also in the building are 19 Sunday school rooms, Boy Scout room, Fellowship Hall with stage and kitchen, church parlor, church office and pastor's study, choir rooms, and a chapel seating 100. One unique feature of the building is the inclusion of a prayer and meditation room, underneath the steeple and entered from the third floor, called "The Upper Room." Focal point for this room is a stained glass window featuring the kneeling Christ sur-

rounded by the words, "Not My Will but Thine Be Done," beneath which is a kneeling desk containing a Bible and other devotional aids.

The initial service held in the new building was called "A Service of Preparation" and centered in the Sacrament of the Lord's Supper, taking place on Saturday night, November 2, at 8 p.m. The Communion meditation was given by the Thomasville District Superintendent, the Rev. John H. Carper. Assisting in the service were two ministers who were former members of the church, the Rev. George E. Lyndon, Jr. of Dobson and the Rev. Bobby S. Lyndon of Asheboro. Presiding was the present minister of the church, the Rev. Orion N. Hutchinson, Jr.

On Sunday morning a special Sunday school assembly was held of the youth and adult divisions. The speaker was Mr. David L. Myers, senior in Christian Education at High Point College and member of First Church. At the morning worship service, which was broadcast over WTNC, the preacher was the Rev. H. Glen Lanier, associate minister of Charlotte's First Church under whose ministry in Thomasville construction was undertaken. Assisting in the service were the Rev. J. H. Carper, District Superintendent, and the Rev. A. P. Ratledge, Minister Emeritus of First Church. The chancel choir sang the anthem, "Great Is the Lord," by J. B. Herbert and Mrs. William G. Thrower, soprano, sang "Open the Gates of the Temple."

During the afternoon an Open House of the church facilities was held following a luncheon at which special guests were in-

troduced and greetings read. Over 500 persons from other Methodist congregations and friends of church members visited the church from 2:30 to 5 p.m. During this period organ music was provided on the new sanctuary organ by Richard Van Sciver, organist of First Methodist Church in Charlotte. The Rev. J. Clyde Auman of Centenary Church in Winston-Salem and pastor of Thomasville's First Church in 1917 spoke to the MYF on Sunday evening in a service in the Chapel open to the public. The preacher at the evening service was the Rev. A. P. Ratledge with Mr. Auman assisting in the service. Church school officers and teachers in the re-organized Sunday school were installed at the close of the service.

During the week following a series of services were held each night at 7:30 p.m. at which the former ministers of the church were guest preachers. They were as follows: the Rev. Harold Simpson of Charlotte, Monday; the Rev. Charles D. White of Kannapolis, Tuesday; the Rev. James T. Bowman of Franklinville, Wednesday; the Rev. O. C. Loy of Mooresville, Thursday; the Rev. T. Glenn Madison of Greensboro, Friday. Each night a minister of the community assisted in the services through Thursday night. On Friday night, called "A Night of Consecration," the assisting minister was the Rev. Edgar O. Peeler of Norwood who was also a former minister. Presiding at all the services was the Rev. Orion N. Hutchinson, Jr., who was appointed to the church in June.

An invitation is extended to any and all to stop by the church, at any time and visit the beautiful and adequate facilities.

Wilmington's "Mother Church" Opens New Educational Unit

Dauntless and beautiful Grace Methodist Church of Wilmington—celebrating its 160th birthday this Christmas as the "mother church" of Methodism in the Port City—held formal opening rites for its new \$184,000 Educational Building on Sunday, Nov. 10, with the pastor, Dr. J. V. Early, officiating.

Dauntless, because each time after four devastating fires have swept away four houses of worship the congregations have come back to literally build bigger and better sanctuaries. Beautiful because, following the last disastrous fire in 1947, the members of Grace Church built a handsome, \$300,000 Gothic structure which was placed in use in December 1950. Formal dedication of the new sanctuary took place five years later.

Opening day ceremonies began at 9:45 o'clock in the morning with a Service of Thanksgiving led by the pastor in the church sanctuary. Following this impressive service a procession was led to the new building by Brother Roger Moore, president of the board of trustees. Symbolizing the placing into use of the new building, a ribbon was then cut by Brother Moore who is affectionately called "Mr. Grace Church" because of his long and faithful service to the church.

The morning worship period was featured by a sermon of dedication by the pastor. An open house period was held between three and five that afternoon for the membership and all Wilmingtonians. Opening day was also observed as Rally Day in the Church school with an attendance of 500 persons.

The Educational Building program, which got under way last fall, was really a two-barreled undertaking. Not only was a completely new educational unit built, but the old educational building was thoroughly renovated, remodeled, and refurnished. Both buildings now form one large educational unit to the right of the sanctuary. The total value of the entire plant is now over \$500,000. The complete new educational unit has a total floor space of nearly 20,000 square feet.

The completed educational unit is made of cement blocks with gray face brick to match the color of the sanctuary. All of the floors are made of gray tile matching the wall colors. The latest facilities in lighting, plumbing, and heating have been used. Air-conditioning facilities are expected to be installed by next summer.

There are many handsome and attractive features of the new building. One is impressed with the large Social Hall with its stage, stainless steel kitchen equipment, and parlor. An added feature is the Chapel on the ground floor to be used for small weddings and a variety of church meetings. All classrooms are equipped with chalk and tack boards. Adequate restrooms are found throughout the building.

The first floor of the old unit provides a nursery which includes a room for cribs,

and two large kindergarten rooms with an adjoining restroom for children.

The first floor of the new unit provides offices for the pastor, church secretary, and minister of education (the latter including the church library); church parlor, kitchen, and a Fellowship Hall.

The second floor of the old unit is principally for the primary department, and the second floor of the new unit houses the junior, intermediate, senior, and adult departments.

The building committee was composed of E. L. White, chairman; Dr. J. V. Early, pastor; G. J. Burkheimer; P. M. Camak; Lanox Cooper; Knight Davis; L. C. French; Mrs. W. E. Hand; Mrs. M. E. Howell; Dr. J. C. Knox; Mrs. H. F. Koonce; Roger Moore; B. I. Morris; E. P. Walker; J. E. Woodburn; Miss Libby Broome; and Mrs. B. I. Morris.

The founding of Grace Church marked the beginning of Methodism in the Wilmington area. The church was organized on Christmas Eve, December 24, 1797, under the leadership of the Rev. William Meredith who came here from the West Indies where he had served as a missionary.

Always located in downtown Wilmington, at first the church had a building on Front Street and was then known as Front Street Methodist Church. Later it was rebuilt on the northeast corner of Fourth and Grace streets which is its present location. Known as the "mother church," Grace Church has been followed by the organization of seven other Methodist churches in Wilmington.

Only slightly exceeded in membership by the newer Trinity Church, Grace Church now has a membership of 1,115. Its church school enrollment is 592.

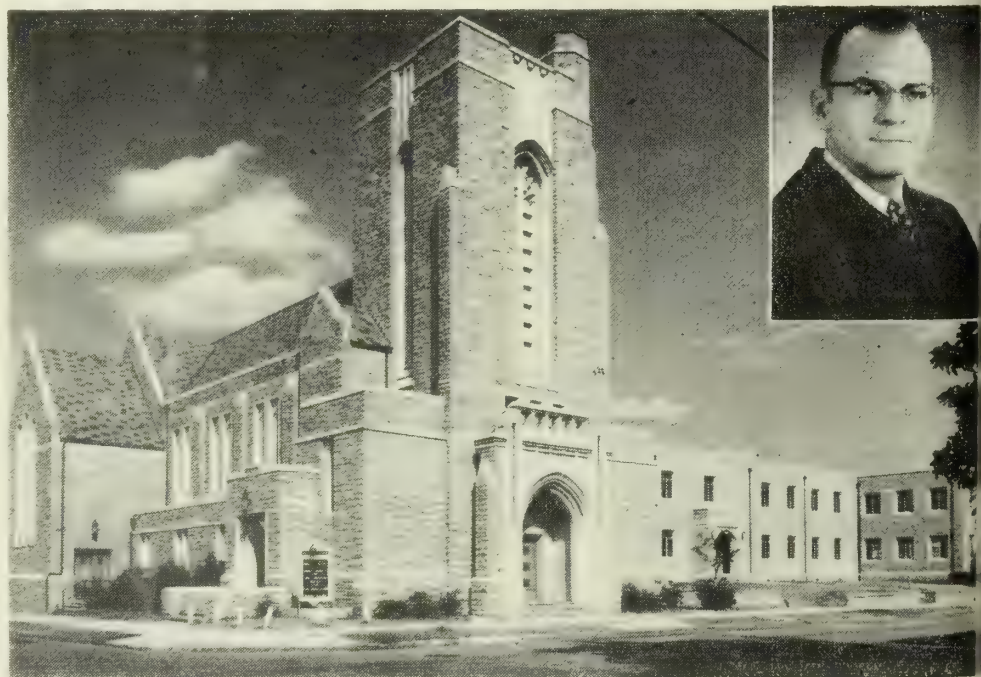
In its 160th year, Grace Church is now being ministered by its 83rd pastor. He is Dr. Joyce V. Early who came to the church a year ago last July. Coming from the pastorate of the Centenary Church in Smithfield, Dr. Early has served since he joined the N. C. Conference in 1934 other pastorates at Marners, Hillsboro, Yanceyville, Ayden, and Dunn.

A native of Lattimore in Cleveland County, he was educated at Asbury College and Asbury Theological Seminary. The latter school conferred the honorary D.D. degree on him in 1956. He is married to the former Miss Crisistine Lansbury of La Grange, Texas. They have one son, J. V. Early, Jr., a music student at E. C. C.

Dr. Early has made an outstanding record in the missions and church extension fields. He has played a major role in the building of six churches and three parsonages and in the reopening of an abandoned church. He has had a leading part in the organization of three new churches—Stewart Church near Dunn, and Asbury Church and West Smithfield Church, both at Smithfield.

Dr. Early is now leading in the birth of yet another church. Under the sponsorship of the Methodist Men at Grace Church, organized only last February, a new church is soon to be organized in the Castle Hayne—north Wilmington section. Both the Official Board and the Commission on Missions have approved this project. This will be church number nine in the Wilmington area.

Dauntless, beautiful, and always progressive Grace Methodist Church of Wilmington marches on under the wise and warm leadership of Dr. J. V. Early!—D. MALLISON.



GRACE METHODIST CHURCH at Wilmington with new Educational Building (right) formally opened on Sunday, Nov. 10. The present sanctuary is the fifth house of worship at this church, the first at Wilmington, organized in 1797, and known as the "mother church" of the Port City. Four destructive fires wiped out four previous houses of worship. (Inset) Dr. Joyce V. Early . . . 83rd pastor of Grace Methodist Church . . . now leading in the organization of his fourth church.

N. C. Conference Approves College Campaign

The N. C. Conference, meeting in Hay Street Church, Fayetteville, Monday, Nov. 4, voted unanimously to adopt a \$5 million capital fund campaign for expansion of Methodist educational institutions in eastern North Carolina.

The campaign program was recommended by the Rev. Vergil E. Queen of Durham, chairman of the Commission on Higher Education, which had been authorized to study the plan and report at this session of the Conference.

Of the first \$2,250,000 of the fund, the Conference specified these specifications: \$1,000,000 to Methodist College to be built at Fayetteville; \$1,000,000 to North Carolina Wesleyan College to be built at Rocky Mount; \$225,000 to Louisburg College at Louisburg for improvements.

A resolution was introduced by representatives of the Warrenton Church asking the Conference to take an official stand "with regard to the admission of Negroes to our Methodist institutions." Bishop Paul N. Garber ruled the resolution out of order, explaining that the matter was not on the agenda of the special Conference session and that the college trustees control all details of the college administration, including admissions. Delegates asked that the resolution and the bishop's ruling be printed in the minutes and in the NORTH CAROLINA CHRISTIAN ADVOCATE.

Following the speedy and harmonious session, which lasted only two hours, the delegates, numbering approximately 800 persons, enjoyed a picnic dinner provided by the churchwomen of the city at the site of one of the new colleges on the outskirts of Fayetteville.

Other allocations were: \$100,000 for the Divinity School at Duke University; \$150,000 for Wesleyan Foundation for state-wide Methodist colleges, and \$50,000 each for Greensboro College and High Point College.



Shown above is the Junior Choir of Central Methodist Church, Canton. The Rev. Cecil G. Hefner is the pastor.

Said Bishop Garber, "We have unity in the Conference about this matter. The spirit of the people is behind this educational move, and we're looking forward to serving the people of eastern North Carolina."

The session also approved the selection of fund-raising counselors, Ward, Dreshman & Reinhardt of New York, to assist in campaign procedure with the Rev. Paul Carruth, Executive Director of the Commission on Higher Education of the N. C. Conference. Mr. Carruth stated that May 15 would be the goal for the completion of the campaign for funds.

District Conference Schedule Western N. C. Conference

Asheville District, January 14, 9:30 a.m., Brevard Church, Brevard
Charlotte District, January 14, 9:30 a.m., Harrison Church, Harrison
Gastonia District, February 11, 9:30 a.m., Park Street, Belmont
Greensboro District, December 8, 2:00 p.m., Bethlehem Church, Climax
North Wilkesboro District, January 19, 3:00 p.m., First Church, North Wilkesboro
Salisbury District, January 11, 10:00 a.m., First Church, Salisbury
Statesville District, December 5, 9:00 a.m., Bethlehem Church, Claremont
Thomasville District, January 14, 9:30 a.m., Fairgrove Church, Thomasville
Winston-Salem District, December 14, 9:00 a.m., (To be placed later)
Waynesville District, January 15, 9:30 a.m., Franklin Church, Franklin
**Marion District (Already held)

Duke Divinity School Announces Seminars

The Duke Divinity School seminars this year will be conducted on the theme "Archeology and the Bible."

The first seminar will be held at First Church, Charlotte, on Monday and Tuesday, January 13 and 14; the second at St. Paul Church, Goldsboro, on Thursday and Friday, January 16 and 17.

Guest leader for the seminars will be Professor G. Ernest Wright, of McCormick Theological Seminary, who has just returned from excavations at Shechem, in Palestine, where a staff of twenty-three have been securing information for the history of this Old Testament city. His latest publication is a major work entitled *Biblical Archeology*.

Another leader will be Professor William F. Stinespring, of Duke University. Before coming to Duke he was a fellow at the archeology school in Jerusalem, and later served as acting director.

The third leader will be Professor William H. Brownlee, who was a fellow at the American School in Jerusalem at the time the famous Dead Sea Scrolls were discovered. Since then Dr. Brownlee has continued to make valuable contributions in the unfolding story of the Dead Sea discovery.

Further announcement of the two seminars will be made in December, offering opportunity for registration and room reservation.



ALCOA FOUNDATION GRANT TO PFEIFFER CONTINUED

President J. Lem. Stokes II of Pfeiffer College has announced receipt of \$4,000, which represents the second installment of a grant of \$20,000 made last year in connection with the College Development Program.

In making the presentation of the gift, Mr. J. B. Holmes, Works Projects Manager, said: "In behalf of The Alcoa Foundation, we at Carolina Aluminum Company are extremely happy to present to Pfeiffer College a check of \$4,000 as further payment of The Alcoa Foundation's \$20,000 grant to Pfeiffer. "I'm happy that Miss Edith Christy, one of The Alcoa Foundation Scholarship winners, which are given to sons and daughters of our employees, has selected Pfeiffer College for her education.

"The contribution Pfeiffer College is making to the advancement of higher education is highly regarded by The Alcoa Foundation. We are glad to lend our support to the important and increasing work you are carrying on."

In a letter to Dr. Stokes accompanying the gift, Dr. O. C. McCreery of the Alcoa Foundation wrote:

"I am very glad to tell you that The Alcoa Foundation is continuing its grant of \$4,000 to Pfeiffer College for another year.

"The Alcoa Foundation is glad to continue supporting the splendid job you are doing at Pfeiffer College for the young men and women of North Carolina."

Walter B. Murray, Aged Layman, Passes

The Methodist Church lost a truly great Christian layman in the passing of Mr. Walter B. Murray, of Maiden, on October 18, at the age of 83 years.

Mr. Murray was a lifelong member of May's Chapel Church, at Maiden, and throughout the years served with true humility and faithfulness. For a total of 35 years he was church school superintendent.

For several years he was confined to his home, and for the last four months of his life, was confined to his bed. However, his deep concern for his church continued even when ill health prevented his taking an active part in the work.

Two sons, Clyde and Curtis, and one grandson, Jerry, are members of the Western North Carolina Conference, and are distinguished for their zeal in the spreading of the gospel.



DRINKING IS A MORAL ISSUE

To drink or not to drink?

That is the question that the more than nine million members of the Methodist Church will be asked to decide for themselves on Sunday, December 1, in connection with the denomination's annual Commitment Day observance.

Established by the Methodist General Conference and sponsored by the Board of Temperance on the first Sunday of December, Commitment Day is a time of personal stock-taking.

The Methodist *Discipline*, the church's "law book," defines the day as a time "To enlist Methodists and encourage others to commit themselves to personal abstinence from alcoholic beverages, and to challenge church members to creative action for a sober home and social life."

Theme of this year's observance is "Drinking Is a Moral Issue," it was announced by the Rev. Caradine R. Hooton, general secretary of the Methodist Board of Temperance, Washington, D. C.

"Commitment Day calls Methodists to a high moment of decision on one of the most pressing social issues of our day," Dr. Hooton said.

"There is no escaping the moral aspects of the drinking dilemma," he added. "This is a question of right and wrong for individuals and for society."

This year's theme underscores the *Discipline's* statement that, "For a Christian, the use of intoxicating liquors is a fundamental moral issue which must be determined in the light of the gospel of Jesus Christ."

The Commitment Observance is not just a "pledge signing" day, Dr. Hooton said, even though more than one million such cards were used last year as three out of four Methodist churches observed the special day.

Use of the cards is encouraged, he said, to permit millions of Methodists to reaffirm their personal abstinence from alcoholic beverages, and to aid others in taking a "new step in Christian living."

Dr. Hooton paid tribute to Methodist editors, pastors, lay leaders, church school officers and teachers for their co-operation in making the churchwide observance "an overwhelming response to the General Conference call to creative action for a Christian home and social life."

The board has prepared for local churches a kit of leaflets, bulletin covers, posters and other Commitment Day literature, including suggested sermon material written by the Rev. Dr. Charles Ray Goff, pastor of the Chicago Methodist Temple.

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Many a man with big ideas is too weak to carry them out.

What Will You Give for Christmas?

Why not gladden the heart of some shut-in or relative with a year's subscription to the N. C. CHRISTIAN ADVOCATE?

Send the name and address with a check for \$2.50 to the ADVOCATE office, Box 508, Greensboro, N. C., and we will start the subscription right away and send a gift card announcing your gift.

Greensboro District Highlights

On November 14, the Conference Board of Missions is holding a Call to Witness and Decision Rally at West Market Street Church, Greensboro. Dr. Herbert H. Peterson, who spent many years as a missionary in Malaya, is the featured speaker. Also, Dr. Kenneth Goodson, president of the Conference Board of Missions, is on the program.

Following up this rally, the District Committee on Missions, Joe Taylor, chairman, has planned three subdistrict workshops on three successive Sunday evenings—the first at First Church, Draper, November 17; the second at Calvary Church, Greensboro, November 24; and the third at Lindsay Memorial Church, High Point, on December 1. Each program will begin at 5:00 p.m. and continue until approximately 9:00.

Dr. Tom Shipp, "The Good Shepherd of Lover's Lane," Dallas, Texas, will be guest

speaker at a temperance meeting on November 20, at West Market Street Church, Greensboro, under the auspices of the Board of Temperance. He will speak on the subject, "The Rehabilitation of Alcoholics." The program from 10:30 to 2:15 will be for ministers, and the 7:30 program for the general public.

Dr. J. Clay Madison, superintendent of the Greensboro District, and Mrs. Madison, are giving a tea for the ministers of the district and their families, at the district parsonage, 320 E. Greenway, North, Greensboro, on November 14, between 2:30 and 5:30.

Church Giving Is Up

For the first time in history total giving by churches in the United States has passed the two billion dollar mark.

Contributions totaling \$2,041,908,161 were reported this year by 52 Protestant and Eastern Orthodox church bodies marking an all-time record. Of this total \$1,655,039,930—or 81.1 per cent—was reported for local congregational expenses. Contributions to benevolence—including foreign and home missions and relief abroad—amounted to \$386,868,231—or 18.9 per cent.

Of the 52 bodies, 41 which reported comparable figures both this year and last showed an increase in total contributions of 9.9 per cent over the previous year.

Announcement of the 1957 figures was made by the Rev. Thomas K. Thompson, executive director of the Department of Stewardship and Benevolence of the National Council of Churches.

Articles of Religion

XX. OF THE ONE OBLATION OF CHRIST, FINISHED UPON THE CROSS

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

The scriptural, Christian view of the sacrifice of Christ is a powerful expression of Protestant faith. It stands as an everlasting denial of the Roman idea that the sacrifice of Christ can be repeated every time the priest says a Mass. Methodism, with all Protestantism, holds that what Christ did on Calvary was done once and for all, that his sacrifice was a "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." What is done at the Supper of the Lord is in "memory of his precious death until his coming again." No one can ever repeat Christ's sacrifice.

The Roman Catholic doctrine holds that in the Mass the priest has the miraculous power to cause the bread and wine to become the actual body of Christ again, and then he offers Christ's body (and so "says a mass") for some particular cause or sin. In other words Calvary is supposed to take place again each time the Mass is celebrated.

Our English reformer ancestors repudiated this idea of the Mass so completely and so plainly that they used the bluntest of blunt English to describe it: "a blasphemous fable and a dangerous deceit."

(Reprinted by permission of the Methodist Publishing House from Bishop Harmon's book, "Understanding the Methodist Church.")

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Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

Mrs. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Scarritt Houseparty

Mrs. Gilmer Harris of Cherryville, secretary of Missionary Personnel of the Woman's Society of Christian Service of the Western North Carolina Conference, and Miss Esther Hartsoe, a senior at Pfeiffer College, attended the annual "Scarritt Houseparty" held at Scarritt College in Nashville, Tenn., the weekend of October 18.

Mrs. Harris describes the "houseparty" like this: "We were led in our morning devotions by the president of Scarritt student body in the Upper Room Chapel in the new Board of Evangelism building. An interpretation of the world-famous carving of De Vinci's "Last Supper" and its setting in the chapel was an experience well worth the entire trip. A short tour through the rest of the building, which has a small museum where we could have easily and profitably spent the day, was followed by tours of the Bethlehem Center, Centenary Institute and the fabulous new Board of Education.

"Then we assembled for the information period which was the real heart of the whole meeting. Dr. Foye Gibson, president of Scarritt, and Mr. Milligan, the vice-president, greeted us and spoke briefly about the college, its aims and purposes. A panel of six persons made up of a former US-2, who teaches in a Cuban high school, a rural worker in training, a native Malayan student, a medical student planning to work in Sarawak, a director of Religious Education in one of Nashville's largest churches and a social group worker, who is a deaconess, led the information period. Each girl was given ample opportunity to ask questions, participate in the discussions, and learn how to begin work in the field of service of her own choice.

"In the evening session in the United Nations Party, 'Around the World in Eighty Minutes,' given especially for our group, afforded us opportunity to meet many of the Nationals from several other countries, now studying at Scarritt.

"A meditation at 10:45 in the Mary Skinner Prayer Room closed a very strenuous, but an unforgettable day that had been filled with information, inspiration and soul-shaking challenges.

"At 8:30 on Sunday morning, in famous Wightman Chapel, our group was joined by many from the student body for a beautiful communion service, conducted by President Gibson. Our breakfast together was our last group activity and many members of the party soon began to leave Scarritt to return to their respective campuses throughout the Southeastern Jurisdiction.

"The 'Scarritt Houseparty' is planned for college seniors who are interested in religious work and who are from the Southeastern Jurisdiction. Each conference is allowed two representatives. Only one conference secretary is invited each year."

Seventeenth Annual Report

The new Annual Report of the Western North Carolina Conference Woman's Society of Christian Service is off the press.

Its pages give a complete account of the 17th Annual Meeting held at Lake Junaluska June 11, 12, 13, 1957, lists of the conference and district officers, the deaconesses and missionaries, and all of the officers of the Woman's Division.

The reports of the conference officers and their recommendations provide a wealth of material that should be used in local societies.

The Wesleyan Service Guild has a complete account of its 13th Annual Session at Lake Junaluska on June 7, 8, and 9, 1957.

The cover design features the symbol of quadrennial goals.

Mrs. Hugh Wilkin of Charlotte, who edited the Annual Report, has done a marvelous job of compiling and editing all of the material.

Dedication Service at Brooks-Howell Home

Invitations are being received for Methodist women to attend the Dedication Service and Open House on Wednesday, November 13, at the Brooks-Howell Home at 29 Spears Ave. in Asheville, N. C., from 2 p.m. to 5 p.m.

This is the new home for retired deaconesses and missionaries of the Woman's Division of Christian Service of the Board of Missions of the Methodist Church.

The official dedication service will be held at 3 p.m. and open house will be held during the designated hours.

United Nations Seminar

Two women from the Western North Carolina Conference attended the Christian Social Relations Seminar covering the United Nations, held in New York City in October. Mrs. Gayle Hussey of Asheville, new secretary of Christian Social Relations for the Thomasville District, and Mrs. Jack Patton of Charlotte, secretary of C.S.R. for the Charlotte District, were the two delegates.

Mrs. Hussey writes: "From the time we arrived in New York on Sunday afternoon, until we returned home the next Sunday morning, the days were filled with unforgettable experiences. Of first importance was the inspiring leadership of Miss Thelma Stevens and Mrs. Margaret Bender, and the fellowship with sixty women from twenty-two states. The privilege of sitting in the General Assembly of the United Nations, in the Security Council, and in the committee meetings, hearing controversial subjects discussed, gave us new insight into world problems. Briefing by members of the staff of various countries helped us to realize their

particular problems and the importance of the United Nations in solving those problems.

"We were thrilled and inspired by Dr. Nolde's explanation of the church and international affairs.

"In Washington, D. C., studying housing, foreign aid, education, and human rights, we gained a new appreciation of the many facets of national affairs in which we are vitally concerned.

"Certainly, we came away with a new awareness of the gigantic task of Christian Social Relations and a determination to do all in our power to promote 'freedom, justice and peace in the world'."

Mrs. Jack Patton put her knowledge to use immediately, for as soon as she arrived in Charlotte she was asked to be the main speaker at the community-wide special observance of United Nations, at a luncheon meeting on UN Day, October 24.

The Joint Council of International Affairs, composed of civic and religious organizations spear-headed the observance. Mrs. Patton gave a forty-minute address on the UN Seminar.

Thomasville District News

The Thomasville District had its missionary education seminars in subdistrict meetings—at Mt. Olivet Church in Davidson and at Hopewell Church in Randolph two days later.

In October Miss Mary Floyd of Pfeiffer College taught the study course, "Christ, the Church and Race," for the Davie subdistrict W.S.C.S. More than a hundred women were present, representing practically every organization in the county. "The study was most interesting and profitable, presented in Miss Floyd's inimitable manner, and everybody agreed that truly it was good to be there," said Mrs. Arnold Kirk.

On Sunday afternoon, Nov. 3, at Concord Church, Mrs. J. O. Branson of Thomasville taught a class on Japan.

Mrs. Kirk says that the response to these area studies is so good that several others are planned.

Thomasville District is proud of a NEW Woman's Society—the White's Chapel W.S. C.S. with 13 members.

Wesleyan Service Guild—Asheville District

The Guilders of the Asheville District had their meeting on Sunday, Oct. 20, at Central Methodist Church in Asheville.

Their special speakers included Deaconess Mabel Metzger, superintendent of the Brooks-Howell Home in Asheville, Deaconess Ola Lee Barnett of Allen School and Miss Ruth Walther, assistant principal of Allen School.

A film, "Within These Gates," was shown and two students from Allen School presented musical selections.

Plans were made for the Asheville W.S.G. to serve as hostess at the Annual meeting of the Guild at Junaluska next June.

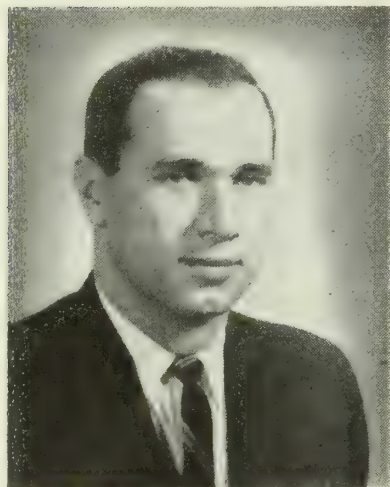
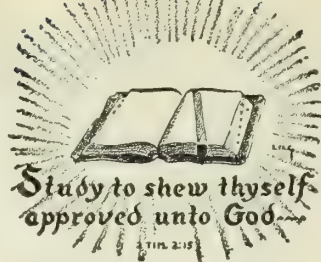
Two new officers were appointed to fill unexpired terms, Miss Bessie Earle Patterson for Christian Social Relations and Mrs. Harry Hyder for status of women.

Mrs. J. W. Russell, district secretary of W.S.G., was in charge of the meeting.

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



WARREN BISHOP

Schedule of Camps for Next Summer Announced

The Sub-Committee on Camp Program of the North Carolina Conference Board of Education Standing Committee on Camps met at Louisburg College October 23-24 to evaluate the 1957 summer camping program and to make plans for 1958. This committee worked in three sections with Mrs. V. E. Queen presiding over the District Directors of Junior Camps; Robert McKenzie, Jr., the Christian Adventure Camps; and Harold Minor, the Family Camps. The Executive Secretary served as the chairman of the committee.

1,783 Persons in 1957 Camping Program

Reports from all the camping enterprises reveal that 1,783 persons were involved in

the 1957 camping program. Of this number, 1,371 were junior and intermediate campers; 211 were adult counselors; and 201 were enrolled in other programs. A total of 1,083 persons were involved in the twelve weeks of camping at Camp Don-Lee, and 757 were involved in the nine weeks of camping at Camp New Life, Camp Caroline, Camp Monroe, and Camp Don-Lee. A further breakdown of these figures reveals the following:

Camp Don-Lee, Staff Training Camp	40
Camp Don-Lee, Young Adult Assembly	50
Camp Don-Lee, Christian Adventure Camps (736 campers; 89 counselors)	825
Camp Don-Lee, Older Youth Assembly	60
Camp Don-Lee, Family Camp	91
Camp Don-Lee, one District Junior Camp (51 campers; 16 counselors)	67
Camp New Life, five District Junior Camps (325 campers; 60 counselors)	385
Camp Caroline, two District Junior Camps (156 campers; 29 counselors)	185
Camp Monroe, one District Junior Camp (103 campers; 17 counselors)	120

Grand total in all Camps, 1957 1,823

The Christian Adventure Camps at Don-Lee were directed by the Rev. Robert Regan, Jr., through June, and by the Rev. Warren Bishop, pastor of the Bynum Charge in the Durham District, for the remainder of the summer. The nine District Junior Camps, eight of which were held at rented camps, were directed by the nine District Junior Camp Directors: the Rev. Wesley G. Brogan, Burlington District; Miss Martha Stott, Durham District; the Rev. Allen Wentz, Elizabeth City District; the Rev. Holland Hale, Fayetteville District; the Rev. William Crowder, Goldsboro District; the Rev. H. L. Watson, New Bern District; the Rev. Henry Bizzell, Jr., Raleigh District; the Rev. Maness Mitchell, Rocky Mount District; and the Rev. H. F. Davis, Wilmington District. The



WALTER M. McDONALD

Young Adult Assembly and the Family Camp was directed by the Rev. Harold Minor, Conference Director of Adult work. The Older Youth Assembly was directed by the Rev. Robert McKenzie, Jr., Conference Director of Youth work.

The Rev. W. N. McDonald to Direct Don-Lee Camps in 1958

The Rev. Walter N. McDonald of Louisburg College has been secured to direct the Christian Adventure Camps at Don-Lee next summer. To help prepare for this assignment, Mr. McDonald attended National Camp at Camp Pole Bridge, Matamoras, Pennsylvania, August 1-28, the past summer. National Camp is sponsored by the National Council of Churches and is held annually in August to train church camp leaders. Mr. McDonald has had considerable camping experience, and we are very fortunate in being able to secure him to direct our camping program at Camp Don-Lee next summer.

Schedule of 1958 Summer Camps and Assemblies

Six one-week and one ten-day Christian Adventure Camps will be held at Camp Don-

(Continued on page 11)



A group of 1957 Intermediate Campers and their Counselors, Miss Nancy Britton of Williamston, North Carolina, first on left, front row, and Mr. Sammy Ray of Carrboro, standing in back.



A group of 1957 Intermediate Campers and their Counselors, Miss Maryette Brown of Pittsboro, North Carolina, first on left standing, and Mr. Earl Crow, Atlanta, Georgia, on right standing.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

MYFund

I can see it now. Stunned children walking around in streets, babies wailing from hunger, and healthy strong men lying helpless against crumpled buildings. Yes, that was Hiroshima, Japan, after the tragic bomb fell upon that city. The after effects of that crashing blow to the world are still seen. It will probably be years before that part of the world will be fully recovered. The blow of the bomb fell upon the evil and the good, but that bomb and other smaller bombs that came before it destroyed more than one fourth of all the churches in Japan and more than one third of all Christian schools. Rebuilding goes on day after day, but help is needed badly. What can we do? We are living in a prosperous nation and we are able to help those less fortunate than we. By giving to the MYFund we can help those people who are suffering from that atomic blast. Not only will your gift help in Japan, but it will be used for Christ all over the world. From Asheville, North Carolina, to Bombay, India, from Japan to New York City, your MYFund money is at work. Let us help better this world by giving to our MYFund!—HOWARD GARNER, NCCMYF Christian Outreach Chairman.

According to the Methodist Youth Fund receipts from June 1, 1957, through August 31, 1957, the North Carolina Conference's actual contributions amount to \$4,107.58. In order to reach the \$15,000 goal before May 31, 1958, we must continue to send our money to Mr. Marvin J. Crowell, Box 10344, Raleigh, North Carolina.

Watch Night

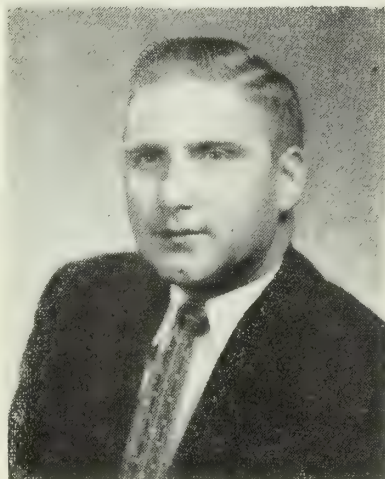
It is not too early to begin plans for your watch night service. In order to have as meaningful a program as you want, you must plan ahead. To aid your MYF in preparation the December Roundtable contains a special worship service to help Methodist youth observe New Year's Eve and the sixteenth anniversary of the Methodist Youth Fellowship.

Prepared by the Rev. M. Leo Rippey, Jr., the service is entitled "New Men for a New Day" and is for use in the traditional watch night service. It will appear in the December issues of the magazine. Reprints will be available in quantity by November 1 from the Service Department, Methodist Board of Education, P. O. Box 871, Nashville 2, Tennessee.

The Methodist Youth Fellowship as an organization was installed throughout the church at a Watch Night service December 31, 1941. Since that time thousands of Methodist Youth Fellowships have observed the occasion each year.

All members of the congregation should be invited to attend this hour of worship sponsored by the youth of the church. MYF

President: PHIL CARLTON
922 W. Johnson St., Raleigh
Publicity Superintendent: JENNY BUTLER
Route 3, Goldsboro
Director of Youth Work: ROBERT McKENZIE, JR.
Box 6667, College Sta., Durham



The Methodist Youth Fellowship of the N. C. Conference wishes to honor this week, the Rev. W. C. Teachey of Chadbourne, N. C. Mr. Teachey is pastor of the Fair Bluff Circuit in the Wilmington District and also serves as the District Director of Youth Work. This is the first year which Mr. Teachey has served in the capacity of District Director but his generous spirit and great devotion to the youth of his area suit him for excellent service. We pray God's richest blessings may attend him and his work.

members have discovered that this is the best way to celebrate New Year's Eve as well as the birthday of the Methodist Youth Fellowship, it was said by the Rev. Harold W. Ewing, director of the Youth Department, General Board of Education.

It is expected that as "New Men for a New Day" is used in thousands of congregations on New Year's Eve, it will serve to emphasize the importance of youth work in The Methodist Church.

You might find that a service on the sub-district level would be more effective because of the small enrollment in your church and surrounding churches. The Goldsboro subdistrict looks forward to their second watch night service as the most impressive of the year. This year's program is "The Challenging Dream" based on the *Hall of Heroes* and active planning is in the process. However, each local church is urged to plan its own service.

Thanksgiving Projects

Included in several of the Annual Conference reports are statements concerning projects for Thanksgiving. Each MYF should participate in the community projects. Through your County Welfare Office and

Salvation Army, you may obtain the names of needy families who need clothing, food, and other articles. This could be placed on the church level with the MYF as sponsor, therefore receiving more articles for the family. When your contributions are assembled, it is suggested that you take them to the family personally. This will give the family the feeling that they are really needed and wanted.

A suggested program for the Thanksgiving season is one on the topic of the importance of Thanksgiving. Our Christian holidays are becoming more commercialized each day and everyone is losing a portion of the true meaning every year.

CHURCH SCHOOL PAGE

(Continued from page 10)

Lee next summer. In addition, two Staff Training Camps, two Family Camps, one Young Adult Assembly, one Older Youth Assembly, and two District Junior Camps will be held at Camp Don-Lee. Five District Junior Camps will be held at Camp New Life, one at Camp Caroline, and one at Camp Monroe. The complete schedule of these summer opportunities follows:

Training Camps

Training Camp for Junior Camp Leaders (day and resident) early May.

Intermediate Staff Training Camp at Don-Lee, June 3-6.

District Junior Camp Schedule

Raleigh District at New Life, July 14-19; Burlington District at New Life, July 21-26; Rocky Mount District at New Life, July 28-August 2; Goldsboro District at New Life, August 4-9; New Bern District at Don-Lee, August 4-9; Elizabeth City District at Caroline, August 4-9; Durham District at New Life, August 11-16; Wilmington District at Don-Lee, August 11-16; Fayetteville District at Monroe, August 11-16.

Intermediate Christian Adventure Camps Schedule

First Camp at Don-Lee, June 8-14; Second Camp at Don-Lee, June 15-21; Third Camp at Don-Lee, June 22-28; Fourth Camp (10 days) at Don-Lee, June 29-July 9; Fifth Camp at Don-Lee, July 13-19; Sixth Camp at Don-Lee, July 20-26; Seventh Camp at Don-Lee, July 27-August 2.

MYF Senior Assemblies and Annual Conference Session

First Assembly at Louisburg College, June 2-7; Second Assembly at Louisburg College, June 9-14; Third Assembly (Workshop) at Louisburg College, June 16-21; Annual Conference Session at Duke University, August 11-15 (Rally); Older Youth Assembly at Don-Lee, July 9-13; Conference Youth Council Retreat at Don-Lee, August 25-27.

Program for Adults

Married Young Adults (no provision for children) at Don-Lee, June 6-8; Single Young Adults with Older Youth Assembly at Don-Lee, July 9-13; Convocation for Adults at Duke University, August 8-10; First Family Camp at Don-Lee, August 17-21; Second Family Camp at Don-Lee, August 21-24; Leadership School at Lake Junaluska, August 4-17.

President of Board Recounts Early History of the Children's Home

Mr. Stockton's Talk

Mr. Richard G. Stockton, who has served on our board of trustees since 1926 and as president of the board since 1941, recently came to our campus to talk to our Senior MYF. He gave such an interesting account of the activities in the growth of the Home through the years that we asked permission to have his talk presented here. We are bringing it to you through this page this week and on the occasion of our next page.

Early History

At the annual conference in Salisbury in 1907, the Western North Carolina Conference decided to build "our own institution"—a Children's Home—and elected a board of trustees. At the close of the conference sessions the trustees met and elected officers.

The record reveals that the second meeting of the board of trustees of The Children's Home was held in Statesville on December 12, 1907. At this meeting a committee composed of G. H. Detwiler, N. R. Richardson and C. H. Ireland was appointed to draft a constitution and by-laws and to secure a charter. A committee was appointed to examine all propositions for a location. This committee was composed of G. F. Ivey, J. A. Glenn, J. L. Nelson, Harold Turner and Frank Siler.

The committee to select a site received attractive propositions from Lincolnton, Rutherfordton and Hickory as well as Winston. At a meeting of the board held in Salisbury April 29, 1908, the committee on location presented a majority report in favor of Winston and a minority report in favor of Hickory. After a full discussion, Winston was selected by a vote of eight to four. On motion the selection was made unanimous.

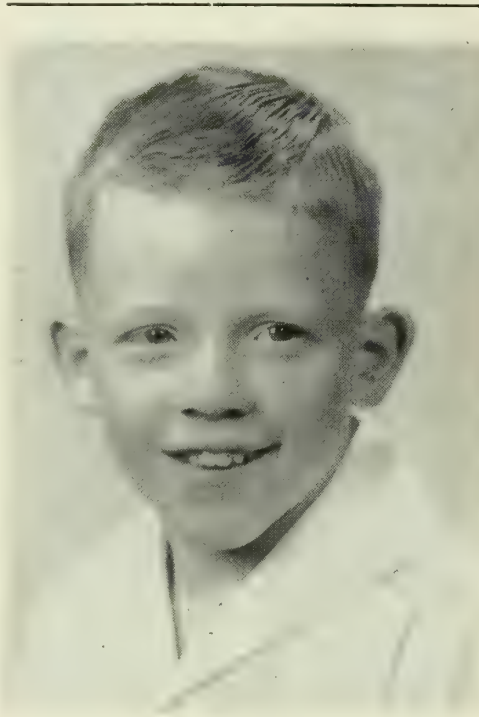
A site of 166 acres known as the George Dwire property was secured. This property was located one and a quarter miles northwest of Winston (Winston-Salem was born in 1913). There were no buildings on this property. A few months later an additional twenty-four acres, on which was located the Davis Military School, were added. On the Davis School land were five modest two-story frame houses, a barn and a school-house, all located about where the present baby cottage and Administration Building are and about thirty feet apart. House No. 1 was the home of the superintendent. House No. 2 was occupied by boys, No. 3 by girls and No. 4 by the smaller children. The dining hall and laundry were about where the present Administration Building is. The town of Winston furnished water.

The committee drafted a constitution and by-laws and a charter was prepared and filed with the Secretary of State on June 12, 1908. The first item of this charter directs that "The name of this corporation is 'The Children's Home, (Inc.).'"

After incorporation, the first meeting of the board of trustees was held on July 14, 1908, at the Zinzendorf Hotel in Winston. At this meeting G. F. Ivey was elected secretary, and he served continuously in this capacity until September of 1951. Dr. T. F.

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by
the Western North Carolina Conference
M. T. LAMBETH, Editor
BEULAH TAYLOR, Assistant Editor



CLIFFORD LEE JACKSON

Marr was elected first superintendent. He declined, and Dr. Detwiler, president of the board, served temporarily. On July 1, 1909, H. A. Hayes was elected superintendent and began serving with J. P. Rogers as financial agent.

On September 1, 1909, The Children's Home was formally opened, admitting as the first child an eleven-year-old-girl, Carrie Bowers. The second child was a little girl, two years old, known as Baby Ethel. By conference in November, forty-two children were in the Home. During the first year eighty-eight were cared for.

Dr. Detwiler, first president of the board, set as the precedent on which the Home has continued to operate, "the standard to be maintained in the administration of this institution is efficiency; the principle to be followed in its maintenance is economy."

Excerpts from minutes of a meeting held at City Hall, Winston-Salem, on May 19, 1909, include: "A letter from C. H. Ireland was read reporting that he had secured the donation of a large range and that he expected to secure knives and forks, paint and other articles."

At a meeting at the Masonic Temple on May 31, 1909, Mr. Ireland presented in a formal way articles for the Home as follows:

From Goodell & Company—a gross of knives and forks.

From National Enameling & Stamping Company—all necessary kitchen utensils.

From New Era Steel Plate Range Company—a large steel range.

The endowment fund was started on October 1, 1911. The first hundred dollars was given by A. Sherrod and was lent to the institution. This loan was secured by a note bearing six per cent interest.

At first the only income was from the Sunday schools on each fifth Sunday and individual gifts. This proved inadequate, and the minutes of the meeting of the board of trustees held October 5, 1910, contains the following resolution: "The question of support for the institution having been introduced, after a full discussion it was moved and carried that the Conference be asked to assess each charge an amount equal to ten per cent of the preacher's salary, in addition to the amount asked from the Sunday schools each fifth Sunday."

The charter provides that the board may elect annually a financial agent who shall travel throughout the bounds of the Western North Carolina Conference and present the needs of the institution in public addresses, personal appeals, letters, circulars, and otherwise. He shall diligently solicit contributions, both publicly and privately, in money, bequests, annuities, provisions, clothing and whatever else may be needed for the building and maintenance of the institution.

An excerpt from the minutes of June 16, 1914: "The secretary was instructed to write the Rev. J. H. West, the financial agent, expressing his disappointment about the net results, urging him to redouble his efforts in the interest of the institution." At the October meeting the report of the financial agent showed subscriptions of \$6,600. He closed his report with "The expenses of your agent, . . . , since the first of December, 1913, to the present time amount to \$1,590.85."

The Picture

The picture this week is that of Clifford Lee Jackson, the second of three Jackson brothers. These boys joined The Children's Home family a little more than a year ago, coming from Randolph County. Clifford was nine years old last March 8 and is in the third grade in school this year. He is being encouraged to "bear down" a little harder on his school work and show the same enthusiasm there that he manifests in other activities. Clifford is sponsored by the Moulton Bible Class at Dilworth, Charlotte, Miss Addie C. Pierce, correspondent.

Children's Home Envelopes

A great many congregations use the Thanksgiving season to secure the askings for The Children's Home. We have here some envelopes that have been prepared for their use in this endeavor and a number of requests for them have been received during the last several days. If there are others who might want some of these envelopes we shall be glad to provide them.

◇ ◇ ◇

"We believe Jesus said 'Whosoever will may come.' Who then is the man who has divine authority to stand in any Christian church door and say to any man who wants to worship God, 'Stay out!' If a building is a Christian church, it is a house of prayer for all the people."—Bishop Charles Wesley Brashares.

Directions For Christian Giving

By RAYMOND A. SMITH

Head of Department of Religious Education, Greensboro College

SCRIPTURE: I Corinthians 16:1-14

Paul's leadership was generally equal to every emergency that arose in the churches under his supervision. The reader will recall that in I Corinthians 15 the apostle was dealing with the high theme of the Resurrection. He now drops abruptly to the practical level by the opening phrase "now concerning the contribution for the saints." He was referring to the collections for the Jerusalem Christians, the very ones who had opposed the Gentile mission! Paul knew that, aside from its value as a relief measure, this gesture of generosity from the non-Jewish churches would tend to win their approval of the missionary enterprise.

We may discover some of the apostle's teaching about Christian giving by noting (1) that it was to be regular ("on the first day of the week") and (2) that it was to be in proportion to their income ("as he may prosper"). Notice also that Paul wanted the church to have the business of collecting the money all finished when he arrived for his visit to them. This would mean (1) that they would raise the money without his personal pressure on them and (2) that he would be free to devote his time to other matters.

It will be seen that Paul does not mention the tithe. To have told the church at Corinth that they were bound by Old Testament rules would have been to contradict the very thing he had been preaching, that is, freedom from the Law. This does not mean he didn't approve of the tithe, necessarily. To adopt the rule "as one may prosper" might, in some instances, require the giver to donate more than a tenth. Probably the key to the question as to how much one should give is found in verse 14 "Let all that you do be done in love." When seen in the light of this principle there is no need to quibble about percentages.

To bring this down to our own time, we might say that when we love the church as much as we ought it will never lack for funds with which to do its work. We all know that a man's check stubs are a pretty good index to what he cares most about! We give to the things we really care about. Is it possible that we sometimes move along at a "poor, dying rate" in our church programs because we have not taught each rising generation to love greatly the community of Christ? Many leaders have thought for a long time that we don't teach Christian Stewardship as we ought. We *are* teaching about giving *all the time*. Our young people can observe what we give to. But what impressions are we creating with them? It is hard to teach them that the work of Christ's Church is the most important thing in the world when our own spending habits contradict all we say!

Suppose we all decided to contribute even five per cent of our income to the church. There would be no lack of funds for local work and for world service. Some years ago a modern prophet went about telling Christians they must stop "tipping God." This phrase grates on our ears. It sounds irrever-

ent. But it describes perfectly the attitude many of us have taken toward Christian giving. If we followed the apostle's advice "let everything be done in love" we might begin to do better.

Nehru Says Indian Embassies Serve No Liquor

The notion that affairs of state must be well lubricated with liquor was blasted recently by Prime Minister Nehru of India.

Some members of Parliament asked whether it would not be well to serve liquor at embassies in many parts of the world "to attract more guests."

Nehru retorted, "If people are attracted only by our drinks, they had better stay away."

Then he added, smiling, "You know, some officials tend to get loose-tongued under the influence of drinks and leak secrets."

New Ten-Hour Service Clubs Bringing Good Results

The "Ten-Hour Service Clubs" are growing in popularity and effectiveness in some of the churches. These clubs are made up of members who pledge to give ten hours of service to the church during some specified period—week, month, or quarter. This service may be clerical work, visiting, help with maintenance, etc. A pledge card is signed indicating the type of service to be rendered, and the member is then notified by the pastor when there is a need for this particular service. A record is kept on the pledge card. This is an excellent way to stimulate interest and activity in furthering the outreach of the church.

◇ ◇ ◇

The Methodist Publishing House's net sales of products reached an all-time high of about \$22,000,000 during the fiscal year ending May 31, 1957. This was an increase of about nine per cent over the previous fiscal year. The announcement was made October 30 by Lovick Pierce, Nashville, the publishing house's president and publisher.



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Story time for Boys and Girls

ELIZABETH WHISNER, Editor

Tobias Tortoise in Top Hat and Tails

(An Adventure of Mr. Mischief)

By LOUISE C. GOOSMAN

Chapter IV

"Well—now—ah—," stammered Toby. He did not know quite what to say, for this creature who called himself an Elf seemed so friendly and so anxious to try on his hat. "Oh, all right," he finally said, "but only for a moment. You must give it back as soon as you can see how you look in the water."

"Thank you! Thank you!" cried Mr. Mischief, and taking off his little green cap, the exchange was quickly made.

Now Mr. Mischief was ready to play a trick that would make Toby see whether or not there were any Elves!

The top hat was much too large, but Mr. Mischief put it on, letting it rest on his pointed ears, while Toby put the green Elf cap atop his head.

"All right," said Toby. "Now you go and look down into the water to—WELL! Upon my word!" He stopped in amazement, for there was no green Elf there before him, nothing but a top hat, bobbing about in mid-air!

For Mr. Mischief, calling upon his Elfin powers, had vanished! But the top hat, being a Tortoise hat, was there, skipping and spinning about as the invisible little Elf flew around and around and up and down.

The surprised Toby started jumping and stretching, trying to catch his hat, but when he reached HERE the hat was THERE, and when he reached THERE, the hat was OVER YONDER! Now he took his cane and tried to catch his hat with the crook, but the hat just bobbed out of the way.

"Oh dear, Oh me, Oh my!" he cried. "Why did I ever let you try on my hat, you naughty little Elf?"

"Ho! Ho!" laughed Mr. Mischief out of thin air. "You don't believe in me, and as long as you don't, you cannot see me, and you can't catch your hat!"

"But I'll be late! I'll be late for the ball. I have so far to go and I travel so slowly. Oh me! Oh my!" poor Toby wailed. He was almost desperate, for he could just see himself going to the ball all dressed up in his elegant clothes and with no hat to wear; for even Mr. Mischief's cap, being Elfin, had disappeared.

"Please! Please! Mr. Mischief, won't you please give me back my hat?"

"You don't believe in me!" called the Elf.

"Oh, how can I believe in you?" wailed Toby. "My father didn't believe in Elves,

my grand-father didn't believe in Elves, and my great-grand-father didn't believe in Elves! How can I?"

Now Mr. Mischief was flying about, just out of Toby's reach, the top hat still apparently suspended in the air.

"You must decide that," called Mr. Mischief. "You must make up your mind to learn to believe in things sometimes, even if you can't see them."

"Oh, I'll try! Truly I will try," cried Toby. "I think I can, and I'll prove it!"

"How can you prove that you do believe in Elves?" asked Mr. Mischief.

"I'm convinced," answered the unhappy Tortoise, "and to prove it, if you will give



BUSY SQUIRREL

VIOLA VICK BRASWELL

*Yellow leaves are floating down,
Whirling as they fall;
Ripened nuts fall one by one,
By the garden wall.*

*Frisky squirrel in coat of gray,
Dancing in the leaves;
Hunting nuts to hide away,
In the hollow trees.*

*Little squirrel, you are a dear,
So busy and so wise,
With your proudly waving tail
And your bright black eyes.*

*I would like to go with you
To your tree top home,
And race with you along the boughs,
Light as ocean foam.*



me my hat, I'll make a speech about Elves at the ball, and all the Tortoises will believe then. And I don't like to make speeches, so you can be sure I believe in you."

"Now," thought Mr. Mischief, "that will be a fine thing." So he answered Toby. "All right, here you are, but you make sure it is a good speech."

Suddenly, there he stood again, right in front of Toby, as solid and real as Toby himself, on whose head the green Elf cap had reappeared.

"Oh, what a relief!" sighed Toby. "Here, take your cap and let me have my beautiful top hat so I can hurry along and not be late for the ball."

Bowing deeply, Mr. Mischief swept the top hat off his head and presented it to Toby, receiving his little green cap in exchange.

"Have a good time at the ball, Toby," he said, "and remember never to doubt again."

"Oh, don't worry about that; I'm convinced," answered Toby as he arranged his hat at a jaunty angle. "And now good-bye, for I must hurry."

"Good-bye, good-bye!" called Mr. Mischief, and he stood watching Toby as he waddled slowly up the lake shore, his coat tails flapping and his hat bobbing with each clumsy step.

The little Elf chuckled to himself. He was very pleased, for this was one time when his trick had not caused him trouble. "Well," he sighed, "this has been quite a day, and I've had a nice visit at Singing Winds and made some new friends. But now I must fly away and find some new adventures."

So saying, he spread his wings and was off, and behind him the gentle winds whispered through the trees:

"Though there are things you can't understand,

And others you cannot see,
You should not say or even think
That such things cannot be.
Learn to have faith in little things.
Even as small as the Elves,
Have faith in the little things in life,
And the big things will take care of themselves."

THE END



CHUCKLE

At dinner one evening a six-year-old granddaughter overheard a child refuse bacon, saying "I'm a Catholic and don't eat meat on Friday."

She went back to her meal without saying anything, but the following Monday she pushed away her spinach. "I'm a Methodist," she said firmly, "and don't eat spinach on Monday."—*Baptist Reflector*.



A boy walked over a bridge with a "dozen patches in his pants. What time was it?

Time to get a new pair.



BIBLE QUIZ

1. Who once walked upon the sea?
2. What animals once ran down the slopes of a hillside into the sea?
3. What is the name of the sea where God caused the waters to divide?
4. Which disciple once tried to walk on the sea to Jesus?
5. What men said: "What manner of man is this, that even the winds and the sea obey him"?

Answers to Last Week's Quiz

1. He betrayed Jesus—John 18:1-5.
2. He killed his brother—Genesis 4:1-8.
3. They kept back part of the money from the sale of their land, and then lied about it—Acts 5:1-5.
4. He cheated him out of his father's blessing by trickery—Genesis 27:18-29.
5. Moses—Numbers 32:23.

Alcoholism Labelled National Menace

Alcoholism is a more serious national health problem than the Asian flu and several "killer diseases," an official of the board of Temperance charged at the national School of Alcohol Studies at Green Lake, Wis., Oct. 9-16. "There is no vaccine against alcoholism and only one of 20 victims can hope for recovery," said Roger Burgess of Washington, D. C., associate secretary of the board. He said that alcoholism is now six times more prevalent than cancer and 11 times greater than active cases of tuberculosis.

Book Reviews

The Bible, Authorized Version, edited by John Stirling. (William Collins Sons)

William Collins Sons, well-known publishers of London and New York, have brought out a new edition of the King James Version of the Bible. Lavishly illustrated by fine drawings, and distinguished from ordinary Bibles by a unique style of printing, this book is to be recommended to those who love the KJV, yet would like a more readable job of printing.

One interesting feature of this Bible is in the way which the less important (to modern readers) sections, such as those dealing with Jewish ceremonial regulations, genealogical lists, etc., have been set in small type. The editor, John Stirling, emphasizes that such treatment does not mean that he is implying "any difference in the value of such material."—R.P.M.

The Kingdom Beyond Caste. Liston Pope: 170 pp. Friendship Press, 1957.

School integration continues to be a turbulent issue on the national scene. As race relations continue to confront us and trouble us this book by a Southerner is significant. Dr. Liston Pope, dean of the Yale Divinity School, is a native of Thomasville, North Carolina. He brings to the subject of race relations an analysis and interpretation formulated with an understanding of Southern attitudes. "The Kingdom Beyond Caste" will stir some of us. It will provoke thinking in anyone who reads it seriously. Southerners, especially ministers and consecrated lay people, should read it and will find it helpful.

The book describes and analyzes the racial situation. Facts and fancies about "race" are prevalent. Dr. Pope describes the most familiar such as racial attitudes, scientific findings with regard to races, the real racial differences, and of course the issue of intermarriage. He shows graphically the great cost of prejudice in terms of economy and its effects on human personality.

A helpful chapter of the book is "The Testimony of Scripture and Church." Protestantism has no supreme central authority to which its churches may appeal for clarification of the ethical and the theological issues racial integration involves. Likewise the Bible does not offer specific solutions. Segregationists and integrationists appeal to the Bible as authority. But our faith at its best does not have a place for anything less than the equality of all men in God's eyes.

—Sam Moss

A Teen-Ager's Guide To Personal Success, by Ecma Paul Ferrari. (Abingdon. \$2).

Do you have a teen-ager in your home? If you have, this is the book to give him or her for Christmas. Intensely practical, yet written in sprightly fashion, it will answer

most of the questions which they will ask about food, clothing, manners and morals. Most parents have no idea how ignorant their children are about the little things that seem to matter most to them, and it is a characteristic of the teen's that they will not ask questions of their parents. This book will do the trick.—R.P.M.

The Life and Teaching of Jesus Christ, by James S. Stewart. (Abingdon. \$1.50).

Dr. James S. Stewart, one of the leading theologians and writers of our time, wrote this book as a text for the study of Jesus' life. It was so popular that it was translated into foreign languages for the use of churches throughout the world. Now Abingdon (another name for the Methodist Publishing House) has reprinted it in a paperback edition and made it available for a small sum. This is not simply a book about Jesus; it is a study of the Bible record of His life, and those who desire to know what the New Testament says about Him will find this an invaluable guide to their study of the Scriptures. Like all of Dr. Stewart's books, it combines great scholarship with interesting style, and thus is admirably suited to classroom study and private reading.—R.P.M.

Christmas: Who-What-When-Where-Why, by Ruby Lee Adams. Privately published. Mail orders to the author, P. O. Box 301, Nashville, Tenn. Price \$1.25.

This little booklet is a collection of Christmas stories, legends, customs, etc., of special interest to children and young people, and also to adults. The origin of the Christmas Carol, legends about Christmas foods and flowers, and short stories expressing the warmth and timelessness of the Christmas Spirit, make it a valuable addition to any home or school library.

Christian Maturity, E. Stanley Jones, (Abingdon Press, \$1.50)

Christian Maturity is another in the long line of devotional books written in a format which makes it easy to read a page a day. It is arranged with a scripture reading and

a prayer for each day along with each page of expository material.

The book is not one of psychology or even theology in the systematic sense. It is, rather, a testimony of a great Christian to what he has seen and heard and felt; it is more like singing than writing. The ideas pour over one another in a great torrent of "witnessing" to the power of Jesus Christ to bring immediate maturity to those who will surrender to Him. In the course of the book the "love" of I Corinthians 13 is effectively applied to most of the great problems that face today's Christian . . . race relations, personal morality, sex, international tensions, and alcoholism among others.—L. A. Scott.

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Diversity of Opinion Characterized Jurisdictional Meeting at Charlotte

CHARLOTTE, N. C.—Do not tamper with the Methodist Church's jurisdictional system. It would lead to "serious trouble . . . perhaps a split in the South."

That was the overwhelming majority opinion of some 40 Methodist lay and clerical leaders of three states who testified before a fact-finding panel of the church's General Conference Commission to Study the Jurisdictional System at a public hearing October 30-31 in Charlotte's First Church.

The consensus of spokesmen from the Carolinas and Virginia pretty much matched the oral and written statements received by the panel at earlier hearings in Louisville, Montgomery and Atlanta.

However, there was some diversity of opinion—as was the case in Atlanta and Louisville, and in marked contrast to the 100 per cent opposition to any change at the Montgomery hearing.

The prevailing arguments for keeping the present jurisdictional structure intact were summed up as follows:

1. Agreement to the jurisdictional system—including the all-Negro Central Jurisdiction—at the time of Methodist Union in 1939 signified a "Holy compact," not to be broken or disregarded.

2. The jurisdictional system is best for both whites and Negroes because it protects minority rights, both regional and racial.

3. The system affords the Negroes more voice in general affairs of the church—representation on boards and agencies and in the episcopacy—than they could expect as a small minority in integrated conferences.

4. The system, as utilized in the Southeastern and South Central jurisdictions, permits a much-needed regional organization for administration and promotion of the church's general program, and serves as a strong link between General Conference and the general agencies on the one hand, and the annual conferences on the other.

5. The system provides the best method of electing and assigning bishops—by those who know their leaders best.

"Regional pride is more pronounced in the South than elsewhere, and the Southeastern Jurisdiction is a perfect unit from the standpoint of culture, history and geography," the panel was told by Bishop Nolan B. Harmon of the Charlotte Area.

"The jurisdictional system should not be used to dramatize the matter of integration—we had segregation in the church before Methodist unification," he added.

The Rev. Kenneth Goodson, pastor of the host church, said that the great majority of southern Methodists are convinced that the jurisdictional structure should not be changed. "We believe that it has worked well and that it will continue to do so . . . we are at a loss to understand why some Methodists in other sections are so anxious to change it."

Paul Ervin, Charlotte attorney and a member of the Methodist Judicial Council, said: "The jurisdictional system was a part of the compact that produced the Methodist Church—a solemn pact made to be kept—and it should not be cast aside in part or in

whole without the consent of all the contracting parties."

A marked difference of opinion was registered by three young clergymen. They said their views were prevalent among many of the younger ministers and youth leaders of North Carolina.

"Segregation is wrong and I am opposed to it in our church," said the Rev. Jack Crum of Raleigh, N. C. "I do not wish for legal force to be used in abolishing segregation in the church—I wish that moral force alone would correct the situation—yet we cannot be satisfied with our present legal machinery." He suggested that General Conference set a date—perhaps 1968—for abolition of the Central Jurisdiction, and that white and Negro annual conferences start working now toward gradual union.

"We cannot dictate and legislate decisions of moral concern," said the Rev. Harmon L. Smith, Jr., of Burlington, N. C. "We in the South have encouraged segregation and today we are paying the price . . . this problem weighs like a heavy cross that cuts and hurts across the shoulders of naked flesh."

The Rev. Robert Wallace, pastor of a rural church near Burlington, expressed a similar view, and added:

"Many Methodists in the South are afraid to speak out, fearful of loss of prestige and status and hardships. Some ministers fear the consequences of pastoral appointments."

The 70-member commission will meet in February, probably in Washington, to begin its study of the findings. The commission's report and recommendations will be made to the 1960 General Conference.



Back in the old routine again, and off to visit the Gastonia district and my good friend, Dr. James Huggin. Which reminds me of the time when Jim was asked to substitute for Dr. Love, and he suggested that the trouble with many young people was just that—they were substituting huggin' for love. That's the way I heard it.

Jim is superintendent of this fine district, which, according to his story has self-propelled preachers who need no high-powered prodding from their D.S. to do their jobs. After visiting around and hearing the reports, I believe it.

The idea behind this trip was that I should visit Jim and follow him around on a typical Sunday. I did just that, and if anyone thinks that a D.S. has nothing to do, I recommend that he do as I did and try to keep up with one for a while. We started out on Sunday morning with a quiet time after breakfast while Jim and I looked over the texts of our sermons, for he was going to preach at Marvin Church and I was going to be dropped off on the road at Pis-

gah to take the place of Brother J. C. Kendrick, who was attending his daughter's wedding.

We both met our engagements. I was met at Pisgah Church by the youthful superintendent, D. C. Thornburg, Jr. I took a picture of the neat stone church and admired the clean and attractive sanctuary before time for the service. Kelley Smith lay leader, conducted the service with all the dignity and grace of a seasoned minister. I was much impressed by the zeal and enthusiasm of this small congregation which has become a station during the last year and is succeeding in carrying on their responsibilities. (Perhaps one reason for their success is that they are well-informed on the program of the church. They send the ADVOCATE to every family!)

The senior Mr. Thornburg took me over to Marvin Church, near Lincolntown, where I arrived just in time to eat a picnic dinner with the members of the Quarterly Conference. Pastor B. W. Leffer introduced me and led me into the "queue" (as the English say) which moved around the table. It was a wonderful dinner and especially delightful was the unusual pie made by one of the elderly ladies whose name I didn't catch, but whose pie I'll long remember. It was my first experience with the delectable combination of custard and cherries.

Off again, after dinner and a pause to take color pictures of the beautiful view from the church steps. On a warm day, when the front door is open, the preacher can look out across a green valley to the mountains in the distance.

Back to Gastonia to pick up a passenger, and then through Shelby to the little village of Boiling Springs where some devoted Methodists in this predominantly Baptist town (Gardner-Webb College is the chief reason for its existence) were having a meeting to plan for the organization of a Methodist Church. Pastor Harold Austin of nearby Sharon Church, and some of his members, were encouraging the local folks to begin a church there, and I am glad to report that they decided to do so. Harold will preach there each Sunday morning at ten o'clock.

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Christian Advocate

November 21, 1957

Volume 102

Number 46

(Photo by Dr. Landis Bennett, N. C. State College)

Edenton Street's New Cross

gain the cross is lifted up above that
hallowed place,
y men with inspiration and a glow upon
each face,
With confidence that neither storm nor
quick-consuming fire
ould ever bring this new cross down
with its exalted spire.

a multitude of people watched the
raising of this cross
hat morning while remembering the
night which wrought such loss,
When lightning quickly burned the
church and steeple reaching high,
and left a vacancy where stood the cross
against the sky.

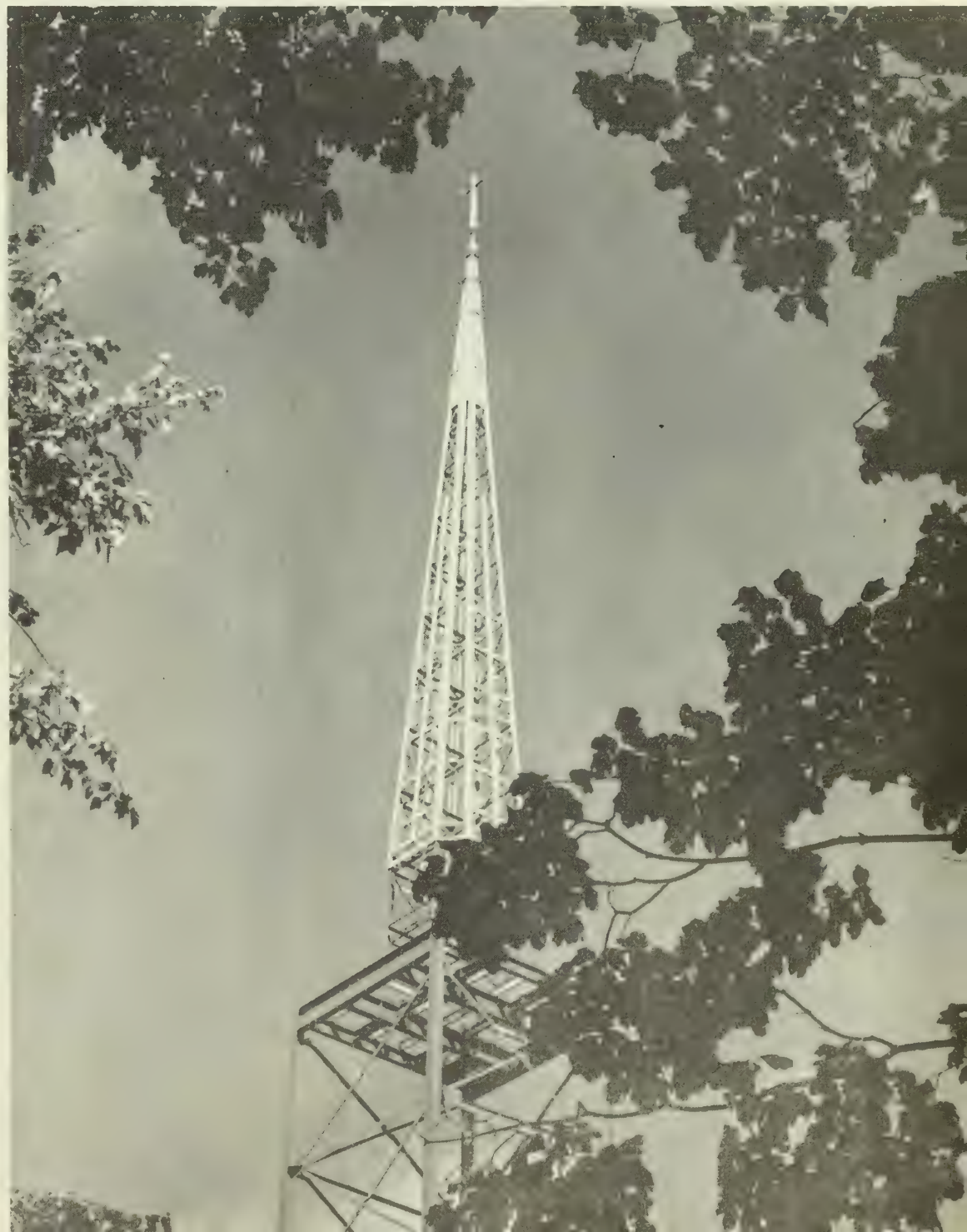
he cross is now more meaningful,
for there's a spirit new
n all the people of the church who found
so much to do
n order that a new and better building
might arise
With steeple high, the cross upon it,
pointing to the skies.

Ve pray that many who approach this
city through the years
Will be attracted by this cross and pause
till each one hears
The Man upon that cross still preaching
life for all, so free:
And I, if I be lifted up, will draw all
men to me."

—ERNEST C. DURHAM

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This is Advocate Month
in the
N. C. Conference



Methodism from Murphy to Hatteras

The Rev. L. E. Barden, pastor of Hiddenite Methodist Church, and Mrs. Barden, announce the birth of a son, Mark Lawrence, on October 30.

The Rev. J. Max Brandon, Jr., pastor of Bethel Church, Greensboro, has been elected president of the Greensboro Ministerial Fellowship.

The Rev. and Mrs. Gene H. Little, of Highlands, are happy to announce the adoption of a baby girl, Marsha Jane, on November 5. Marsha Jane was born July 3, 1957.

The Methodist Church, Yaupon Village, has secured an excellent lot facing toward the ocean, on which they plan to build their new church. They expect construction to begin in the spring of 1958.

The Rev. Charles Shannon and family were pictured in a recent issue of the Asheville *Citizen-Times* feature devoted to ministers' families. Mr. Shannon is pastor of St. Paul's Methodist Church in Asheville.

Dr. Fletcher Nelson, Director of the Commission on Christian Higher Education of the Western N. C. Conference, was guest minister at First Methodist Church, Morganton, on Sunday, November 10.

Two North Carolinians, Edwin L. Jones of Charlotte and the Rev. Dr. Elmer T. Clark of Lake Junaluska, will represent the Methodist Church in the United States at a meeting of "World Confessional Bodies" November 14-15 in Geneva, Switzerland.

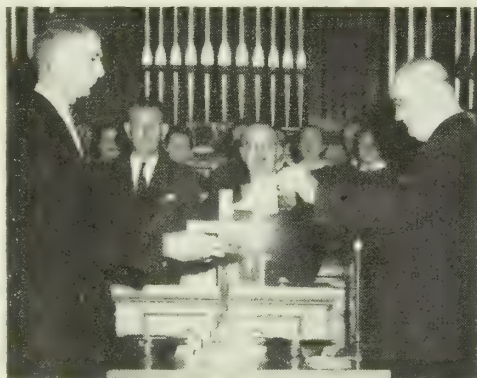
The new Rosman Methodist Church will hold its formal opening on Sunday, November 24. The regular Sunday school and preaching services will be held during the morning, and open house will be held in the afternoon from 2:00 to 5:00 o'clock. The Rev. W. A. Kerr is pastor of the church.

The Methodist Home Echoes published September 15th, showed that the West Forsyth Charge, Winston-Salem District, contributed \$49.00 to the Methodist Home for the conference year of 1956-57, when the amount should have been \$103.07. The Home regrets their having published an incorrect amount.

The Editor was the guest of L. F. Ross, a member of Central Church, Asheboro, at the Asheboro Rotary Club recently. Following the meeting which was attended by the Methodist ministers of that city, he visited the beautiful new building at Central Church, where the Rev. Brunson Wallace is pastor.

Miss Mary Floyd, Director of Religious Life at Pfeiffer College, Misenheimer, was guest speaker at a joint meeting of the Woman's Society of Christian Service and Wesleyan Service Guild of Broad Street Church, Statesville, on Friday, November 15. Miss Floyd presented a challenging message on the subject "Christ, The Church, and Race."

Vanceboro Methodist Church will dedicate its remodeled sanctuary and new educational building on Sunday morning, November 24, with Bishop Paul N. Garber presiding. Dr. A. J. Hobbs, district superintendent, and the Rev. H. B. Jones, pastor, will assist in the service. Following the worship and dedication hour, dinner will be served in the school dining room.



The mortgage on First Methodist Church, Williamston, is burned as Bishop Garber and District Superintendent W. C. Ball look on.

The Rev. T. A. Collins, Executive Secretary of the N. C. Conference Board of Missions, was guest speaker at the regular meeting of the Methodist Men of Longview Church, Raleigh, on November 8. The Rev. and Mrs. Collins went with a caravan of young people to Europe, where they contributed physical labor in the rebuilding of certain needy churches. Brother Collins shared with the Methodist Men his impressions of Methodism in Europe and the work of the youth caravans as they go each year on this same mission.

Cole Memorial Church, Charlotte, recently conducted a fund-raising campaign for a new educational building. The Rev. Rollin P. Gibbs led the campaign, and \$66,155.50 was pledged over a 3-year period. The church plans later to erect a new sanctuary and the present sanctuary and educational building will be converted to a chapel and additional educational space. Cole Memorial is in one of the fastest-growing sections of the city, and the membership has doubled in the past eight years, standing now at 560.

"Miss Methodist Student Nurse" will, for the second year, be one of the highlights of the annual convention of the National Association of Methodist Hospitals and Homes, February 11-13. The contest is open to all Methodist hospital schools of nursing affiliated with the Board of Hospitals and Homes. It is designed to give status to the nursing profession in Methodist institutions, and to focus attention on the importance of attracting high calibre persons into Christian vocations in Methodist hospitals and homes. Miss Marjorie Brasfield, of Carraway Methodist Hospital, Birmingham, Ala., was chosen for the title in 1957 from a field of 30 highly-qualified candidates.

Duke University announces the completion of a new \$160,000 student center for the some 1,250 Methodist students attending the university. The center includes chapel, a recreation hall to accommodate some 400 people, and is equipped with stage, a fully-equipped kitchen, offices for the chaplain to the Methodist students and his secretary, a seminar conference room, lounge, and adequate restrooms. Conducted regularly in the center are Sunday evening worship services, Sunday school classes, seminar study groups, and a recreational program.

Robert Regan Gets New Temperance Post

WASHINGTON, D. C.—The Rev. J. Robert Regan, Jr., former director of the Methodist camping program in North Carolina and now director of student work for the General Board of Temperance, will become director of organizational activities for the Board December 1.

He succeeds the Rev. Donald Kuhn who is joining the staff of Garrett Biblical Institute, Evanston, Illinois.

Mr. Regan, a member of the North Carolina Annual Conference, was state director of the North Carolina Methodist Student Movement in addition to his camping program responsibilities.

His new activities will include liaison work with the 101 Boards of Temperance in Methodist Annual Conferences and with over 600 District Directors of Temperance.

Son of the Rev. and Mrs. J. Robert Regan of Autryville, Mr. Regan was graduated from Duke University and Duke Divinity School. He was former associate pastor of Hay Street Methodist Church in Fayetteville.

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Bishop Paul N. Garber has authorized the appointment of the Rev. B. R. McCullen as pastor of the Faison Charge of the Goldsboro District, effective November 1, 1957.

—H. M. McLAMB, D.S.

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855

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EDITORIALS



Methodists Still Practice Infant Baptism

When the Judicial Council met last month in Charlotte one of the questions before it concerned an action of the Latin American Central Conference, which in 1956 changed Par. 127 of the Discipline so as to eliminate the baptism of children, substituting for it a service of dedication and postponing baptism until the child accepts Jesus Christ in an act of personal commitment. The Council decided that no Conference had the right to change the Articles of Religion, as these are protected by the First Restrictive Rule. ("The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.")

Arguing that Article XVII states that baptism of children shall be retained in the Church, the Council declared that the Central Conference did not have the right to set up a new procedure which would eliminate the time-honored Methodist rite of infant baptism.

Methodists generally will agree that such a decision was right. Most of them will agree that there should be more general emphasis upon the baptism of infants, and for any Conference to deny parents of the right to have their children baptized into God's family in infancy is to do away with one of the foundations of Methodist doctrine.

It will be understood that our Latin American brothers were seeking to avoid confusion and misunderstanding among people who knew nothing of any doctrine of infant baptism except that of the Roman Catholic Church, where baptism has often degenerated into a superstitious act and where parents think that they can insure the soul welfare of their children by the act of the priest. We can sympathize with their difficulty, but we must maintain that Methodism in its teaching on infant baptism holds a different theory. The Methodist Church does not teach that unbaptized children will go to Limbo and be deprived of heavenly bliss, but it does teach that parents who fail to have their children baptized in infancy are depriving them of their rightful connection with the Church of Jesus Christ. We must not lower our standards to avoid the necessity of explaining our position. The easy way is not always the best way.

We Must Have the Facts

Secular newspapers are giving publicity to the churches as never before. Their pages are decorated with headlines telling of dissension in the ranks of the Baptists and Methodists of the South, and questions are raised as to whether or not there will be a split in the Methodist Church over the jurisdictional question. Such questions are natural, especially when raised by those who look upon such meetings as that held in Charlotte recently without knowing too much about Methodism.

We must get the facts to our people, and the only way we can do so is by means of the Conference papers.

This is *ADVOCATE* month in the NC Conference and ministers will be presenting the Conference Organ and asking for new subscriptions and renewals. We have confidence enough to believe that, despite the fact that they are exceedingly busy men, they will not neglect this opportunity to keep the people informed of the truth.

Southern Conferences Support Jurisdictional System

According to reports from the various hearings on the Jurisdictional System, the present plan has the support of practically all the laymen and a vast majority of the ministers in the South.

In Montgomery, the score was 80 to nothing in favor of the Jurisdictions when the ministers and laymen presented their views to the panel from the commission appointed to study the matter. Said the official report, "Not a single voice was raised to suggest even a moderate approach to the racial problem. Anti-integration was the theme of every resolution and oral statement offered. Little attention was given to other aspects of the jurisdictional structure."

At the Atlanta hearing, the emphasis was upon the need for a strong jurisdictional system to insure that the General Conference would not be given too much power over the church. One speaker said, "What we here in the South fear, is that a change in governmental structure would create an all-powerful coercive, compulsive General Conference." Another remarked that there was "no more logic in electing bishops in General Conference than in electing governors by the U.S. Congress." The discussion at Atlanta was on what might be called a higher plane than in Montgomery, and was centered upon the question as to whether the church had the right to change the plan adopted at the time of the union of the three churches.

The report on the hearing at Atlanta said that eight persons advocated the abolishment of the Central Jurisdiction, but all of these agreed that the regional structure was a powerful promotional tool wherever it was seriously tried. The statement from the bishops of the Southeastern Jurisdiction was endorsed by most of the delegates.

Speakers at the hearing in Chicago were divided in their sentiments regarding the subject. Almost all of them felt that the Central Jurisdiction should be abolished, but others felt that this might be left to the process outlined by the last General Conference, whereby that Jurisdiction would cease to exist when all Negro churches had been invited to join Conferences of the other Jurisdictions. Four faculty members of Garrett Biblical Institute proposed scrapping the entire Jurisdictional System, but six leaders of the Woman's Society of Christian Service urged that the system be kept and strengthened on a geographical basis. Mrs. T. Otto Nall, wife of the editor of *The New Christian Advocate*, and vice-president of the Woman's Society, said, "We believe that our total program can best be administered in a regional organization. We need to strengthen the North Central Jurisdiction. We could not function effectively without the jurisdictions."

As the hearings continue, over the nation, we believe that it will become increasingly clear that the geographical jurisdictions are essential to the well-being of the Church. It will also be apparent that there is an overwhelming sentiment in the South for the preservation of the *status quo*. What will happen to the Central Jurisdiction is not clear at this time. As we have pointed out, the amendment passed by the necessary votes of the Annual Conferences provides that this racial jurisdiction may be abolished when all its churches have been absorbed by the white Conferences, but no one who understands the temper of the Southern Conferences believes that they will very soon adopt such a program—or that the majority of the Negro Methodists want this to happen.

Thus we prophesy that the next General Conference will vote to retain the present jurisdictional system, rather than to take a chance on splitting the church.

He Likes to Raise Money

(An interview with the Rev. Rollin P. Gibbs, executive director, Finance and Field Service, Board of Missions of the WNC Conference.)

Rollin P. Gibbs is a Methodist preacher. For 24 years he served as a pastor, before taking the job he now holds as executive director of the department of Finance and Field Service under the Western North Carolina Board of Missions. In the *ADVOCATE* office a few weeks ago we set a transcriber going and asked him some questions. Here, as it was recorded, is the interview:

Q. Your main job is to raise money for the building funds of churches?

A. That's it. My main work, so far is just that. I've had more of this than any one thing, but I have worked on several church budgets. I go in, on invitation, and help the pastor and officials raise the money.

Q. Is your salary paid by the Board of Missions?

A. That's right.

Q. Now what do you do first when you come on a job like this? First, what sort of information do you like to have before you start?

A. The first thing we do is to meet with the officials, at the invitation of the pastor. I explain to them, in brief, what the program is all about, and they can decide what to do.

Q. What about the expense of such a campaign? Of course, I know that the fee for your service goes to the Board of Missions and not to you. (Mr. Gibbs is on a regular salary.)

A. That's right. The Board of Missions gets an amount equal to 1½ per cent of the total cash and pledges. The local church pays for incidental expense, such as printing, secretarial work, etc. This 1½% is a very small amount. Some of the commercial fund-raising concerns charge as much as 5%. In one campaign there was a difference between our estimated cost and that of a commercial agency of more than \$4,000.

Q. After you have explained the matter, if you take the job, then what happens?

A. We agree on a date for the campaign, and I prepare a guidance booklet and send it to the pastor, so that he can do the preparatory work before I get there. I give him specific instructions as to what to do in preparation for the drive, such as compiling lists of names, getting materials for publicity—maps, pictures and drawings, figures on how much is needed and how much is being given.

When I arrive, the campaign extends over a period of two months from beginning to end. I start on the first of the week, getting lists, setting up the organization, having printing done, putting announcements in the papers. After this first week, we allow about two weeks before we enter the final intensive campaign week. During this time materials are going out to the membership informing them and preparing them for what is to come.

The intensive effort begins on Sunday morning, when I preach, after which we have a dedication service for the workers who have been previously selected. Committee meetings will occupy that afternoon. A coaching conference on Monday gives specific instructions to the workers, including printed material and oral briefing.

Q. Now we're up to Tuesday. What happens then?

A. On Tuesday night we have the banquet, which is the high point of all the campaign, because, in most instances, we raise at least half of our goal at the dinner that night. Several times, we have exceeded our goal

without having to go further than the Tuesday banquet.

Q. You ask for pledges at the dinner?

A. Oh yes. You see, we undertake to have every member of the church at that banquet. The more, the better, because they catch the inspiration of the hour and respond much better while they are there together. We don't embarrass anyone—just present the facts and give them an opportunity to respond. They have already been cultivated and know what it's all about, and generally they are ready to respond in a generous way.

Q. I suppose it helps to have everybody together?

A. Yes, it does. Frequently a person will "up" his subscription after he gets there. For instance, a couple might plan to give \$600 and end up by giving a thousand.

Q. What happens on Wednesday?

A. Wednesday, Thursday and Friday are devoted to follow-up work. We go out to see those who were not there on Tuesday night. Thus we cover the entire membership, and we consider no campaign complete until every member has been contacted and has had an opportunity to say yes or no. Then there is the thirty-day period after that for contacting the out-of-town members.

Q. Now let's talk a bit about you. Where were you born?

A. In Commerce, Ga., and I came to N. C. as a youth, attended Rutherford College (which is now merged with Brevard) for all my high-school and junior-college work. From Rutherford, I went to Emory, graduated, and came back to join the WNC Conference in 1934. We consider Greensboro our home because our parents live here, but I'm living in Statesville, as that is a central location.

Q. How did you get into this work?

A. Well, I have been interested in this kind of work for a long time, and I had directed a number of campaigns before I was given this job.

After talking with Mr. Gibbs, the reporter could easily understand why he has been successful in this work. He knows his job and he infects people with his enthusiasm, yet he is not the type of "go-getter" who makes you feel that you are being pressured all of the time.

Since the above interview, word comes that a campaign at St. Paul's Church, Greensboro, netted pledges of \$20,000 on a goal of \$17,500. Recently Mr. Gibbs con-

ducted a fund drive at Trinity Church, Asheville and at the end of the intensive week they had more than \$91,000 of the expected \$100,000 goal. During the first week in November he set up a campaign for funds for a parsonage at Waxhaw and went on to prepare for \$65,000 to build a nef sanctuary at Memorial Church, Charlotte.

Mr. Gibbs emphasized the fact that he is ready to go anywhere he is invited, but the line forms on the right. His services are in demand all over the Conference, as churches learn of his success. Anyone who needs him may write him at 414 Summit Ave., Statesville.

Brevard College Highlights

Homecoming at Brevard College has been slated for Thanksgiving Day, November 28.

Entertainment and special activities, including six class reunions, are being planned for the returning alumni and friends of the college.

Alumni President John Benfield, of Mount Holly urges that alumni make plans now for returning to the college for the homecoming occasion.

Class reunions are being planned for the classes of '37, '41, '45, '49, '53 and '57. Members of these classes are urged to attend these meetings.

The College Singers (Girls' Trio, Men's Quartet, and Glee Club), are available to sing for church, school, civic groups, sub-district meetings, and conferences, according to announcement from Professor Nelson F. Adams, head of the Music Department.

Tentative dates for the Christmas tour of the Glee Club are December 11-17. Approximately 40 members make up the group.

Various instrumental groups are now being organized at the college and will be available for appearances later in the school year.

Persons who are interested in having any of these groups for special music programs should contact Professor Adams at Brevard College, Brevard, N. C.

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"Because The Methodist Church is the largest Protestant denomination in the United States we can easily become as ultimately inconsequential as a social club."

— Rev. A. Dudley Ward



The way to a Methodist's pocketbook sometimes takes a detour through a dining room—as these members of Trinity Church, Asheville, soon learned, when the Rev. Rollin P. Gibbs and his campaign helpers started to work on them. After eating heartily and listening to a statement of the needs of the church, these people pledged \$91,000 to the build-fund.

Our Christian Heritage

By RICHARD BRAUNSTEIN

Thanksgiving is more than official proclamation or a date on a calendar. It is a state of mind, a mood of soul, recalling and appreciating the great experiences and epochal turning points in a nation's life. It is also an individual festival in remembrance of golden hours which cannot, by their very nature, be easily forgotten.

Students of history recall how our Thanksgiving was established by the early settlers. They faced a winter of hunger and danger, and it was feared that the ship bringing supplies had met with disaster. Savages were lurking nearby, and the wilderness was not kind. It was suggested that a period of mourning and fasting should be observed. But one man, unnamed moved otherwise. Let them hold a season of feasting and thanking for what they had, he said. They would survive, for the turkeys which the Indians enjoyed, the strange corn they used, the bitter cranberries and the pumpkins would tide them over.

There are many things for which to be thankful. Bishop Edwin Holt Hughes, in a volume of sermons on Thanksgiving, calls our attention to the thanks given by a lawgiver, a seer, a psalmist, a prophet, an apostle and a Saviour. He even mentions the Pharisee and his thanks, which he calls "the perversion of thanksgiving." As the Bible is a transcript of life we can find no difficulty in relating its personnel and history to our current thought.

One phase of Thanksgiving we can share with the apostle Paul. He writes to the Philippian Church, "I thank my God upon every remembrance of you." He thanked God for his human relations and associates. Twice he declared to the Thessalonians, "We are bound to thank God always for you." This suggests a happy bond between pastor and people. Is there any better cause or objective among men? "We then are workers together with God."

Shakespeare gives us a good word. It is *Pewfellows*. "Being one day at Church, she made moan to her pewfellows." Just what the moan was about we do not know. Maybe it was the sermon. Maybe it was the choir. It could have been the ventilation. But the word pewfellow gives an ideal touch, suggesting a *comradery* of which there is no better on earth. During the week we go our individual and various ways. Sunday, at worship, we are a congregation, a brotherhood and sisterhood, with mutual purposes and prayers for a more livable world. It may not always be "the communion of the saints," but with the Psalmist we can say, "My foot standeth in an even place: in the congregations will I bless the Lord."

Let us be thankful for the Church. It is the hope of a distraught world. We often query, "What church do you attend?" Sometimes the temptation is to ask, "What church do you stay away from?" But attended or not, there it stands. On the corner or down the street. We have known churches that have stood like that through the years as generations have come and gone. A rebuke to some, a spur to others, eloquent to all in all things that matter most. A monument

to righteousness, a beacon of comfort, a symbol of hope. "Where cross the crowded ways of life," the church stands, invoking tranquil minds and peaceful hearts.

A story comes to us from Dover, England, where, on a high point of land, a church was demolished by a severe storm. The congregation was too poor to rebuild. But the British Admiralty came to the rescue and restored the ancient landmark, "Because the spires of that church are on every map of every ship that sails the seas." So it is with our own place of worship. It guides us through the rocks and shoals and brings us at last into a safe haven.

The incense of our gratitude goes up before such shrines as our schools and colleges. Our libraries and presses, sending forth argosies of erudition and inspiration as we read the best that man has thought, said and done. Of daring discipleship and heroic initiative in many lands for the lifting up of the human race. For the Christian homes that send out young men and women as ministers, doctors and nurses freighted with skill and laden with love for all peoples.

At this moment there are those who toil and risk their lives in the business of isolating germs and mastering deadly poisons, adding to our life's expectancy. The words holiness, wholesomeness, healthiness are related. The sanctuary and the laboratory are akin. The crucible and the crucifix, the test tube and the microscope are holy vessels. The minister of the Gospel and the practicing physician are brothers, for they follow in the footsteps of the Great Physician who spoke of the Abundant Life. The day of the miracle is not gone; it is just coming into its own. This is, in the words of Harry Emerson Fosdick, "A Great Time To Be Alive."

Robert Browning sings, "God's in his heaven and all's right with the world." But God is in other places besides His heaven. Walt Whitman, another poet tells us "Why should I wish to see God better than I see Him today? I see something of God each hour of the twenty-four and each moment then I find a letter from God dropped into the street and everyone is signed by God's name."

In another place and time we tried to give a summary of blessings. Enraptured and lyrical we put down the result of our quest: What line or deed or thought or word of all the host that men have made has moved me most? Alas, and why not bid me tell, which bit of bread, which full cup of all that I have lifted up has most refreshed me? Ask as well which drop it is that wears the stone or whether any brick alone completes the building. Or inquire which flame it is that makes a fire. For all that lives is part of me and as I am part of all that lives I cannot write that I have been quickened quite by one song, or by one of anything. But let me owe my debt of thanks, my gratitude, to that heroic retinue of oversouls who came and stood as gods to you and me through the night of time their wheeling stars shall shine and I will watch and make them mine.

St. Paul's, Asheville, Dedicates Memorial to Dr. Mabel K. Howell

On Sunday, November 10, St. Paul's Church, Asheville, dedicated the new visual aid equipment recently given to the church in memory of Dr. Mabel K. Howell by her family.

Following several years on the faculty of Madison Institute and of Asheville College for Women, in 1903 Miss Howell joined the faculty of Scarritt Bible and Training School, then located in Kansas City. In 1918 she was appointed administrative secretary of the Woman's Missionary Council of the Methodist Episcopal Church, South. In 1926 she returned to Scarritt and remained as a member of the faculty until her retirement in 1949. She passed away on May 18, 1957.

Throughout her 44 years of service to Christ and the Methodist Church, her principal emphasis was on advancing the cause of missions around the world.

Mrs. John Hoyle, WSCS executive and member of the Board of Missions, said of her: "Miss Howell trained more missionaries and deaconesses for the field than any other teacher in Methodism."

Rev. Daniel Lane Passes

The Rev. Daniel Lane, retired Methodist minister, died at his home at Lake Junaluska on Saturday, November 2, at the age of 69.

He was a native of New Bern, a son of the late Daniel and Venie Rice Lane. For 44 years he served pastorates in Elizabeth City, Louisburg, Durham and Fayetteville. During World War I he served as an Army chaplain.

Since his retirement in 1953, he had made his home at Lake Junaluska. Surviving are his wife, Juanita Dixon Lane; three daughters, Mrs. Clyde M. Taylor of Redwood, Calif.; Mrs. William T. Simmons of Charlotte; and Mrs. Robert E. Allison of Waynesville; one son, Daniel Lane, Jr., of Chicago; two sisters, Mrs. Lena Adams of New Bern and Mrs. Ella Holt of Spencer; and eight grandchildren.

The Rev. W. A. Cade, in paying tribute to Brother Lane, makes the following comments:

"The light divine and eternal that illuminated his mind and heart made him a good and faithful minister of Jesus Christ, and a diligent, sympathetic, and understanding pastor of the people he served. Through his family and the people to whom he ministered as preacher and pastor, he continues to live and bless the world."





The new cafeteria of High Point College, Harrison Hall, combines an efficient plant with a pleasing appearance of light-green background and dark-green trim, embellished with a mural of famed Orton Plantation placed above the main entrance, to make it one of the most modern and comfortable cafeterias in the area.

The cafeteria, which has a single meal capacity of 500, serves 1,400 students daily. The cafeteria employs sixteen regular workers to handle the kitchen chores and thirty-four students to man the serving lines.

The new kitchen, which boasts much modern equipment, is an entirely new addition to the rear of the main dining hall. The main cafeteria is completely safe from fire. It is protected from any accidental kitchen fire by two fused fire doors and a protective brick wall that divides the kitchen from the main dining room.

Judicial Council Decides Seven Questions of Law

An official report provided by Dr. Ralph M. Houston, secretary of the Judicial Council of The Methodist Church, which met last month in Charlotte, lists seven questions of law decided by the Council.

1. The Council ruled that the action of the Latin America Central Conference, substituting a service of dedication for infant baptism and postponing baptism until the child accepts Christ at Lord and Savior, was contrary to the constitution of The Methodist Church.

2. It decided that the trustees of an Annual Conference can dispose of funds belonging to the Woman's Society of Christian Service of a discontinued church as directed by the Annual Conference.

3. Reversing somewhat traditional points of view, it declared that an Annual Conference has the power to establish a quorum for the transaction of its business.

4. It held to be constitutional the action of the General Conference directing the Division of Educational Institutions to appoint a Commission on Standards for Wesley Foundations with authority to establish standards and to list as qualified for financial support such Wesley Foundations as meet those standards.

5. When Annual Conferences have separate ecclesiastical and corporate sessions, it was ruled that Annual Conference action authorizing the sale of the property of an abandoned church must be taken in the ecclesiastical session.

6. The ruling of Bishop Donald H. Tippet in the California-Nevada Annual Conference to the effect that the report of the Joint Committee on Distribution of Responsibility for Conference Claimants in 1955 did not change the report of the Joint Distributing Committee was affirmed.

7. The ruling of Bishop Bachman G. Hodge in the Alabama-West Florida Annual Conference was affirmed, stating that Par.

1103 of the General Provisions of Part VII of the Discipline, which forbids any person receiving compensation or commissions from any board or agency to hold a voting membership in such board or agency, is applicable only to the general agencies of the Church and cannot be held to apply to the Children's Homes in Selma, Ala.

Four matters were postponed until a later meeting: An appeal voted by the Latin America Central Conference concerning the constitutionality of the action of that conference changing qualifications for official board membership—a request from the West Texas Annual Conference for a decision on the constitutionality of Par. 1612 (3) of the Discipline—a request from the Illinois Annual Conference for a decision on the constitutionality of Par. 362 (10) of the Discipline—and the appeal of J. R. Parker from the ruling of the Court of Appeals of the Southeastern Jurisdiction.

General Assembly of National Council of Churches

The General Assembly of the National Council of Churches of Christ in the U.S.A. will meet in St. Louis, Mo., December 1-6.

The General Assembly is the supervising and governing body of the National Council, a co-operative movement of more than 140,000 local churches and 35,000,000 individual Christians.

The assembly is held every three years and attended by representatives of the religious groups affiliated with the National Council. This will be the fourth such meeting since the Council was organized.

Some of the Methodist representatives have been named by the general boards and agencies of the Methodist Church, and others by the Methodist Council of Bishops.

Representing North Carolina will be Edwin L. Jones of Charlotte and Gordon Hanes of Winston-Salem.

Drinking Is A Moral Problem

By CARRADINE R. HOOTON

Methodists are convinced that the problems of alcohol pose a moral responsibility for churchmen. For this reason, our church has long been a leader in the search for solutions to alcohol problems. To help local churches meet that responsibility, we have established a World Service agency known as the General Board of Temperance.

Far from telling people what they cannot do, it is the purpose of this Board and of our churches to remind our people of the positive benefits of Christian living, to call attention to the productive value of a life free from alcohol.

There are four ways in which Methodists meet problems of alcohol—through Education, Commitment, Rehabilitation, and Legislation.

Education

The Board of Temperance carries on a church-wide educational effort designed to help Methodists find the facts about beverage alcohol, then examine those facts in the light of Christian conviction.

Two national schools of alcohol studies are sponsored annually by the Board, and its staff participates in a host of Annual Conference and regional training enterprises for local church leaders.

Commitment

At the direction of the General Conference, the Board of Temperance provides materials for the church-wide observance of Commitment Day, the first Sunday of each December. On this date Methodists across the nation consider individual Christian responsibilities related to drinking. Theme for the current observance will be "Drinking Is a Moral Issue."

The Commitment Observance is not just a "pledge signing" day, but last year more than 1,000,000 Commitment cards were ordered for use in local churches. With these cards and in other ways millions of Methodists chose abstinence from the use of alcoholic beverages as a wiser way of life, a "step in Christian living."

Rehabilitation

Not content to ignore the nation's 4,500,000 alcoholics, the Board of Temperance has adopted an all out campaign to help local churches serve these troubled persons and their families. Audio-visual materials and a special rehabilitation packet for pastors have been recently developed.

Legislation

While legislation alone can never solve alcohol problems, there are communities and states taking constructive steps to reduce social drinking problems.

For Methodists, "Drinking Is a Moral Issue" and that issue must be met by a militant churchmanship, discontent with the status quo; a churchmanship which demands that the lights of truth and the Christian conscience be applied to every social problem.

NC Conference Makes Plans for Conference-Wide Evangelism

Laymen and pastors alike have been preparing for a year of intensive evangelistic effort since the adjournment of the June session of the Annual Conference. In August the laymen were alerted to the task ahead at their weekend retreat at Duke University. Early in September scores of the pastors attended the Conference's first School of Evangelism at Louisburg College. There they improved on old techniques and learned new ones. In October the District Directors of Evangelism of the nine districts were in attendance at the National Council meeting in Minneapolis. From these meetings pastors and laymen have returned to their own churches with a new imperative to become active "fishers of men."

The Conference Board of Evangelism Committee on the Conference-wide Program is presenting the schedule below to give guidance to pastors and to local church Commissions on Membership and Evangelism.

November: Meeting of Commission on Membership and Evangelism

At this meeting the pastor and lay members of the commission should plan the evangelistic program of their own church, adapting the time-table given here to the local situation. This is not a responsibility of the pastor alone; the entire commission should have a share in making the plans and in the responsibility for carrying them out.

November 25: Deadline for sending name of selected guest preacher to H. K. King, Box 10522, Raleigh, N. C.

The commission's choice of a guest preacher should be submitted to the District Superintendent for approval before the name is sent to the Conference Director.

November 28-30: Pastors' Retreat at Louisburg College

Use the influence of the church to make Christmas Christian. The events of the Advent season and Christmastide provide opportunity for the church to attract new-comers and indifferent old-timers. The celebration of Christmas centered about the church is an excellent means of continuing the assimilation of members received in recent months.

December

The local church Commission on Membership and Evangelism should, of course, continue its planning.

January

Local church commission will complete organization and instruction of workers for census of the church community.

A district meeting of pastors, led by the District Superintendent and the District Director of Evangelism, will give the program guidance and impetus on a district level.

January 26-31: Census of the local church community

It is urged that where possible the census begin on Sunday, January 26. Use the remaining days to check again on the many places where no one was at home and to classify the findings of the census.

February

The Pastor and the Commission will give consideration to these items:

1. Arrange to give adequate publicity to the Evangelistic Program, emphasizing the fact that it is a conference-wide program.

2. Enlist workers for evangelistic visiting.
3. Plan a spiritual retreat for all members of the commission, all members of the official board, the enlisted workers and other interested persons.

This retreat may be a Sunday afternoon and (or) evening, or it may be one or more week nights. The week of February 9-16 is suggested for this event. Out of the retreat should come a planned program of continuing prayer life in the church leading up to the week of preaching. For guidance in this matter, the committee submits these suggestions:

1. Make effective use of any pattern of prayer life already established in the congregation.
2. Consider a twelve or twenty-four hour Prayer Vigil immediately before the week of preaching.
3. Establish prayer cells in the congregation.
4. Schedule home or "cottage" prayer meetings.
5. Enlist the shut-ins, the stay-at-homes, the aged, and the sick in this prayer effort.

As required by the District Superintendents, pastors will report (1) number of prospects on file and (2) the number of visitors enlisted.

March

The local church commission will complete arrangements for the Preaching Mission and lay plans for a follow-up program of assimilation and evangelistic visiting.

March 9-16: Preaching Mission in Durham, Raleigh, Rocky Mount and Elizabeth City Districts.

March 16-23: Preaching Mission in Fayetteville, Goldsboro, New Bern, and Wilmington Districts.

March 23-30: Preaching Mission in Burlington District.

This communication is intended to be helpful, not dictatorial. Some of the dates and policies are fixed on a conference level. Some of the things suggested must be adapted to district or local church needs and existing program—for example, the district meetings of pastors and the time of visitation evangelism in the local churches. All pastors and local churches can get any help needed from Conference Director of Evangelism H. K. King, their District Director of Evangelism, or their District Superintendent.

W. E. HOWARD, *Chairman*

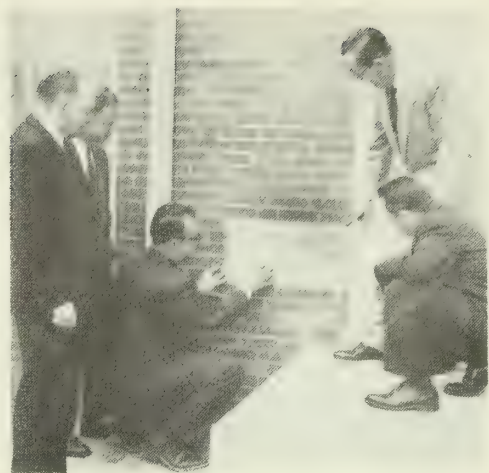
R. E. WALSTON, *Secretary*

Committee on Conference-wide Evangelistic Program

World Service Receipts

October receipts for Methodist World Service totalled more than a million dollars, and June-through-October receipts registered a 10.3 gain over the same five months last year, according to Dr. Thomas B. Lugg.

October World Service receipts of \$1,087,602.07 brought the five-month total for the current fiscal year up to \$3,259,270.33. If receipts for each of the 12 months in the current year were to equal the October income, Dr. Lugg pointed out, the annual apportionment of \$12,200,000 would be met.



On Sunday morning, October 27, the new Edwin L. Jones Educational Building of St. Luke Methodist Church was formally opened. The Rev. Walter J. Miller, Charlotte district superintendent, spoke to a joint session of the church school. This was followed by the unveiling of the cornerstone.

At a cost of more than \$50,000, this is the second unit of the St. Luke Methodist Church, the sanctuary having been built three years ago. This modern building has 15 large classrooms with a new automatic gas furnace, restrooms and office space. The building was named in honor of Edwin L. Jones, Sr., because of his helpfulness and continued interest in the church since it was organized six years ago. It is located on Shamrock Drive in one of the fast-growing sections of Charlotte. The Rev. Joe Warner organized the church and served it for four years. The Rev. I. L. Sharpe, is beginning his second year as pastor.

Reading from left to right in the above picture are the Rev. Walter J. Miller; Chas. Winchester, chairman of Board of Trustees; Ray Heatherley, chairman of Building Committee; the Rev. I. L. Sharpe; and Sam Freeman, general church school superintendent.

Cross Towers Above the New Edenton St. Church, Raleigh

On October 5 all motor traffic was diverted from the area around Edenton Street Church, in Raleigh, while powerful cranes lifted, slowly but surely, the prefabricated steeple frame, surmounted by the Cross, into position on its base. The Cross, which is made of stainless steel, now stands 176 feet above the ground.

This was a spectacular operation, and was seen by thousands of spectators who lined the streets or watched from nearby windows. In the crowd were several old-timers who had witnessed the raising of the previous steeple which had been a landmark in Raleigh for many years.

The Edenton Street sanctuary was destroyed by fire on July 28, 1956. Construction of the new sanctuary, begun last winter, has progressed rapidly with little or no interruption, and is nearing completion. The chairman of the building committee estimates that it will be ready for occupancy by Christmas of this year.

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"If Christian America cannot solve the problem of racial bigotry and prejudice and hate at home, it has no gospel to take to the rest of the world."—Bishop J. W. Lord.

Thanksgiving Devotions

We Give Thee Thanks, Our Father

By W. W. REID

We give Thee thanks, our Father: for the vast wealth in grain, in animal life, in products of soil and mine, of earth and sea and air, in the fashioning of needs and of luxuries, with which thou hast blessed our land and our labor upon it these many years. Thou has poured out material things upon America as upon no other people in all recorded history. Grant that we may ever accept thy bounty as a stewardship for all thy sons and daughters in every corner of thy earth. May we share thy overflowing plenty equitably with all thy children, our brethren.

We give Thee thanks, our Father: for the labor of men who have plowed and harvested, who have quarried and hewn, who have felled trees and erected homes, who have given brain and brawn to build upon the plans and laws revealed by Thee to artists and architects, to scientists and engineers, to dreamers and doers. Give us the spirit of justice to reward each according to his service; give us light to see Thee in every achievement; and give us grace to be thankful to Thee, life's Master Architect and Builder.

We give Thee thanks, our Father: that our nation is at peace with other nations. But also for the vision of a world at peace which has come to people in our land and across the earth. May the ancient dream of the lion and the lamb resting in peace together in the field, and the modern dream of universal disarmament and the uniting of all peoples to "wage peace" be accomplished in our time. May the banner of the Prince of Peace fly free above all national emblems.

We give Thee thanks, our Father: for the expanding revelations of the vastness, the wonder, the order, and the power of thy universe which Thou hast given us in recent years; for the scientists and discoverers to whom Thou hast spoken; and for the marvels of chemistry, of physics, of medicine, of psychology, of radio, of television, and of atomic fission which Thou hast revealed to us through these chosen men. Great is thy power, and great is thy faith and hope in man in revealing thy truth to him. We thank Thee for thy confidence: and we pray that we may be worthy of thy trust—that we may use this dreadful knowledge for the well-being of all thy children upon earth. May our thankfulness be coupled with re-dedication of all truth and skill toward thy Kingdom's purposes.

We give Thee thanks, our Father: for the pioneers of yesterday who subdued jungles, who crossed the oceans, who fought tyranny, who rejected wrong, who laid foundations of righteousness upon which we have been taught to build; for those who struggled for the liberties and rights we possess; for those who trekked across the land, establishing homes, and schools, and

churches, and hospitals—those pioneer farmers, and mothers, and teachers, and circuit-riders for Thee; those doctors, and nurses, and champions of the law, from whose hardships and sufferings we all profit today. Grant that in our thankfulness to Thee for these pioneers we may not forget our obligation to carry on where they left off: to live and to serve thy other children as the fathers lived and ministered. May we keep bright the lamps they lighted.

We give Thee thanks, our Father: for the revelation of Thyself that came to us in the person, the life, and the teaching of Jesus Christ, thy Son. We thank Thee that because of Him we have a Hope, we know a Way, we envision thy Kingdom upon earth, we anticipate a Life Everlasting. Help us, each of us, to keep the Message ever before us, and to strive toward the goals we envision.

We acknowledge our dependence upon Thee, our Father, as the Source of all life and all good. And we acknowledge our inter-dependence, under Thee, with all peoples everywhere on earth. May our true thankfulness be expressed in our love, and our service, and our sharing of thy bounties with them, in thy Name.



One Dozen Roses

At this Thanksgiving season, when harvests are gathered in and stored against the winter, and the flower of thanks to God for His gifts and goodness blooms fairest in our hearts, let us also give roses of gratitude to those whom He has sent into our lives to enrich and bless us. They can't see the rose's beauty when they're gone, nor smell the sweetness of its perfume, so let us thank them now, ere we bow in the sanctuary or feast upon His bounty.

Perhaps we haven't really expressed our gratitude to our precious mother or father for all the years of love and selfless giving in our behalf. Let us do it now.

We love that boy and girl, but have we told them they are among God's choicest gifts to us throughout the year, for which we are grateful? And have we expressed appreciation for their loyalty, and the joy they have given us? Let us not wait longer.

Memory brings back some special school teacher who helped to guide our eager feet along the rough path of growing up, and who left upon our life an influence that has strengthened and blessed us. If he or she is living, let us speak a word or write a letter of appreciation that will gladden the heart.

A Sunday school teacher who made clear the Word of God, and gave wise and loving counsel, kept our feet from taking the wrong path, and pointed the way to God and fullness of life. A word of thanks would mean much.

He who stands in the pulpit proclaiming the sacred truth, and giving of his best for the souls of his people, hides often an aching

heart and the sting of discouragement. If he has brought a blessing to our hearts, and pointed us to nobler living, let us tell him so, with love and gratitude.

He sat beside our bed, when pain or fever laid us low, and in gentleness and understanding brought us through the illness and back to health. Yes, we paid the bill, but have we said a heartfelt "Thank You" to our Doctor? Let us do it now.

One day God sent a friend into our life at a time when we needed love and understanding and wise counsel. Through his friendship God lifted us and set our feet in the way of happiness. Let us speak the word or write the letter that will reveal our heart's thanks.

When have we spoken a word of appreciation to our employer? His responsibilities and burdens are heavy, and an expression of gratitude, in addition to our service rendered, would make a difference in his outlook.

And that loyal employee of ours deserves more than just a salary. A word of praise or encouragement, or thanks for a job well done, will give him a lift, and will warm our own hearts.

And what of the one whose coming is anticipated with such eagerness, and who arrives faithfully through rain or shine, bearing news and messages from far and near—the Postman! Let us meet him at the door one of these days, and express our appreciation for the important part he plays in our lives.

There's a family next door or down the street, who have befriended us in times of special need, or who have just been warm-hearted good neighbors through the years. A friendly call, letting them know what they have meant to us, will set joy bells ringing in their home.

The servants in our homes fill an humble place, but make a contribution that enriches our living. A wage is only a part of what we owe them. They need our gratitude and a word of praise as they labor in our behalf.

Yes, at least a dozen roses gathered fresh from the garden of the heart and given in love and sincerity, will make a blessed difference in our observance of Thanksgiving Day. And if given more frequently, will keep the Thanksgiving spirit alive throughout the year.—E.W.



FOR THESE I GIVE THANKS

*I do not thank Thee, Lord,
That I have bread to eat while others starve;
Nor yet for work to do
While empty hands solicit Heaven;
Nor for a body strong
While other bodies flatten beds of pain.
No, not for these do I give thanks!*

*But I am grateful, Lord,
Because my meager loaf I may divide;
And that my busy hands
May move to meet another's need;
Because my doubled strength
I may expend to steady one who faints.
Yes, for all these do I give thanks!*

*For heart to share, desire to bear,
And will to lift,
Flamed into one by deathless Love—
Thanks be to God for this!
Unspeakable! His gift!*

—Author Unknown



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

A Dedicated Life Used of God

As secretary of Spiritual Life for the N. C. Conference Woman's Society of Christian Service Mrs. J. C. Burwell is being used of God in an exceedingly far-reaching way. This power of her witnessing for Christ is the greater because of her utter surrender to God's will for her life, and her staunch refusal to take for herself even a small degree of credit for the spiritual blessings which her life of service brings to others.

Mrs. Burwell's activities in promoting spiritual life take her to many meetings throughout the conference. As a matter of record, during last month alone she spoke at nine meetings in eight churches. She was the inspirational speaker at three subdistrict meetings, Aurora, Pollocksville, and Ayden, in the New Bern District. Mrs. Burwell's leadership in five Day Apart observances included First Methodist Church, Rocky Mount; Steele Street Methodist Church, Sanford; Green Lake Methodist Church; Edenton Street Methodist Church, Raleigh; and a union Day Apart observance for the Norlina, Jerusalem, and Shady Grove Methodist churches. She also was the leader for the Week of Prayer and Self-Denial service of the Wesleyan Service Guild at the Edenton Street Methodist Church.

Fayetteville District Seminar

The 206 women attending the fall educational seminar of the Fayetteville District, held at the First Methodist Church, Hamlet, heard four officers present the current study courses. They were Mrs. T. B. Upchurch, "Christ, the Church, and Race"; Mrs. L. C. Larkin, "The Gospel According to Mark"; Mrs. A. C. Lee, "The Social Witness of the Local Church in the Ecumenical Movement"; and Mrs. W. A. Sanders, "Japan." Mrs. Sanders, district secretary of Missionary Education and Service was in charge of the program.

Two District Committees Meet

The executive committee of the Fayetteville District Woman's Society of Christian Service, meeting at the Hay Street Methodist Church, Fayetteville, elected its president, Mrs. H. R. Odom, as a delegate to the Assembly of the Woman's Division of Christian Service to be held in St. Louis, Mo., next May 6-9. Reports of officers and plans for all lines of work were also heard.

Mrs. W. A. Sanders, district secretary of Missionary Education and Service, and Mrs. J. C. Gilbert, district treasurer, served lunch to the group.

Reports of officers and plans for promotion of the various lines of work, and the subdistrict meetings were also among the items on the agenda at the meeting of the executive committee of the Goldsboro District Woman's Society of Christian Service. The meeting was held at the First Methodist

Church, Mount Olive, with Mrs. Shelton Boyd, district president, presiding.

Notable among the reports was the increase in interest and number of study classes, according to the report of Mrs. Ralph Lewis, the district secretary of Missionary Education and Service. All officers emphasized the importance of receiving reports from ALL local societies each reporting period. Mrs. Grace Carraway, district secretary of Wesleyan Service Guild, cited the hearty co-operation which exists between the woman's societies and guilds in the district.

District Guilds Hold Meetings

The Fayetteville District Wesleyan Service Guild held its annual meeting in the Raeford Methodist Church with Mrs. Rosemary Lemmond, district secretary presiding.

Mrs. Harriett Fralix, conference chairman of Supply Work, was the principal speaker. Speakers for the introduction to the study courses were Mrs. T. B. Upchurch, Jr., "Christ, the Church, and Race"; Mrs. Allen Lee, "The Social Witness of the Local Church in the Ecumenical Movement"; and Mrs. W. A. Sanders, "Japan." The speaker for the study course, "The Gospel According to Mark," was unable to be present.

Among others participating in the program were Mrs. W. M. Clark, who presented the program materials; Miss Ethelynde Balance, the devotional message; Mrs. Paul Livingston gave the welcome, and the Rev. Kermit Wheeler, the invocation.

Introduction to the 1957-58 study courses highlighted the annual meeting of the Goldsboro District Wesleyan Service Guild, held in the Centenary Methodist Church, Smithfield. Speakers and their topics were Mrs. W. F. Townsend, "Japan"; Mrs. Garland Sutton, "Christ, the Church, and Race"; Mrs. Cecil Pate, "The Gospel According to Mark"; and Mrs. Shelton Boyd, "The Social Witness of the Local Church in the Ecumenical Movement." The opening devotional was led by Mrs. W. H. Sanders. Miss Sarah Ann Batts sang "Others." Mrs. Grace Carraway, district guild secretary, presided.

Subdistrict Meeting Highlights

Limited space will permit only brief mention of the highlights of the fall subdistrict meetings which have been reported to this editor. This fact however, does not in any sense underestimate the importance and value of these meetings.

North Alamance subdistrict, Burlington District, met at Shiloh Methodist Church. Speakers, Mrs. Wesley Brogan, Swepsonville, and Mrs. J. E. Wood, Burlington. Mrs. Clifford Foster, subdistrict leader.

Gates subdistrict, Elizabeth City District: Philadelphia Methodist Church; Mrs. W. E. Brown, Hobbsville, speaker, and Mrs. Worth Pearce, meditation. Mrs. E. B. Barnes, Corapeake, subdistrict leader.

Pasquotank subdistrict; Union Methodist Church, Mrs. W. E. Brown, speaker; Mrs. J. R. Councilman, devotional. Baby Life Membership presented to Helen Jean Hill and Jerry Cartwright. Adult Life Membership to Mrs. J. C. Garrett. Mrs. Tommy Temple, Elizabeth City, subdistrict leader.

Snow Hill subdistrict, Goldsboro District: Brooks Frizelle Memorial Methodist Church, Maury. Mrs. W. I. McLamb, Garland, speaker; Mrs. J. H. Miller, Jr., devotional. Mrs. Lemual Dawson, Snow Hill, subdistrict leader.

Kenansville subdistrict, Goldsboro District: Rose Hill Methodist Church. Speakers, Mrs. W. I. McLamb and Mrs. Ralph Lewis. Mrs. Adrian Davis, Calypso, subdistrict leader.

Jacksonville subdistrict, New Bern District: Pollocksville Methodist Church. Speakers, Mrs. J. C. Burwell. Discussions of the various lines of work were led by the respective district officers. Mrs. H. C. Venters, Richlands, subdistrict leader.

New Bern subdistrict: Aurora Methodist Church. Speaker, Mrs. J. C. Burwell. A question and answer period was led by the respective district officers. Mrs. Raymond Watson, New Bern, subdistrict leader.

Raleigh subdistrict: Knightdale Methodist Church. Speaker, Mrs. P. C. Perdue, Louisburg; devotional, the Rev. Albert Gore, host pastor. An Honorary Life Membership was presented to Mrs. D. H. Sutton, district president, gift to the woman's society of the Fairmont Methodist Church. Mrs. H. F. Leatherman, Raleigh, subdistrict leader.

Louisburg subdistrict: Franklinton Methodist Church. Speaker, Mrs. P. C. Perdue; Linton, subdistrict leader.

Vance-Warren subdistrict; Norlina Methodist Church. Speaker, Mrs. P. C. Perdue; meditation, Mrs. H. B. Baum; clinics for officers training directed by Mrs. M. M. Person. Mrs. T. R. Smith, Henderson, subdistrict leader.

Cape Fear subdistrict: Fuquay Springs Methodist Church. Speaker, Mrs. H. A. Davis, Raleigh, treasurer, Southeastern Jurisdiction Woman's Society; meditation, the Rev. J. R. Poe, host pastor. Clinics for officers training. Mrs. Joel Layton, Jr., Lillington, subdistrict leader.

Japan Facts

The biggest killers in Japan are apoplexy, cancer, tuberculosis, and accidents, in that order . . . Japan published 12,700 books in 1953—the third largest rate in the world . . . A Christian Center has recently been opened in Osaka. It has rooms for conferences, a library, a dining room, a chapel, and a seventeen bed hospital . . . During the past year in Kobe the city has completed an International House, a city hall, an aquarium, a municipal stadium seating 35,000, and a driveway to the top of Mt. Rokko . . . Birth control has given Japan the lowest birth rate in Asia, and medical science has given it the lowest death rate. Life expectancy is the highest in Asia . . . There are still 18 persons to each 2½ acres of available land—GERTRUDE FEELY in *World Outlook*.

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It is sometimes dangerous to be dead in earnest about anything, you may have to die for it.

Church School Work

in the WESTERN NORTH CAROLINA CONFERENCE

CARL H. KING, Executive Secretary
Office: 404 Wachovia Bank Building
P. O. Box 828, Salisbury, N. C.



Young Adult Activities

By GEORGE W. RUDISILL

Subdistrict Activity

The Subdistrict Young Adult Fellowship is very important to every church in our conference. It is through the subdistrict organization that young adults from local churches are able to obtain guidance and help. Most of the subdistrict groups meet once each quarter and they attempt to train leadership for young adult classes and groups, to help young adults obtain skills in Christian living and to create interest in new activities such as family life, churchmanship, worship, etc. In seven areas of our conference, we have young adults organizing new subdistrict fellowships.

Burke County Subdistrict: Dan Simpson of Glen Alpine and Morganton is now working with the ministers of the county to arrange for the first meeting of the young adult council. Every church will be asked to name a young adult couple to serve on the council.

Upper Cleveland County Subdistrict: On October 20, the council met at Lawndale Methodist Church and planned their first meeting to be held at Polkville Methodist Church on December 7. Eight churches were represented at the council meeting. Council members are Mrs. Pat Elmore and Mr. and Mrs. Frank Earwood (Clover Hill); Mr. and Mrs. Wayne Miller (Polkville); Mr. and Mrs. Vance Jenkins (Rehobeth); Mr. and Mrs. Paul Hoyle, Mr. and Mrs. Everett Lewis (Friendship); Dr. and Mrs. R. M. Maybin (Lawndale); Dwight Beam (Kadesh); Alvin Spake and A. C. Bracket (Casar). Two ministers were present; the Rev. J. A. Fitzgerald and the Rev. Ralph Jacks.

Rowan County Subdistrict: A council meeting is now being planned for November 13. Council members are Mr. and Mrs. Lloyd Dry (China Grove); Mr. and Mrs. Coy Medley (South China Grove); Mr. and Mrs. W. L. Waller, Jr. (Long Street); Mr. and Mrs. Milton Pridgen (Milford Hills); Mr. and Mrs. Craig Bennett (Park Avenue); Mr. and Mrs. Jake Setzer (Providence); Mr. and Mrs. Clyde Robinson (Rock Grove); Mr. and Mrs. Robert Denny (Spencer); Mr. and Mrs. John Bame (Granite Quarry). This subdistrict has had several meetings during the past year but has not elected officers.

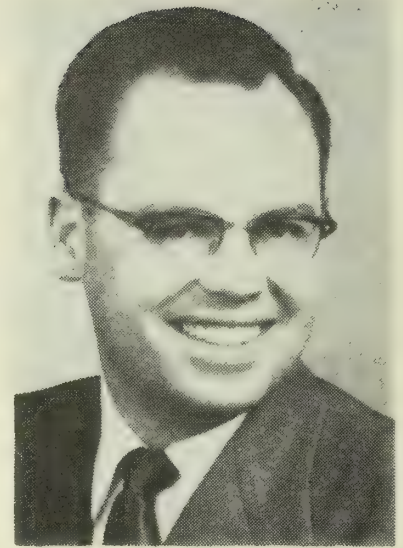
Surry County Subdistrict: Surry will be a large subdistrict. The council met at Dobson October 17 and planned the first meeting at Pilot Mountain on November 25. The following are council members: Mr. and Mrs. Lester Poore (Franklin Heights); Mr. and Mrs. Alfred Gardner (Zion); Mrs. Arlyss Jackson (Epworth); Mr. and Mrs. John Woltz (Central, Mt. Airy); Mr. and Mrs. Dedrick Samuells (Pilot Mountain); Mrs.

Louette Willis, Mrs. Calvin Hall (Chestnut Grove); Mrs. Gertrude Collins and Mrs. Mary Lou Hill (Carter's Chapel); Mr. and Mrs. Paul Semones (Hunter's Chapel); Dr. and Mrs. D. A. McLaurin, Mr. and Mrs. Glenn Beasley, Mr. and Mrs. Graham Brasington and Mr. and Mrs. Frank Comer (Dobson); Jack Armfield and Calvin Hull (Oak Grove); Mr. and Mrs. Bill Wagoner (Rockford Street); and Miss Jean Beaty (County Rural Worker).

Stokes County Subdistrict: On September 8 the council met and made plans for the first meeting at Pine Hall on October 21. Around 65 young adults attended this first meeting. The council will meet again December 15 to plan the January 20 meeting. Council members are: Mrs. George Allen and Gerald Gibson (Pine Hall); W. F. Southern, Bobby Boyles, George Neil and James Mitchell (Stokesburg); Mr. and Mrs. D. E. Westmoreland (Palmyra); Miss Evelyn Ward and Mr. and Mrs. Hugh Sands (Bethesda); Mr. and Mrs. Donald Bray (Forest Chapel); Mr. and Mrs. John Westmoreland (St. Marks); Mr. and Mrs. Jim Burr (Antioch); Mr. and Mrs. Clark Wilson (Bethlehem); Mr. and Mrs. Ray Mickey (Pinnacle). There is not a station charge in the subdistrict but the ministers are giving outstanding support to young adult work.

Shelby Subdistrict: Jim Barker, Conference vice-president from Gastonia conducted the first council meeting at Hoyle Memorial Methodist Church on Sunday afternoon, November 3. Members of this council are: Mr. and Mrs. Harvey Brown (Aldersgate); Mr. and Mrs. Oliver Anthony, Jr. (Central Shelby); Mr. and Mrs. Vaughn Whitaker (Sulphur Springs); Mr. and Mrs. Bill Allen (Martin Street); Mr. and Mrs. Don L. Green (Pine Grove); Mr. and Mrs. Harlen Peeler (Bess Hoey); Mr. and Mrs. Heyward Rogers (Lafayette Street); Mr. and Mrs. A. G. Whisnant (Sharon); Mr. and Mrs. Roscoe Ingle (Hoyle Memorial) and the Rev. W. C. Crummett.

High Point Subdistrict: This council will meet at Rankin Memorial Methodist Church on November 21. Plans will be made for the first subdistrict meeting then. Council members are: Mr. and Mrs. Enis Burton (Rankin Memorial); Mr. and Mrs. Raymond Bottoms (Oakview); Mr. and Mrs. Herbert Blair (Main Street); Mr. and Mrs. Ed Reams (Jamestown); Mr. and Mrs. D. E. Cadick (First); Mr. and Mrs. Bill Bass and Mr. and Mrs. J. B. Kennedy (Ward Street); Mr. and Mrs. W. R. Hoke (Lebanon); Mr. and Mrs. Bill Burrow (Wesley Chapel); Mr. and Mrs. Andrew Webb (St. Timothy); Mr. and Mrs. L. W. Lamar (Lindsey Memorial).



BILL WARD
Conference President
Young Adult Fellowship

Conference Activities

The Conference Council of the Young Adult Fellowship met at First Methodist Church in Newton on September 29. President Bill Ward of Greensboro led the group of around 20 leaders in planning the assembly for next summer. They also discussed a number of other projects. The following matters should be of interest to all young adult class leaders.

The 1958 Young Adult Assembly: This assembly will be held at Brevard College the weekend of July 4-6, 1958. Last year, we had 128 delegates to this conference assembly and this year, we hope to have well over 200. The theme this year will be "The Mission of the Church." Every young adult attending will have an opportunity to obtain program help from the workshops related to the theme. The total cost will be \$10 again this year. Subdistricts and young adult classes are urged to select their delegates now and arrange for their expense.

The Third Methodist Conference on Family Life: The council is looking ahead to October 17-19, 1958, to the best conference on family life ever held. Plans are being made to charter planes to Chicago. This way, young adults can leave Friday morning and return Sunday afternoon covering the entire conference. Local churches should make plans now for their delegates to attend. If your church helps with the expenses, then be sure this is included in next year's budget.

The 1958 Southeastern Recreation Workshop: This Workshop will be held in Leesburg, Florida, on April 16-23, 1958. This is the best recreational workshop in our area. We want a number of young adult leaders to have the training available at Leesburg. Please contact the conference office if you are interested.

Young Adult Activities for the Local Church

The young adult program is in the local church. Young adults make Christian decisions and live the Christian life in the

local church. They select their curriculum and pursue their Christian studies in their church. Young adults support the Kingdom through missions, projects and witness missions in their local church. Their basic fellowship unit is in the home church. All of our efforts, conference or subdistricts, is to improve the young adult activities in the local church. Here are some ideas about important activities in your church.

BIBLE STUDY: Everywhere, young adults constantly ask for better understanding and more knowledge about the Scriptures. The church must answer this request correctly. Here are three ways to initiate Bible Study for your young adults.

(1) If you are in a subdistrict, ask for a *Bible Conference*. A Bible Conference brings your young adults together for three evenings to consider intelligent and inspirational interpretation of the Scriptures. The lecturer is provided by your General and Conference Boards of Education and comes from one of our Methodist colleges. The Conference presents and demonstrates resources and methods of Bible study. Get your subdistrict to contact the conference office and plan a Bible Conference next Spring.

(2) Working with your pastor, your young adult class can begin the church-wide *Bible Reader's Guide Service*. By reading a book each month, you have a "Book of the Month" Bible study in your church. A guide is passed to each adult participant at the beginning of each month to help them read the Bible. These guides help adults read the Bible and never can be used as a substitute for Bible reading and study. Contact your conference director for more information for your church. Your young adult class can handle this for your church.

(3) Using *Brace Up Your Minds* (Free—Methodist Publishing House), why not have a *Bible Study Group* during Lent at your church. Contact your pastor and plan this as an annual event.

SUPPORT YOUR PASTOR: Here are two good ways to help your pastor in his heavy calendar of necessary duties.

(1) *Older Adult Banquet:* Work with your pastor and make plans for an annual or semi-annual banquet honoring older adults

of your church. Let the ladies cook the meal, the men serve and set up "taxi-service" for the guests. Plan a program that will involve these older members of your church and send them home feeling that they are just as vital in the life of your church as any other group. For help, see the manual, *ADULT HOME MEMBERS* (35c—Publishing House).

(2) Young adults move around these days. When they move your pastor often needs help in forwarding information to their next community that the church might be waiting for them. Your class could take the responsibility of obtaining information about "moving" young adults and working with your pastor, this information could be forwarded so a Methodist young adult group would be ready for their arrival in the new community.

PLAN FOR MAY FAMILY WEEK: Your young adult group could arrange a family fun evening for National Family Week at your church. Plan ahead of time and see your pastor or Church School Superintendent to get a copy of the April 1957 edition of the Periodical, *The Church School*. On page 10, you will find many suggestions like parent-teacher (Church School) meetings, book display, film review, weekend camp, interdenominational observance, family night at home, family visiting program, etc.

ANNUAL SPRING MISSION BANQUET: Plan a big banquet for young adults emphasizing the mission work of our church. You might arrange for a return missionary to speak or you might prefer to have slides or a film presenting the work in some part of the world. This year you could emphasize Japan. Sing songs from other countries and arrange the menu so that foods represent other parts of our world parish. Order copies of the Mission Study books to be sold for reading. This can be a great annual event for the young adults of your church.

PLAN A SPRING "ROUND-UP": Young adults can be the church's outstanding evangelists. Because of their close group ties, they can comb the neighborhood for prospects and do the necessary preparations for evangelistic work that reaches people for Christ. They can telephone into neighborhoods and find prospects that might other-

wise be overlooked. They have contacts through their children and usually have the enthusiasm that attracts people to victorious Christian living. Working with your Commission on Evangelism, why not plan your annual Young Adult Round-Up and be sure that every young adult in your church is asked to participate with you. Begin with a Sunday morning Young Adult Church Service and conclude with a Victory Banquet Friday or Saturday evening. Visiting can be done all week.

A YOUNG ADULT NEWS TEAM: Get your young adult class to organize a team of reporters who in turn cover every event of your church that it can be effectively written for your local community newspaper. Once your team is organized contact a member of the local newspaper staff to lead a discussion on how to write and report church events. Then working with your pastor make your assignments where each reporter is responsible to cover every meeting held in your church. Condensed statements from Sunday sermons and plans for church activities make excellent material. Remember that your shut-ins often follow your church through the radio and newspaper coverage.

Book Review

Youth Programs for Christian Growth, Ruth Schroeder (Abingdon Press, 256 pages, \$3.)

This book carries the sub-title of "32 Complete Worship Services on Important Topics," which is an accurate description of its contents.

The first sixteen worship services deal with basic Christian beliefs, beginning with the Bible, moving on to a consideration of God, Jesus, the Holy Spirit, Sin, the Church, and Immortality. Any youth group will find these services as outlined both inspiring and enlightening as to the nature and heart of the Christian Gospel.

The second part of the book consists of sixteen worship services built around the thought of "Growth in Christian Discipleship." Some of the themes used in this section relate to prayer, the choice of a vocation, Christian marriage, the Christian use of money, the Christian attitude toward other races.—Wade Goldston.



The 1957 Young Adult Assembly, Brevard College

Boldness in Christian Witnessing

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Philippians 1:1-2, 12-21.

This lesson begins a new unit of five, the general theme of which is "The Gospel Applied to Persons" in contrast to our last group of lessons bearing the title "The Gospel Applied to Society." The Biblical material for these studies is taken from Philippians (four lessons) and Philemon (one lesson).

Philippians was written from prison, but doesn't sound like it. There is a note of rejoicing all through it. It sounds like the report of some successful venture by a man exulting in his work than of one who was chained to a guard in a jail. What made the difference? Anyone must see that it was in the spirit of Paul—not a spirit possessed by Paul so much as a Spirit which possessed Paul. When we think of the circumstances surrounding the writing of this letter we are reminded of how much of the world's inspiring writing was done in jail—Bunyan's *Pilgrim's Progress*, for example. The poet who wrote: "Stone walls do not a prison make, nor iron bars a cage" knew whereof he spoke for the words of some of the world's great prisoners have gone out to every quarter of the globe.

Our main theme has to do with boldness in witnessing. We all know the importance of a good witness in court. A man whose straightforward, transparently honest account of what happened can be more effective in securing justice than the most eloquent speech of a gifted lawyer. We are thinking here, however, of a wider use of the word. Paul's contacts with the soldiers who guarded him and with the various visitors to the prison gave him the opportunity to discuss religion with them. This was a form of witnessing. So effective were these contacts that Paul could say "I want you to know, brethren, that what has happened to me has really served to advance the gospel." (Phil. 1:12).

What are some modern forms of witnessing? Many people think at once of the "testimony meetings" in which people relate their religious experiences, especially their spiritual victories. This sort of thing has its place. Some religious groups have relied upon it almost exclusively to promote their work. However, it has its dangers. Sometimes a few people dominate the meetings and re-tell the same experience until everyone is tired of hearing them.

There is a sense in which the day-by-day conduct of our lives is a powerful witness to what we consider important. The way we meet trouble and sorrow is a means of telling the world whether we possess the power of victorious living or whether our faith collapses like a wet paper bag when the storms of life begin to beat upon us. We have doubtless all known people whose capacity to suffer without complaint has made their beds of pain a shrine where the healthy and successful go to find inspiration. God bless such people!

Then, too, the way we spend our time is a proclamation to all who know us of what we deeply believe is worth while. If we live

only to amuse ourselves we are saying "The chief end of man is to be found in personal pleasure." But if we are willing to "spend and be spent" in worthwhile causes we are saying by our lives "These are the things which are more important than the satisfactions of the passing hour." These are powerful forms of witnessing.

Hazzard, in *The Wesley Quarterly*, tells us that we are true witnesses we must do at least three things: (1) believe something deeply, (2) live it sincerely and (3) stand for it boldly. The present moment in our country is one in which these qualities are sorely needed, and democracy gets strength from the free expression by citizens of their views on public questions. But in our witnessing for what we strongly believe, let's not forget something else of great importance—that is, the manner in which we do this. Ephesians 4:15 exhorts us to "speak the truth in love." We need to remember that today.

♦ ♦ ♦

The *Protestant Hour* radio program will carry The Methodist Series November 10 to January 26. It will feature Dr. Robert E. Goodrich, Jr., pastor of First Methodist Church, Dallas, Texas, as speaker. More than 300 stations are expected to carry the series of 30-minute programs.

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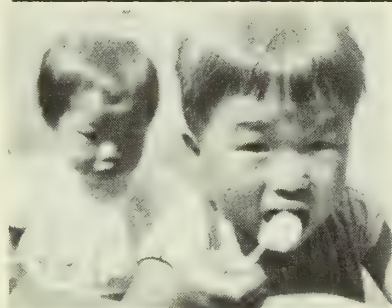
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BELGIAN CONGO—Today every ninth person is a Christian whereas 80 years ago there were none. But Communism and Mohammedanism are challenging the Cross of Christ. What will the Congo choose?

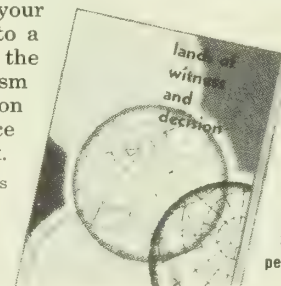
BOLIVIA—Death was the penalty for Protestant preaching until 50 years ago. Now Bolivia presents one of our brightest missionary opportunities. Church membership has doubled in four years. Keep it growing!

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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

How Come November?

Jane looked out the window upon a chill, foggy November day, and her spirits were as gray as the weather. It was bad enough to stay in the house and nurse an old cold, and it didn't help matters any to have to look out on such a gloomy day.

Presently she turned to her grandmother, and said, "October was such a beautiful month, and I had so much fun playing in the bright leaves. And December is always exciting, with snow to romp in, and Christmas coming, 'n everything! But Grandma, how come November, anyway?"

Grandmother put on her sunniest smile, so that she might help Jane to understand how wonderful November is, in spite of its frequent dreary days and what seems a lack of color.

"Well now let's see if we can find some reasons for this month that you're wondering about," she said with a thoughtful look in her eyes. She pushed her glasses on top of her head, settled back in her easy chair, and motioned for Jane to come over and sit on a stool by her side.

Jane forgot about the weather outside as she drew up close to her grandmother.

"You know," began Grandma, "it seems to me that during all of the other months God has been planning for November, as He sends the snows of winter, the gentle spring rains, and the sunshine of summer and early fall to nourish the seeds and plants in field and garden. All this time the late fruits and vegetables have been growing and ripening, and when October and early November come, they are ready to be gathered and taken to the markets, or stored away for use during the winter."

Grandmother continued, "We folk who live in the city and eat foods that come mostly from the grocery shelves, don't think much about harvest time in the country, with its piles of bright red apples, whole fields of bright yellow pumpkins, and truck-loads of potatoes, turnips, and other vegetables. And then there are the bins stacked full of ears of rich yellow corn (with now and then a red ear), and barns piled with hay and fodder for the cattle."

"I didn't know there was that much color left for November, Grandma," said Jane, with eyes shining. "It must be very beautiful."

"Yes, it really is, my dear, and the farmers are happy and thankful when all has been gathered in out of the cold, so there will be plenty to eat during the winter." Grandmother seemed to be living again the old days when she was a part of the happy farm life of her community.

"And if you doubt that there is real beauty and color in November," she added, "all you need to do is go to a Harvest Festival, where the display of fruits and

vegetables is as lovely as a garden of flowers."

By now Jane was all smiles, as she said, "November isn't so bad, after all. But tell me more, Grandma."

"And then, too," continued her grandmother, "we need November in order to have Thanksgiving Day. You remember it was during this month that the Pilgrims in New England, oh many years ago, celebrated the first Thanksgiving, and it has been a national custom for a long, long time. And you know how lovely the community



COOKIE THOUGHTS

*When we eat a cookie, let's
Think what cookies mean—
Wheatfields waving in the wind,
Nodding heads of green.
Sugar cane in tall stiff rows,
Grapes from swinging vine,
Dried to make the raisins sweet
In your bite and mine.
Spices brought in giant ships
From far across the sea;
Eggs from up the hayloft high,
Laid for you and me.
In the milk, sweet clover scent
Helps to all remind
That the gentle bossy cow
Does not lag behind.
All this is in the cookie bite
That we ate for tea;
O, many things that bite could tell
To you, my dear, and me.*

—ANNIE M. HALLADAY, in
Evangelical Messenger



church service is, when the people gather to offer special thanks to God for the good harvest and all His other blessings during the year.

"And remember the big Thanksgiving dinner that we all went to last year?" queried the little old lady, getting more excited by the minute. "Seems like I never saw so much beauty and color—the rich brown crust on the turkey, deep red cranberry sauce, green beans, golden sweet potatoes, small white onions, yellow squash, bright red spiced apples, and to top it all off, big wedges of golden pumpkin pie. And in the center of the table was a bowl of copper-colored asters. My, my—and wasn't it delicious eating, too?"

Jane had been counting on her fingers as her grandmother finished talking. "Grandma," she said happily, "I know now how come November, and I've decided it's one of the best months in the whole year. And it won't be very many days now until Thanksgiving, will it?"—E.W.

THE BOY WHO "DROPPED OUT"

Recently, in Atlanta, Georgia, Dr. Pierce Harris, pastor of First Methodist Church was invited to preach in a prison work camp.

The men in their prison garb were seated on the ground or standing in the shade of trees, when one of them mounted the back of a truck to introduce the preacher.

"Several years ago," he began, "two boys lived in the same community in North Georgia and attended the same school, played with the same bunch of fellows, and went to the same Sunday school. One of them dropped out of Sunday school because he felt that he had outgrown it, and that was 'sissy stuff'. The other boy kept on going because he felt it really meant something in his life. The boy who dropped out is the one who is making this introduction today. The boy who kept on going to Sunday school is the famous preacher who will preach for us this morning."—W. SERVICE LEAFLET.



THOUGHT FOR TODAY

The first steps toward happiness are the Church steps.



JUST FOR FUN

Teacher: "Johnny, can you define nonsense?"

Johnny: "Yes, teacher. It's an elephant hanging over a cliff with his tail tied to a daisy."



PRAYER FOR THE WEEK

*You cannot pray the Lord's Prayer
And even once pray, I.
You cannot pray the Lord's Prayer
And even once say, my.
Nor can you pray the Lord's Prayer
And not pray for another,
For when you ask for daily bread
You must include your brother.
For others are included
In each and every plea;
From beginning to the end of it
It does not once say, me.*

—Author Unknown.



BIBLE QUIZ

1. Whose hair caused him a lot of trouble?
2. Who kissed Jesus' feet and anointed them?
3. Who spoke about the mote and the beam in the eyes?
4. On what lovely lake did Jesus go with His disciples?
5. In what river did John the Baptist baptize Jesus?

Answers to Last Week's Quiz

1. Jesus—Matthew 14:25.
2. Swine (hogs)—Mark 5:13.
3. The Red Sea—Exodus 14:15-20.
4. Peter—Matthew 14:28-30.
5. The Disciples—Matthew 8:23-27.
(Be sure to read the Bible references)

The Methodist Calendar

(District Superintendents and Board Chairmen are invited to send in material for this calendar. Please see that your meetings are announced in the *Advocate* ahead of time.)

Nov. 22—2:00 p.m.—Meeting of all pastors of the Rocky Mount District, in Whitakers.

Salisbury District Evangelistic Rallies—
Speakers: Harold Robinson and D. M. Nifong.

Nov. 24—7:30 p.m.—First Street Church, Albemarle.

Nov. 25—7:30 p.m.—Midway Church, Kannapolis.

Nov. 26—7:30 p.m.—Coburn Memorial Church, Salisbury.

Nov. 25-26 Annual Meeting, Board of World Peace, Chicago.

Nov. 28-29 NC Pastors' Retreat, Louisburg College.

Dec. 1-6 National Council of Churches at St. Louis, Mo.

Dec. 5 Raleigh District Conference, City Road, Henderson.

Dec. 5 Elizabeth City District Conference, Hertford.

Dec. 6 Goldsboro District Conference, Clinton.

Dec. 8 Greensboro District Conference, Bethlehem Church, Climax.

Dec. 22 Sunday before Christmas.

Dec. 27-Jan. 1 National Methodist Student Conference, Lawrence, Kan.

Dec. 29 Student Recognition Day.

Three Concerns That Disturb Me

Your minister notes many wonderful virtues in our individual members. He appreciates the worthy achievements of our fine church. Yet, he is disturbed by three groups, who are his special concern right now.

First, there are too many of our adults who do not come regularly to the Preaching Services. That ought not to be. If there is something that I need to know or anything that one needs to discuss with me, I shall welcome that knowledge. I shall be asking some of you the reasons for your absence from the House of God.

Second, the persons who come to the 11 a.m. Preaching Service but who never or seldom attend any of the other services, such as Sunday school, Wednesday Night Chapel Hour, Methodist Men's Club, Woman's Society programs, etc. These activities are important in one's spiritual growth! Won't you consider their claims upon your soul?

The third group consists of those persons who, Sunday after Sunday, walk out from Sunday school and actually "thumb their noses" at God as they ride away from their church. Every church has these persons. But I want our folk to search their hearts. See the kind of example you are setting.

The other day I saw a cover on *The New Yorker* depicting automobiles lined up in front of a church. Fathers and mothers were reading newspapers as they waited for children to leave Sunday school. And that happens in Gastonia for I have seen some of you doing that very thing! My friend, why

don't you shake yourself, face up to this wrong in your life, and change your ways? You cannot escape God's judgment upon you and yours if you continue this wrong practice. Surely in this hour America needs better people than you who so casually IGNORE the Eternal God, our Heavenly Father!

Your are my special concern!

In His Service, WILSON WELDON.
—From *Bulletin*, First Methodist Church, Gastonia.

Let's Finish This Job

BALTIMORE, Md.—Ways and means of raising the balance of a \$35,000 "pledge" to help restore the Epworth Old Rectory, boyhood home of John and Charles Wesley, was the chief item of business at the annual meeting November 4 of the executive committee of the Methodist Church section of the World Methodist Council.

The old rectory, acquired by British Methodists from the Church of England for \$32,000, has been completely reconditioned and modernized as a shrine of world Methodism.

In addition to purchasing the property, British Methodists borrowed the \$35,000—at the rate of 7½ per cent interest—needed for restoration pending receipt of American Methodism's share of the costs.

Edwin L. Jones of Charlotte, N. C., American treasurer of the council, reported that a little more than \$16,000 has been raised in the United States, largely through the efforts of Charles C. Parlin, Englewood, N. J., layman, who, himself, contributed \$10,000.



The Articles of Religion

XXI. OF THE MARRIAGE OF MINISTERS

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

Here is another anti-Romish Article, for the Church of Rome has commanded its priests never to marry. Each one of them, therefore, gives up any possibility of a home and family. This procedure has no warrant in scripture. Indeed, Peter, who is claimed by the Roman Church to have been the first pope, was a married man; and so were many of the apostles and Christian bishops until a rather late date. Then Rome, keeping its priests cut off from everything on earth but its own iron discipline, forbade them to marry.

Protestantism follows the practice of the early church. Ministers may marry or refrain from marrying according to their own discretion.

(Reprinted by permission of the Methodist Publishing House from Bishop Harmon's book, "Understanding the Methodist Church." Copyright 1955 by Pierce and Washabaugh.)

OPPORTUNITIES

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COMMITMENT DAY FOR TEMPERANCE

Sunday, December 1, 1957

The Methodist Church Says:

Our Position: "We stand for the Christian principle of total abstinence from the use of alcoholic beverages of any kind. Our people should regard abstinence as an essential part of witness to the faith we profess and as evidence of loyalty to the high ideals for which our church stands." —General Conference of the Methodist Church.

Our Task: "To enlist Methodists and encourage others to commit themselves to personal abstinence from alcoholic beverages, and to challenge church members to creative action for a sober home and social life, the first Sunday in December shall be observed each year as Commitment Day."—Dis. Par. 1528.

Methodist Concern About Alcohol is Steadily Growing

In The Methodist Church the observance doubled in 1956. More than 1,500,000 additional Commitment Cards were ordered by pastors. Three out of four churches observed the day.

In The Annual Conferences of North Carolina there is a growing concern about the serious alcoholic problem. More churches are promoting and observing Commitment Day than ever before. The number of persons signing Commitment Cards to abstain from the use of alcohol is growing steadily in North Carolina Methodism.

It is Wise to Abstain from the Use of Beverage Alcohol—Basic Facts:

1. Only those who drink beer, wine, liquor, or other alcoholic drinks become alcoholics.
2. Anyone who drinks alcoholic beverages may become an alcoholic.
3. Nobody can predict who will become an alcoholic before the first signs of alcoholism appear.
4. One out of nine social drinkers becomes a problem drinker, and one out of sixteen an alcoholic.
5. There are seven million alcoholics and problem drinkers in America, and the number is increasing 250,000 a year.
6. The use of alcoholic beverages impairs the functions of the body and mind. It confuses our judgment, and deteriorates character.
7. We are stewards of our bodies, minds, and human personalities. We hold that total abstinence is the only safe, clear, and unequivocal stand in relationship to alcoholic beverages.
8. The only wise course for a reasonable person is to leave it completely alone.
9. The only responsible course for the person interested in the stewardship of his influence on others is to leave it completely alone.
10. Commitment to abstain from the use of beverage alcohol is a long step in Christian living.

Here is the Content of the Commitment Cards of the Methodist Church

Making the First Commitment

Date _____, 19____

I have this date made the following Commitment:

The Lord Jesus Christ being my helper, I commit myself to the principle and practice of total abstinence from alcoholic beverages. For me this is another step in my Christian growth. Thus I become a more effective witness for Christ and the Church.

Signed _____

Renewing Previous Commitment

Date _____, 19____

I recognize Commitment Day as an anniversary which gives me an opportunity to strengthen the decision for total abstinence which I have previously made. I therefore renew this Commitment as a part of my witness on this day.

Signed _____

Offering To Be Taken In Western North Carolina Conference—The W. N. C. Conference adopted this recommendation from the Board of Temperance last June: "That an offering be taken on Commitment Day in **every charge** for the work of the Board of Temperance with approval of the Commission on World Service and Finance."

This Page Is Sponsored By

THE NORTH CAROLINA CONFERENCE BOARD OF TEMPERANCE OF THE METHODIST CHURCH
Conference Board President, Reverend David W. Charlton, Fayetteville, N. C.

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THE WESTERN NORTH CAROLINA CONFERENCE BOARD OF TEMPERANCE OF THE METHODIST CHURCH
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NORTH CAROLINA

Christian Advocate

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Volume 102

Number 47

—H. Armstrong Roberts Photo

Thanksgiving

*For clouds that send their drops of rain
And give the little seeds their birth;
For fields that yield their crops of grain,
And skies that shine above the earth;
For mountains, valleys, plains and hills
That make the landscape grand to see,
For oceans, rivers, streams and rills,
O God, in thanks we look to Thee.*

*For birds that sing their cheerful songs
That greet us at the break of day;
For ev'ry heart of man that longs
To bless us all along life's way;
For food to eat and clothes to wear,
For friends and loved ones, homes and
beds,
For health and strength and daily care,
O God, in thanks we bow our heads.*

*For our great privilege to live
Where schools and churches dot the
land,
Where men their best to others give
In time and service that is grand;
Where Christians love and pray and sing
And add dear brothers to their rolls;
Where men to right and freedom cling,
O God, in thanks we lift our souls.*

*For Thy good Word and saving grace,
And for our glorious flag unfurled;
And for the right to fill our place
In this great nation of the world;
For Christ who came from Heaven's
throne
And died upon the cruel tree,
That He might crown us as His own,
O God, we thank and worship Thee.*

WALTER F. ISENHOUR,

Taylorsville, N. C.



Methodism from Murphy to Hatteras

Highland Methodist Church, Raleigh, announces that they expect to occupy their new sanctuary on Sunday, December 22.

The Rev. Linwood Blackburn, missionary en furlough from Africa, was guest minister at Wesley Memorial Church, Warrenton, on Sunday, November 24.

The Rev. W. R. Blanchard, pastor of the Colliers Circuit, entered Veterans Hospital, Durham, on November 18 for the removal of a cataract.

The parsonage of the Marshville Methodist Church will be dedicated on Sunday, December 15, at 4 p.m. Bishop Nolan B. Harmon will conduct the dedication service.

Dr. W. A. Smart, a professor of religion for many years at Emory University, and author of a number of books, conducted a three-evening Bible Conference, at First Methodist Church, Elizabeth City.

Cedar Valley and Colliers Churches, on the Colliers Circuit, are proud to announce that they have been painted, and are presenting a much improved face to their communities.

Hayes-Barton Church, Raleigh, on Sunday afternoon, November 17, dedicated their new three-manual organ to the memory of the late Dr. H. C. Smith, former pastor. A dedicatory recital was played by Dr. Harry E. Cooper.

Centenary Church, Smithfield, had as guest speaker on Sunday morning, November 17, the Rev. Zensuke Hinohara, a native Japanese missionary now retired and living in Richmond, Va. He and his wife sang in Japanese during the service.

First Methodist Church, Gastonia, has let the contract for the construction of a new parsonage. Groundbreaking exercises were held on November 7. It is expected that the building will be completed by the latter part of March or the first of April.

The High Point College Ministerial Choral Group presented a program of music of Charles Wesley at the evening service at First Methodist Church, Randleman, on Sunday, November 17. The group was under the direction of Mark Rose of the college music faculty. Dr. W. R. Locke, head of the department of Bible at the college, spoke briefly on the contribution of Charles Wesley to the music of Methodism.

Correction

The Winston-Salem District Conference will meet at Maple Springs Church on Dec. 4, instead of the date announced. The meeting will convene at 9:00 a.m. and will close with lunch at 1:00 p.m., according to Dr. Lee Tuttle, district superintendent.

The High Point College A Capella Choir will render a service in song at the 11 o'clock worship hour at Davis Street Church, Burlington, on Sunday, December 8. This group of singers, under the direction of Richard G. Cox, assistant professor in the music department, is known throughout the state.

Wesley Memorial Church, Raleigh, broke ground for a new education building on Nov. 17, when the Rev. George W. Blount, pastor, and officials turned the first earth for the excavation that will begin the construction of the building which will have six classrooms and an assembly hall.

Mount Carmel Church, near Reidsville, held a very successful revival during the latter part of October, led by the pastor, the Rev. A. D. Shelton. As a result, there were 10 accessions to the church, nine on profession of faith and one by transfer of membership.

Fellowship Church, Hamlet, dedicated their pipe organ on Sunday, November 15. This organ was built by the Charles J. Miller Company, of Charlotte, using new working parts, and more than half of the pipes from the former organ at First Methodist Church. It has been so constructed that it can be enlarged at some future time.

Dr. Fletcher Nelson, Director of the Commission on Christian Higher Education of the Western N. C. Conference, has had the privilege of presenting the cause of Christian higher education during recent weeks before the Methodist Men's Clubs of Dilworth Church, Charlotte; First Church, Hickory; First Church, North Wilkesboro; and First Church, Gastonia.

First Methodist Church, Rockingham, announces a Bible Conference December 1-3, sponsored by the 22 churches of the Richmond County subdistrict. Dr. W. A. Smart and the Rev. Harold Minor will be the leaders. Dr. Smart is a member of the faculty of the Emory University School of Theology. Mr. Minor is Director of Youth Work for the N. C. Conference.

Amity Methodist Church, near Engelhard, will observe homecoming on Sunday, December 1. The worship service will be at 11 o'clock, followed by a covered dish dinner in the Amity lodge building. In the afternoon a meeting will be held for the presentation and discussion of plans for renovating the interior of the 100-year-old church building.

Inger Westerholm and Marianne Berglund, two girls from the Finnish coastal town of Vasa, are members of this year's freshman class at High Point College. Their enrollment at the college was made possible through a Methodist scholarship which came as a result of an interview with the Rev. W. J. Miller, former pastor of Wesley Memorial Church in High Point. Mr. Miller met Inger and Marianne while participating in a Methodist Youth Caravan of the Scandinavian countries.

The Brevard College Girls' Quintet were special guests at the Waynesville District Christian Vocations Conference on November 9, when they sang on the banquet program. Members of the quintet include Grace Hunter, of Marion; Mildred Miller, of Brevard; Shirley Moses, of Clover, S. C.; Janis Smith, of Asheville; and Donna Johnson, of Rockingham. Edith Houck, of Concord, is the accompanist.

Cox's Chapel Grange at Mouth of Wilson, Va., was the winner of a \$10,000 award for its community program. The award was given as the result of the yearly competition among Granges all over the country. This small community centers around the Methodist church which, although in Virginia, is a part of the WNC Conference and the North Wilkesboro District. Mrs. Flora B. Dutton, master of the Grange, is a leading worker in the church, according to the Rev. Garland Stafford, district superintendent.

West Market Street Church, Greensboro, will conduct a week of evangelistic services December 1 through 6. Guest minister will be Dr. Albert Shirkey, of Mount Vernon Place Methodist Church, Washington, D. C., who will speak each evening; and also will speak each morning at 9 o'clock on WFMV-TV. In addition, Dr. Shirkey will speak each day at noon. In preparation for this series of services, cottage prayer meetings will be held in a number of homes of the membership during the week of November 24-30.

The Wesley Foundation on the campus of Woman's College, UNC, Greensboro, in getting off to a good start this year, reports there are several new additions to their activities, of which they are proud. These include a Bible study group each Sunday evening. Also, a Prayer Group each Wednesday morning, consisting of a short period of prayer and devotion on an informal and personal basis. Holy Communion is observed during this period on the first Wednesday of each month. Future events include the Quadrennial MSM Conference in Lawrence, Kansas, December 27-January 1. The books to be studied at the Conference are being previewed by the Foundation members.

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EDITORIALS



The Market Value of a Second Birth

An advertisement appeared in a recent issue of a religious magazine which struck our fancy—and raised a few questions. Under the heading “Advertising Manager Wanted,” were these introductory lines:

“Unusual Opportunity with leading Sunday School Publishing House for Born-again ad-man . . . permanent position—promising future. Salary open.”

Perhaps if we had been a “Born-again ad-man” we would have already rushed in our application for such a Utopian job. Think of it, “permanent position—promising future.” Sounds heavenly, doesn’t it? But there was that interesting phrase—“salary open.” If by those words we are to understand that the salary is open to improvement, then it is very fine, but it has been our experience that most salaries are open at both ends, just like a stove-pipe; it’s easier to drop out at the bottom than go over the top.

And then, of course, we have to query a bit about that phrase “Born-again ad-man.” Just who is to decide whether or not the applicant has been properly birthed, and what are the questions which will be asked about that momentous occasion?

On second thought, if we were an ad-man, once-born or twice-born, we’d hesitate about accepting a job with an organization which would insert such an advertisement as that.

Worship in God’s House

One of the most encouraging notes in the modern turn toward religion is an increased emphasis upon worship. After many years of neglect, the church is coming into its own as the place where man meets God in a special way.

Teachers of youth are being confronted by a situation which is new and somewhat puzzling. Many of us have considered church-going as a duty but not a privilege. We have taken our church-going as we have taken our vitamins, in a vague belief that somehow the medicine might be good for us. But we have not had a very clear idea of how this effect is obtained, and when our pupils ask us questions about worship we are unable to answer with much assurance.

When the fourteen-year-old lad raises the question as to whether it is better to “stay for church” than to go home and read a good book we are inclined to suspect that he is being argumentative over something which doesn’t really bother him much. But we are wrong. Children of today are asking questions about more serious topics than those which occupied our time when we were young. What that young fellow wants is for us to explain clearly the purpose of going to church, and we had better have the answer.

Perhaps the way to begin that answer might be by saying, “We go to church to worship God. All that takes place in Sunday school and church services must be for that one purpose.”

And yet there is a sense in which the morning worship service is far more important than any other—if it is really a worship service and if that worship is directed toward God. It is possible to attend a church service and not worship God at all, but a service which is meant to be worshipful will almost always produce the proper atmosphere for devotion.

The church building is, in a special sense, God’s House. The old name “meeting house” originally meant more than we think. It did not mean the place where people met together, but where they met God. The church building should be what we are now calling (somewhat inaccurately) a sanctuary—a place of refuge, from the storm and strife of a sinful world, and a place where men meet God.

Funny Money

There is a slang phrase which describes counterfeit currency by the words “Funny Money.” Not that there is anything humorous about false values, but because the original label, “phoney” became corrupted into “funny.” But phonies are seldom a laughing matter, and the resources of the Treasury Department of our nation are constantly at work to give us true value in our currency. When a nation loses confidence in its money, it has lost confidence in itself.

Money is a medium of exchange and that is all. It may be somewhat valuable in itself, but often its worth is entirely in what it will buy. A dollar bill is really only a promise to pay in hard cash—and yet the cash itself is not actually worth more than a few cents. If we melt down all the silver dollars we own, we cannot expect to sell them, as silver, for as much as they are worth in coin.

Some peoples have used other mediums of exchange; natives of one island are said to have counted their wealth in huge stone cartwheels which could not be moved from place to place and had no earthly use. But the possessor of a great many of them was the equivalent of a millionaire. It all depends upon your point of view. The gold which the Spaniards sought in Peru was counted almost worthless by the Indians.

The Bible speaks of those who are greedy for filthy lucre. The newspapers are full of the stories of those who have been willing to sacrifice all their ideals and moral standards for the sake of a “fast buck.” Money doesn’t become filthy by itself; it may be consecrated to God and thus be holy. It all depends upon the way we use it.

John Wesley used to advise his followers to “earn all you can, save all you can, and give all you can.” He followed his own advice, for, despite the fact that during his long life he earned many thousands of dollars from the sale of books, he died possessed of only a few silver spoons. He had given away all that he had. Yet no man has ever been richer than this little Christian gentleman, who laid up his treasures in heaven.

Meet Joe Ross

Anything that Dr. Russell Dicks writes in the field of pastoral care and counseling is worth reading. His latest book *Meet Joe Ross*, published this month by Abingdon Press, is unusually interesting, being a series of conversations between a counselor and a man who has troubles and can’t find the way out. Get it and read it; give it to someone for a Christmas present.

Send Us Your Church Bulletin

Many pastors are afraid of being accused of “tooting their own horn,” if they send in frequent news items. But people like to know what is going on in the churches and the Conference Organ exists to tell the good news—if it can get it.

An easy way to help us get the facts is to put the *ADVOCATE* on your mailing list. We’ll pick out the news items that seem interesting.

English Harvest Festival Much Like American Thanksgiving

By REGINALD DOHERTY

There are thousands of people who only visit the church for weddings, funerals and christenings. We recently had four babies christened, and not being "quads," each was accompanied by parents, grandparents, god-parents and friends. This made a total of about twenty to each party.

The church was packed and our minister gave one of his straight from the shoulder sermons. "If you're not in the church you are against it," he said. "You are either for Christ or against Him; there can be no half measures. The church represents the body of Christ." Of course he went on to qualify his statement but we all know that in many ways and in many places the church is struggling for its existence and if we stand aside as onlookers, as they did at the stoning of Stephen, we are allying ourselves with the insidious evils that beset her.

So many like to make the special effort to come to the Harvest Festival Services. Of course the decorations do attract and most of us have sweet memories of the thrill we had as children gazing with wonder at the "mouth watering" display of rich colored fruit and gay flowers, accompanied by wafts of that mixture of scents so individually characteristic of the occasion. Apart from the attraction of the decorations we know that most folk have a sincere desire to offer thanks to Almighty God for the blessings of His harvest.

We were very pleased to see so many visitors at our own Harvest services in Potters Bar Church near London. The church was full and we held an overflow meeting in the hall to which the service was relayed by loudspeaker. The church was decorated as usual and the children were thrilled to bring their gifts. The local baker sent his loaf of generous proportions. After distributing much to local hospitals and to our own sick the balance was auctioned on the Monday. This is the first time we have sold our harvest gifts but we combined the auction with a social and thoroughly enjoyed ourselves.

We had a few of our members away sick but the epidemic of Asian "flu" has not greatly affected our particular district. Influenza, however, of a milder variety has caused much illness in schools, factories and shops. One school had 125 out of 300 ill, and some shops closed down temporarily.

The papers made great publicity out of Prince Charles having the "flu" and much to the admiration of all was being kept at school under the care of the school doctor and not being sent home to Buckingham Palace. It is Prince Charles' first term at his boarding school and, of course, his first day was front page news. Since then, the papers have been full of Russia's satellite, streaming over us at 18,000 miles an hour. As far as gossip goes, I think there was as much talk

over Prince Charles as there was about the man-made star.

The general public is usually more interested in human relationships than they are of scientific advance. It is very interesting to watch the trend of modern publicity that gives us an idea of the direction in which public interests are leaning.

Alicia Markova, the ballerina, was invited to open a new underwear factory this week and 500 of the employees asked for "pin up" photographs. It may be a sign of the times that the management decided to attract the public with a representative of the



art of ballet rather than with the usual glamorous film star.

The factories use many devices to attract the women to work for there are still many vacancies. Short hours, holidays with pay, canteens, shopping times off, bonus for increased output; these all give an added incentive to leave home and increase the family income. The wife's earnings naturally put the family on a much higher grade of living and enable her to buy that new hat, visit the hairdresser more often; she can help to buy the car or television set which they most likely could not afford to have without her income.

Your University of Michigan Survey Research Center found that in a recent investigation ninety-four per cent of the girls they interviewed planned to get married, but only three per cent wanted to be housewives. A survey over here would probably bring the same result. How the ideas of motherhood and family life have changed in one generation! It was a logical conclusion in our childhood that mother's job was a full-time occupation. A large proportion of our newlywed wives keep on at their jobs or find part-time employment, while the babies are left in the care of a council welfare center. The young ones can sleep in cots, provided, and the older ones can play.

There is a good selection of jobs available

at the moment, although there are still those who prefer mass production. I visited a friend's dart factory (by darts I mean "the pointed, feathered objects projected from the hand towards a flat round board divided into numbered segments." I was not referring to a pleated seam in a ladies' costume or Cupid's missiles.) In this factory I saw a young lady putting the sharp points into the darts. "This young lady has put in ten million dart points for us," said my friend. The young lady was picking up the point of a dart with her right hand and the body of the dart with her left, and at the same time pressing the pedal with her foot to complete the operation. She had been offered other jobs in the factory, but was quite content to continue year in and year out doing the same thing. The daily papers are still full of advertisements for skilled short-hand-typists, especially in the city area.

I am not surprised, as it seems a matter of chance as to whether one arrives in one piece in the center of London when one travels in the "rush hour."

I was unlucky enough to enter the underground in the city at 5:20 the other evening to travel home. When I got to the station a train was waiting with the doors still open. I could not get in, because it was filled to capacity. I got to the next train to find myself packed into a space between the doors which measured about eight by five, with 20 other people. I thought this was very tough until another seven were squeezed in. The extra numbers packed us in like kids at a free cinema show, or worse.

The younger generation looked on the bright side, remarking, "Don't breathe out fully, Marjorie, or you won't be able to breathe in again." "Ooh, my nose itches, and I can't scratch it."

The older generation had lots to say but it cannot be quoted. It was quite an ordeal that deflating journey, and it would take a lot of perseverance to endure it every day, to and from the city. I wondered what it must be like in New York with its sky scrapers emptying their teeming thousands onto the streets and into the trains. Business expands, but transport cannot keep pace with the increased traffic.

The progress of science is phenomenal and many of its achievements can be used for destruction. Can we say that the church is keeping abreast of the times in its accomplishments for the kingdom of Christ and the powers of good?

Since the launching of the Russian satellite it has been suggested that Britain and the U.S.A. should unify their efforts in this field of experiments. I should like to advocate a much closer relationship between our two countries in our Christian work. We have much in common, and friendship based upon the solid foundation of the Holy Spirit knows no boundaries. Can it be that the first triumph in the conquering of outer space will stir the Christian world to closer unity at Christ's feet in soul-searching prayer ready to sacrifice and serve in complete faith?

God bless you all.

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"The strength of a country is the strength of its religious convictions."—Calvin Coolidge.

Thirty-five "Pioneer" Churches Rise in Rural Korea

By FINIS B. JEFFERY
Seoul, Korea

The Korean countryside is a beautiful place to travel in the fall. The fields of rice are ready to harvest, and the air is clean and fresh. Korea has been blessed with a good rice crop this year, and the people are thankful for it, since the previous year's harvest was almost a complete failure.

This past week I have been traveling in the Chulwon District, which is the area next to the front lines. Many American soldiers will remember this area because of the heavy fighting that the Americans did in the Chulwon Valley. This area was opened for resettlement two years ago by the Korean government, and since that time the Methodists have formed thirty-five churches in the area. In addition to these churches, there are now five *kai chok* (pioneer) churches.

The organization of the pioneer churches is a thrilling act on the part of the local Christians. For instance, the action of the members of the Kwanin Methodist Church is typical. The Korean Christians are very missionary minded, and when there is a neighboring village without a church, they feel compelled to remedy the situation. As a result, the elder and the Bible man have been visiting the neighboring village of Jangjong. Quietly they have called on individual people, telling them about Christ. After several months, they were able to start a Sunday school in the home of a new believer. The Bible man is an excellent story-teller, and he had great success with the children. After the number of believers had reached fourteen, they were able to get help from our church headquarters totaling \$140. With the help of this money, they bought a small thatched-roof dwelling and erected a wooden cross on it. So, this is now the Jangjong (pioneer) Church. The Bible man and the elder hold services there every Sunday afternoon. On Friday evening the members gather in the class meeting where they sing hymns, pray, and study the Bible.

"The Light of the World Came"

This past week, while on our itinerary, my co-worker and myself took Christian movies to this pioneer church. Through these Christian movies, we helped the believers to know more about the life of Christ; we also introduced Jesus to hundreds of non-believers. The movies began about 8:30 p.m., and lasted until 11 p.m. The children of the Sunday school sang hymns, and the Bible man and myself spoke to the non-believers about our faith in Christ. It was a beautiful night, and the movie held the attention of the people of this lonely village. I had the feeling that this village would never be the same in the future. It was actually as if the Light of the world had come among these people, and they no longer needed to walk in darkness.

Before the movie, I went with the elder

to the surrounding farm houses, where we distributed Christian tracts. The people lead lonely lives, and it was interesting to watch one of the older men reading the tract to a cluster of people about him.

Without such dedicated Christians as the elder and the Bible man, the Korean church could not be built. As American Christians we cannot build the church for the Koreans. There are, however, several ways in which we can help.

We Can Pray and Share

First, we can pray. God does answer the prayers of a righteous man. The Korean Christians do need our prayers. They face many temptations and discouragements. They need the prayers of fellow believers everywhere.

Then we can work and share with our Korean Christians the task of extending the faith. They need encouragement, and it does help for believers from other lands to come and share with them the burden that they are carrying. This is particularly so, since they compose only a small percentage of the total population. The showing of Christian movies is just one of the ways that we can help the evangelists here to make Christ known to those who do not know Christ. After the movies had finished, the Bible man expressed to me how much the movies helped to make known Christ to the village.

If we cannot share in the work, we can share our material blessings with people who are building churches even though they do not have the necessities of life that they need. In the three districts that I serve, there are twelve pioneer preaching places that could start new churches for around \$200 per church. This amount would buy a

simple dwelling or a tent where the people could gather and worship and have Sunday school and prayer meetings. Fourteen dollars a month would give a small subsidy to a Bible man who could come and gather the people together in the church. It would not pay all his living expenses, but it would make it possible for him to serve the pioneer church. It would help to firmly plant the Christian faith in a community.

As Americans we have such a wonderful opportunity to be used by the Lord to make Jesus known to all people.

The Africa Christian Advocate

The Africa Christian Advocate is a bright and vivacious 16-page quarterly, now in its fifteenth year, which highlights for English-speaking readers what is going on in Methodist missions on that continent. It is the official organ of the Africa Central Conference—with news, articles, and pictures regarding the Belgian Congo, Southern Rhodesia, Portuguese East Africa (Mozambique), and the Transvaal.

Mrs. Eunice E. Dodge, wife of Bishop Ralph E. Dodge, was recently elected to the editorship of the paper, succeeding Mrs. Newell S. Booth. On the editorial staff is Miss Lorena Kelly, missionary to the Belgian Congo from the Western North Carolina Conference.

Mrs. Dodge and her associates are working toward four special issues in 1958 and 1959, planned particularly to be useful with Africa study courses of Methodists and others in 1959-60. The series will be: "Medical Work in Africa," "Agricultural and Industrial Work in Africa," "Christian Centers, Both Rural and Urban, in Africa," "Evangelistic Work in Africa," "Educational Work in Africa," "Land of Decision," "Lands of Indecision," and "Lone Star Republic." These eight issues should make a great library of information on Africa.

One dollar will bring the eight issues (two years) to you. Send cash, check, or international money order (no stamps) direct to Central Mission Press, Box 75, Cleveland, Transvaal, South Africa.



The Bible man distributes tracts to the villagers (Korea)

Central Church, Monroe, Has "Year of Greatness"

Central Church, Monroe, has launched a \$300,000 campaign of building, expanding and renovating, which will make it one of the most modern and best equipped plants in the Western North Carolina Conference.



The campaign is under the direction and supervision of the pastor, the Rev. Lee R. Spencer. Pictured above are the members of the Campaign Fund Executive Committee looking over the plans for the fund-raising campaign. Left to right: James R. Huntley, organizational chairman; Charles Hunley, publicity chairman; the Rev. Lee R. Spencer, campaign director; J. C. Plyler, resources chairman. Vann V. Secrest, advance pledge chairman, was absent when picture was made.

The plan is designed for a five-year period in order to spread the financing costs and to allow for possible changes. During the first three days of the campaign pledges amounting to 70% of the total goal were secured.

The first step will be the building of a new parsonage, so that the old parsonage may be used as an extra educational unit until the new educational building can be constructed.

The second step will be a new educational building which will add greatly to the present overcrowded educational facilities. This building will provide ample space for all ages, from the Nursery through the Young Adult classes. It will also include a social hall, and library for children, young people, parents, teachers and workers in the educational program.

The third step will be the renovation and redecoration of the sanctuary, and the changing of the old educational building to provide for adult class rooms, ladies' parlor, and Chapel. The outside of the present buildings will be improved to make them comparable to the new structures, and the grounds will be landscaped.

Church officials have expressed pleasure and satisfaction with the progress of the campaign thus far.

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"Our civilization cannot survive materially unless it be redeemed spiritually."—Woodrow Wilson.

Methodists Now Number Over 9½ Million Members

Membership in The Methodist Church in the United States and its possessions has now passed the 9½ million mark.

The Rev. Albert C. Hoover of Chicago, director of the Statistical Office of The Methodist Church, reported that during the past year church membership has increased from 9,444,820 to 9,566,629. This figure includes the denomination's 26,872 clergymen, but does not include 1,382,207 preparatory members (baptized children).

The church received 763,722 members during the year—378,031 of whom came on profession of faith, but losses by transfer, death and pruning of church rolls cut the net gain down to 121,809, or a 1.24 per cent increase over 1956.

The statistical report shows 39,359 organized churches. Heretofore the report has listed "preaching places." Some of these "preaching places" are outposts on circuits where a church group has not been formally organized. Last year's report listed 39,845 "preaching places," about 500 more than this year's "organized churches."

The grand total paid for all purposes was \$443,677,506—nearly 30 million in excess of the 1956 total.

The amount paid for building and improvements dropped from \$114,937,476 to \$109,549,643, but the churches paid \$44,111,054 on indebtedness—nearly ten million more in debt payments than a year ago.

Estimated value of church buildings and equipment and land is \$2,217,026,516.

The total church school membership has now passed the seven-million mark—7,052,660, with an average attendance at Sunday school of 3,710,849. Each figure is about 100,000 more than in 1956.

There are 38,146 church schools, 223 more than last year and leaving only 1,213 organized churches which do not have church schools.

The Woman's Society of Christian Service now has 31,259 local groups with a total of 1,788,129 members. The women raised \$17,595,381 for work in their local churches and sent \$10,515,142 for their missions program through out America and overseas.

Methodist Men now have 403,253 members in 10,195 chartered clubs in local churches.

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The WNCC Methodist Credit Union of the Western North Carolina Conference of the Methodist Church now has over six thousand dollars in its treasury and is ready to make loans up to six hundred dollars. Anyone wishing to secure a loan should contact the Rev. W. B. A. Culp, 4434 Thrift Road, Charlotte, or the Rev. I. L. Roberts, Box 415, Statesville. In order to secure a loan you must have paid membership fee of twenty-five cents and purchased at least one five dollar share. Who can belong? Members of the Western North Carolina Conference in full connection and on trial; approved supply pastors serving churches of the conference; full time employees of boards and agencies of the conference, of local churches of the conference, and of this credit union; immediate families of above persons; and organizations of such persons.



Shown above are those participating in the groundbreaking service for the new First Methodist Church, Elkin, on Sunday, November 10. Left to right: The Rev. J. C. Reichard, pastor; Dr. Lee F. Tuttle, superintendent of Winston-Salem District; C. C. Weaver, Jr., chairman of architect committee; W. R. Hartness, chairman of board of trustees; H. P. Graham, chairman of building committee; and Dr. J. A. Harrell, chairman of official board. Dr. Tuttle led the service.

The new church is being constructed on Hawthorne Road near the Hugh Chatham Memorial Hospital. The building, already under construction by the Frank L. Blum Construction Company of Winston-Salem, will include ample education facilities, in addition to the main sanctuary and chapel. It will be of early American design, built of white brick, at a total cost of approximately \$527,000. It is estimated that sixteen months will be required for the completion of the building. The architects are William and Geoffrey Platt, of New York, and Andy Pendleton, of Statesville, N. C.

20 Methodists Sign Atlanta Manifesto

Twenty Methodists were among the 80 Protestant pastors of Atlanta, Ga., who joined November 3 in issuing a Christian declaration of beliefs on racial problems.

The Atlanta *Journal and Constitution* said the manifesto was "the first such declaration of beliefs on racial problems to come out of the Deep South," and pointed out that the signers "include pastors of many of Atlanta's largest churches and many longtime leaders of various denominations."

The pastors' statement was prefaced with the comment that, because of the moral and spiritual aspects of racial problems, "men who occupy places of responsibility in the churches should not be silent concerning their convictions."

The 1,300-word statement stressed these six principles for thought and conduct:

1. "Freedom of speech must at all costs be preserved . . . No minister, editor, teacher, state employee, businessman or other citizen should be penalized for expressing himself freely, so long as he does so with due regard to the rights of others."

2. "As Americans and as Christians we have an obligation to obey the law . . . Those who feel that this decision (the Supreme Court's ruling on segregation) was in error have every right to work for an alteration on the decree."

3. "The public school system must not be destroyed."

4. "Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified."

5. "Communication between responsible leaders of the races must be maintained. One of the tragedies of our present situation is found in the fact that there is so little real discussion of the issues except within the separate racial groups."

6. "Our difficulties cannot be solved in our own strength or in human wisdom. It is appropriate, therefore, that we approach our task in a spirit of humility, of penitence, and of prayer."

Stating that "we cannot claim that the problem of racial relationships has been solved even in the churches which we serve," the Atlanta ministers added: "We are of one mind, however, in believing that Christian people have an especial responsibility for the solution of our racial problems . . ."

Other excerpts from their statement:

"We do believe that all Americans, whether black or white, have a right to the full privileges of American citizenship."

"To suggest that a recognition of the rights of Negroes to the full privileges of American citizenship, and to such necessary contacts as might follow would inevitably result in intermarriage, is to cast as serious and unjustified aspiration upon the white race as upon the Negro race."

"We believe that the sentiments which we express are shared by a multitude of our fellow citizens, who are deeply troubled by our present situation and who know that hatred, defiance and violence are not the answer to our problems, but who have been without a voice and have found no way to make their influence effective."



Thirteen persons attended the meeting at the Boiling Springs Community Hall recently, when District Superintendent James G. Huggin and the Rev. Harold C. Austin, pastor of Sharon Church, (front row, left to right) talked over plans for a new Methodist congregation in that area. It was decided to have services each Sunday at ten o'clock in a place to be selected. Mr. Austin will conduct these services.

High Point College Fellowship Teams Improving Services

This year marks the fifth anniversary of the High Point College Fellowship Teams, and the young people are preparing to make this their greatest year in terms of service.

These teams (formerly known as deputation teams) are groups of five trained students who have a concern for others. In churches needing help in developing youth leadership, these students provide a service which can be adapted to any given situation. They visit local churches on weekends to stimulate fellowship among the youth and their adult leaders in order to make the total program of their Youth Fellowship more meaningful. A second purpose is to enable the college students to gain experience in youth work of the church.

The 70 youth composing the 14 teams, and the 15 alternates, have just completed a rigorous training program which has included "Worship," "Recreational, Spiritual, and Hymn Singing," "Program Planning," "Organization of MYF," "Group Work," "Recreation," and "Fellowship Team Organization."

Miss Daisy Davies Dies in Atlanta

Miss Daisy Davies, long time church leader, died in Atlanta October 22, at the age of 86. Funeral services were held at Peachtree Road Methodist Church, where she was an active and official member.

Miss Davies' life was one of great achievement in the work of the church, and she was well known throughout North Carolina Methodism. As an evangelist speaking from coast to coast; as President of LaGrange College, in Georgia; as Field Secretary of the Woman's Missionary organization; as director of the church's European relief program here and abroad, and founder of Methodist churches in several countries on the continent, Miss Davies' good works were world-wide in their scope. For the past

fifteen years she had been teacher of a large Bible class in the Peachtree Road Church.

The *Church School News* of the above church pays the following tribute to Miss Davies: "Her long and varied experience as a Soldier of the Cross, her native wit and ability, and her absolute faith, combined to produce spiritual instruction rich and powerful in Christian meaning. In addition to these virtues, and perfecting them, there was in her a tenderness and a genuine love which bound her to people with ties which time and physical separation cannot destroy."

Charlotte District Plans Season of Evangelism

Dr. Walter J. Miller, superintendent of the Charlotte District, announces a Preachers' Retreat to be held at Bethel Church, in Union County, on December 10, beginning at 10 a.m. and closing at 9 p.m., led by Bishops Nolan B. Harmon and Ralph S. Cushman.

This retreat will be in preparation for the district evangelistic program. Following recent workshops in the three counties in the district, the following program for evangelism has been set up:

Church attendance crusade from Christmas to Easter.

Religious census throughout the district Sunday, January 26.

Pulpit exchange of all the ministers in the district Sunday, February 16.

Twenty-four-hour prayer vigil in every church February 21.

Week of Evangelism March 2-9, with one great day of witnessing on March 2.

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Vance-Warren Subdistrict Ministers' Wives sponsored a "family night" with picnic supper and fellowship, on Thursday evening, November 14, at the parsonage in Warrenton. The entire families were invited to participate. Mrs. W. A. Crow, wife of the pastor of Wesley Memorial, Warrenton, and Mrs. M. S. Amspacher, wife of the pastor of the Warren Charge, were co-hostesses.

Weekly Devotional Readings

Unto All the World

By ROBERT G. TUTTLE

"Go ye into all the world, and preach the gospel to every creature."—MARK 16:15.

Listen as Christ speaks: "All authority is given unto me in Heaven and in earth (I speak with the authority of this life, with the authority of the next life. I speak under the authority of God). Go ye therefore. Preach the gospel to every creature. Teach all nations to observe all things that I have commanded you. Fear not, I am with you always—Even unto the end." When you stand where God stands, all provincialism flees away; when you stand with God, not even the world is too big an undertaking.

And so it was that this amazing thing took place. The teacher of Galilee—sending forth a few unlearned men to the ends of the earth, fearlessly launching his "revolution of love." He still declares, "Go ye therefore, preach the gospel to every creature"—The gospel of God's love, the gospel of God's forgiveness, the gospel of the way of life, and the gospel of eternity!

What do you make of it? Was God speaking, or was he not? Did God launch this movement of life for the sake of humanity, or did he not? Does God will that the way of Christ shall be known by all men, or does he not?

It has been suggested that the church does not exist to be served, but to be the servant of God in the world community—that Christians do not exist to be ministered unto, but to minister in the love of Christ to broken humanity. For the love of God poured out upon us, we respond with our love poured out upon humanity.

Last year our national income was something like three hundred billion dollars. I am told that only 1/7000 of one per cent of this income went for the world mission of the Christian Church. No wonder the Kingdom has not come. No wonder men strive in deep misunderstandings. No wonder the world is filled with inequalities, with injustices, with tensions that seek to tear it apart.

In the early Christian movement—*Some gave up* under the terrors of persecution: To them it was just a dream. *The sky was empty.* The cause was dead. *Others did not give up:* God had spoken. The living Christ was with them. They faced death knowing that there was something divine in man, because it was in them. They kept faith with themselves, with what God had put into man, with what Christ had died that man might be. But what of our dream? Do we dare yield to the Authority of the Eternal?

With *humanity* speeding through the fog and the darkness, seeking after life, but seeking in the darkness, finding life that is not life at all—We hear the words again, "All authority is given unto me! Preach the gospel of redemption, the gospel of hope, the gospel of the resurrection!"

It is the day by day needs of humanity that *we get used to*. A world of people sick and imprisoned, naked and hungry, lonely, struggling in darkness and in sin—the kind of world that Christ could not get off His mind—We have gotten used to!

Why do some still hear the call of God and go? They go because they have to go. There is an inner voice. There is a light. There is a message that must be proclaimed. There is a ministry of mercy that must be performed. There is an inner compulsion. It is the will of God! God sends them—and they go. The hand of God is upon the shoulder—"The wind is rising, the river flows."

Dr. Harold Wood tells of a Cornish miner who, in a mine disaster, threw his body in front of another miner, not because he was a comrade, but because the man had not made his peace with God. Is that the divine compulsion which we have forgotten? Is this the urgency which we no longer feel? The Christian is a man under orders, orders from God. In obedience there is life! In carrying out the mission there is the fullness of joy!

What can I do when God says, "Go ye into all the world"? I can say, "God, if you want me to go, I will go. If you want my son or daughter to go, they are free to answer your call. If you want me to stay, I will stay—but, God, I will do what I can with my strength, my time, my prayers, my wealth to see that thy love is *carried* to the ends of the earth."

PRAYER: *O God of all humanity, forgive me for receiving thy blessings as if I were thy special child without knowing that thou hast called me to share thy love with others.*
AMEN.



Dividends of Kindness

By S. L. MORGAN, SR.

A million kindnesses have been shown me in my lifetime, but none perhaps more endearing than this simple one. She is the daughter of a minister and the admirable wife of a seminary student. They have volunteered for service in some foreign country. This simple act of kindness, shared by both, assures me they will succeed, and it binds me to them forever in love and gratitude. Yet it cost them so little. It takes so little, indeed, to win the eternal gratitude of old people.

I had heard her play the piano at some special services in our church. Twice before she had graciously taken my wife and me the three blocks to our home—simple kindness to two old people. Sunday morning she took us again. Casually I said, "I wish you had time to go in and play us a hymn or two." Graciously she and her husband agreed.

Half-playfully I said, "Now it would be wonderful if you'd cook our dinner and eat with us; our Daisy is away, my wife unwell, and I'm a poor cook." A moment's consultation, and the two agreed; one would drive to their apartment, bring several things, and cook and serve dinner for the four of us. And they stayed well into the afternoon. It turned a bleak, lonely day for two old people into one of the loveliest days of all their lifetime. As they left I said heartily, "No matter on what continent you spend your lives, know that two old people will be your fast friends forever, and bless you with their last breath and pray God to bless you."

I know nothing truer than what has become one of my favorite sayings, "It takes so little to win the gratitude and love of old people." As one of them I know nothing old people hunger for more than for the notice and friendship of young people, with their smiles and sunshine and bright dreams. This one act of friendly kindness from two young people will remain through time and eternity one of our loveliest memories.

And, believe it or not, old people have something of value to give out to young people. Some of them have been my warm friends for years, and have told me I helped them.



Steeple Echoes

By
T. R. JENKINS

When God made the oyster He guaranteed him absolute economic and social security. He built the oyster a house, a shell, to protect him from his enemies. When hungry, the oyster simply opens his shell, and food rushes in for him.

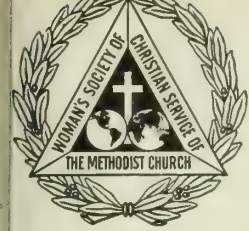
But when God made the eagle, He said, "The blue sky is the limit. Go and build your own house." And the eagle built on the highest mountain crag, where storms threaten him every day. For food he flies through miles of snow and rain and wind.

The eagle, not the oyster, is the emblem of America!

When God made the flower, He gave it a bloom. When he made the bird, He endowed it with a song. When He made the elements, He made them to be governed by law. But when He was about to make MAN, He said, "Let us create him in our own image!" "Let us crown him with glory and honor. Let him have dominion over the works of our hands. Let us put all things under his feet—the sheep and oxen, and the beasts of the field, the fowl of the air, the fish of the sea, and whatsoever passes through the paths of the seas."

A creature made so great can never be satisfied with the bad, the base, the commonplace. His soul is satisfied only when he says, "I will lift up mine eyes unto THE HILLS, from whence cometh my help."

Thus, the need upon our part of WORKSHIP, GIVING and SERVING!



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

Mrs. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Thanksgiving—1957

For all the blessings of the year,
For all the friends we hold so dear,
For peace on earth, both far and near,
We thank Thee, Lord.
For life and health, those common things,
Which every day and hour brings,
For home, where our affection clings,
We thank Thee, Lord.

—ALBERT H. HUTCHINSON in *The Methodist Hymnal*

Supplies

The October report shows that a grand total of \$5,515.59, in cash and valuation of articles sent for supply work, was given by the women of the Western North Carolina Conference for Home and Foreign Mission Supply Work.

Mrs. G. E. Brown, Conference Secretary of Supplies, states that this total represents a gain of \$947.37 over the same period last year.

Mrs. Brown states also that, "Each society is urged to send one or more new articles of clothing for Christmas to the Cherokee Methodist Center, Cherokee, N. C. There is a special need for underwear and infant's layettes. Some of the women enjoy making layettes and dresses—and hear is an opportunity."

SPECIAL Needs at Center;

MEN: shirts, pants, T-shirts, shorts and long underwear

WOMEN: dresses, underwear, including long underwear

GIRLS: dresses and underwear

BOYS: shirts, pants, jeans, T-shirts and shorts

"We hope that each Society will send something for this special Christmas project."

Little Organ Still Singing

At the Big Cove Methodist Mission at Cherokee, there is a little portable organ that sings joyfully for each of the services held in the little church. It sings not only for the joy of singing, but also with the deep satisfying gladness born in loving service to the Master and brightened with use through the years.

The little organ has an interesting history. It was given to the Western North Carolina Conference by Miss Pattie L. Allen, retired deaconess at the Methodist Home in Charlotte.

Miss Allen says: "During my ten years service of Rural Work in Letcher County, Kentucky, I found no musical instrument available in the mining camps and small communities where I started various types of religious work, so I purchased, personally, the portable organ, which I found invaluable in this type of work."

"It was used in Sunday schools, cottage prayer meetings, out-of-door prayer meetings held weekly in remote sections, where

mothers could bring small children. The organ would be placed on the porch, the people (often as many as a hundred) would gather around and sing, beginning about an hour before sunset and continuing until dark. It was also used in 'Bush-Arbor Revival Meetings.'

"After coming to the Home in 1948, though the people here enjoyed it when it was played and the Canary birds would join in heartily, it was not really needed, so I was glad to turn the Little Portable Organ over to the Western North Carolina Conference women to use in rural work. I am glad to know that the Cherokee people find it useful—my prayers follow its use."

The Little Portable Organ made a trip to Lake Junaluska last summer. It furnished the background music for the songs of rejoicing on the night the Rural Workers gathered with a few of the Woman's Society, to orientate a group of college students who had volunteered for summer work with the Rural Workers.

Mary Searcy in Japan

Miss Mary Searcy, Methodist missionary in Tokyo, writes: "Many changes have taken place in Japan during my five years absence, especially in Tokyo, which in many ways is not truly representative of *real* Japan. In one brief letter one could not mention them all, but one great change is being brought about by co-education. The Ministry of Education is so pleased with the results of co-education in the past decade that it is now advocating its trial in more and more schools. At *Aoyama Gakuin* I have been greatly pleased to see the very normal relationships which seem to exist between the sexes from Kindergarten through Graduate School. As I have watched the more than 10,000 youth of all ages coming and going on the campus I have not seen a single incident which did not seem a normal and happy relationship."

Miss Searcy offers some fine suggestions for study courses. She says, "You, along with other Protestant groups of American women, will be studying Japan this year. As you have already discovered, there is certainly no lack of material! You will be interested to know that a new 25 minute color film, 'Japan,' is to be made available this fall in most University and public libraries. It deals with postwar Japan and its problems and was received with enthusiastic applause at its first showing in New York."

"Following are a few facts gleaned here and there that may be of interest to you in your classes and elsewhere:

There are 2,300 Protestant missionaries in Japan which represent something like 132 different denominations and religious groups. About 378 of these are co-operating with the United Church.

There are 68 Christian schools, 410 Kindergartens and 155 Day Nurseries affiliated with the United Church.

There are something over 100,000 students from Kindergarten through College enrolled in Christian Educational Institutions.

22,000 hopeless people committed suicide in Japan in 1956—a large percentage of these were between the ages of 15 and 24.

Children's Work—Mrs. J. E. Carroll

As parents, teachers, secretaries of Children's Work, we are all interested in the children in our homes and in our churches. One of the goals of Christian education is to help boys and girls understand their neighbors, both at home and abroad. Missionary education is not something "extra," but is vital to the religious growth of our children. Therefore, we trust that every Woman's Society of Christian Service will elect a Secretary of Children's Work, who is a worker with children. This secretary is a member of the Council of Children's Workers. She should be active in the Council and enter into the total planning for children.

We hope that we shall have more additional sessions being held in our church schools this year, and that all offerings given by Primary and Junior children at additional sessions will be channeled through the Children's Service Fund. Information regarding this fund may be found on page 35 of the November issue of *The Methodist Woman*.

Our children are our hope for tomorrow's world, but they are our responsibility *today*. What we do for them, what training we give them, must be done now. We want our boys and girls to live as Christians in their relations with other people in the world today. We want them to know about and have a part in the missionary program in which our Methodist Church is engaged. We, as parents and children's workers, are endeavoring to meet this challenge as we work with children in our homes and in our church schools this year.

—Mrs. J. E. Carroll, Conference
Sec. Children's Work

Esther Hartsoe Will Be US-2

As a result of the "Scarritt Houseparty," Esther Hartsoe has decided that she will be a US-2.

Miss Hartsoe is a senior at Pfeiffer College, majoring in Religion. She has had one of our WSCS scholarships for each of her four years of study. She indicated an interest in both Rural Work and in becoming a Deaconess when she entered Pfeiffer. Last summer she spent five weeks with the Navajo Indians at our school in Farmington, New Mexico, working under the Woman's Division. She has recently been elected president of the senior class at Pfeiffer. Her interest has not been changed since she came to Pfeiffer, but it has been broadened.

Mrs. Gilmer Harris, Conference secretary of Missionary Personnel, says, "Esther is a sweet, quiet, keenly intelligent, wholly consecrated, attractive girl . . . Already she is planning to go to Scarritt for graduate study when she can fit a year of study into her work."

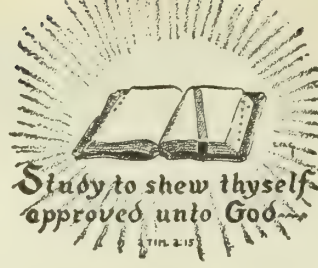
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Usually the more a man is wrapped up in himself the colder he is.

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Observing Christmas With Our Children

By MRS. V. E. QUEEN

Every church can make Christmas more Christian by using materials and suggestions in the Methodist church school literature. There are carefully planned experiences for making Christmas more meaningful and for sharing with others, in the curriculum for nursery, kindergarten, primary, and junior children.

Christmas Worship in the Home

The Department of the Christian Family has prepared a worship service to be used in the home to help families make Christmas a holy day. "Christmas Worship in the Home" has parts to be read by the father and mother and symbolic acts are suggested for the children. Each Methodist family should receive a copy of this leaflet and be encouraged to use it. These may be ordered from the Service Department of the Board of Education, Box 871, Nashville 2, Tennessee. The price is \$2.00 for 100.

Special Christmas Services

"O Come, Let Us Adore Him," in *Child Guidance*, December 1957, is a Christmas vesper service, which can be used on a Sunday afternoon in the church. All departments of the church school can be used. The properties and costumes can be simple or more elaborate. Either way, the vesper service can be very impressive.

In *Sourcebook*, October, November, December 1957, there is an easy-to-put-on Christmas play, "The Shepherds," written by a Methodist minister. It is a play that can be presented in a church of any size, in the fellowship hall or in the sanctuary. The cast includes three shepherds, the innkeeper, an angel's voice, and a narrator. No scenery is necessary because the audience will be more concerned with the change in the characters experiences than with their costumes and backgrounds. The choir sings off-stage, or recordings may be used.

Christmas Books for Children

No Christmas gift brings more lasting pleasure than a book. Books for children must be chosen with care, and we have an opportunity to select those that will have lasting value. In the December 1957 *Christian Home* magazine, Rosemary Roorback lists good books to give children for Christmas in an article, "Under the Christmas Tree."

Resources for Leaders of Children 1957-1958 gives lists of books for children in each age group. These are also approved by the Curriculum Committee of the Methodist Church.



Sharing at Christmas

Boys and girls in the Sunday School should be given opportunities to share with others as a part of the Christmas Observance. Here are a few suggestions:

"Send contributions to the Methodist Committee for Overseas Relief. Food, medicine, warm clothing, and vitamins are still greatly needed in Korea, India, and Pakistan. Why not suggest that the children bring an offering for children in one of these countries? Send contributions to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 10, New York.

"Send a Christmas gift to the missionary your church supports. Find out from the pastor or the chairman of the commission on missions what your missionary needs for the work. Then plan for the children to share with this missionary.

"Has a missionary visited your church recently? Did the boys and girls hear him (or her) speak, or did they meet him (or her)? It is likely that suggestions were made that would help in the work. Share these suggestions with the children. They will be happy to share in some way.

"Have the children shared with people in the Philippines, with migrants, or some other group during the year? Why not suggest sharing with the same group at Christmas?

"Is there a mission center near you or in your conference—a Bethlehem Center, a

community center or Wesley House, a home for children, or a home for the aged? If so, find out what your children can do to help some group have a happy Christmas."

Use the Methodist Story Papers

The Methodist story papers undergird the Methodist church school lessons with stories and features planned to appeal to specific age groups. The story papers offer excellent, wholesome reading material for children and young people, and are designed to cultivate a taste for good reading. Well-known authors contribute to the story papers, and the colorful illustrations are by outstanding artists.

Use the Methodist story papers for leisure time reading, family and individual worship, and supplementary materials for church school units.

The colorful, new weekly story paper, *We Do It Together*, designed for home use of kindergarten children, contains stories and activity suggestions for members of the family to do together. The suggestions for parents emphasize the fun of living along with the religious nurture of the child. The December issues prepare four and five year old children for happy, meaningful Christmas experiences, with the family group. Suggestions to the parents include providing a small tree for the child which can be decorated and redecorated, opening Christmas gift books early so they may be enjoyed for a longer time, listening to and singing Christmas carols, and providing a calm atmosphere which should help to bring the entire family a deeper meaning of Christmas.

The December issues of *Pictures and Stories*, for primary children, contain Christmas stories, poems, worship materials, directions for making Christmas tree decorations and gifts, and suggestions for sharing with others. These are prepared to fit the vocabulary and interests of boys and girls six, seven, and eight years old.

"Christmas means Sharing" is the emphasis in the December issues of *Trails for Juniors*, the story papers for boys and girls nine, ten, and eleven years old. An article, "Let's Decorate for Others," gives simple, detailed directions for glamorous Christmas decorations to make for children's wards in hospitals, for shut-ins, and for homes for the aged. Suggestions are given for observing the 250th anniversary of the birth of Charles Wesley by using the Christmas carols he wrote.

Trails for Juniors has many outstanding serials, which are easily and inexpensively available to Juniors before being published as books. A current serial "Mara Journeys Home," is to become an Abington Press book soon. Books may be made from the continued stories by cutting out the chapters and pasting them in a scrapbook, for class use and for sharing.

Vacation Church School Reports Wanted

All of the Vacation Church School reports for 1957 have not been sent to this office. We are anxious to get an accurate record of all the schools held and to have the evaluation which is a part of each report. This will help in the planning for next year. The reports are valuable. If you have not sent one from your church, please do so.



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

North Carolina UCYM Council Meeting

The North Carolina United Christian Youth Movement held its fall council meeting Saturday, October 26-Sunday, October 27, in the East Duke Building of Duke University in Durham. Representatives of state denominational youth groups and community UCYM councils met to draw up a budget, begin plans for the 1958 Training Conference, and elect officers for the year 1957-1958. As past president of the Queen Street Methodist Youth Fellowship, Kinston, Miss Carolyn Montgomery, was elected to serve as president of the council. Jean Arthur, also of Kinston, was elected to serve as secretary of the council. Other officers are: Charlotte Kennel of the Disciples Church in New Bern, vice-president; and Joel Warren of the Disciples Church in Raleigh will serve as treasurer.

Person County Sub-District Discussion Groups

At the Person County MYF Sub-District meeting, held Sunday night, November 10, at Mt. Zion Methodist Church near Roxboro, Morris Williams, Jr., President, presided. The group decided to send medical supplies to Bolivia as their yearly project. The MYF'ers were then divided into discussion groups of the different program areas. Miss Linda May, NCCMYF Faith Chairman, led the faith group; Miss Jenny Butler, NCC MYF Publicity Superintendent, MYFund; Morris Williams, Jr., Citizenship; Everett Thompson, Witness; Miss Anne Stuart Barnett, Fellowship; and the Rev. Emerson Thompson, officers and adult leaders. Chester Brown, Durham District Director of Youth Work, Horace Mansfield, and a group of MYF'ers from Durham attended the meeting.

UNICEF Halloween

Did your MYF "Trick or Treat" on Halloween night—for UNICEF? Hundreds of MYF'ers from all over the United States participated in the "new" Halloween. Ill and hungry children throughout the world will be helped to happier and healthier lives because of this worthwhile venture of youth. The groups, identified by wearing arm bands and tags, rang doorbells collecting funds for the United Nations International Children's Emergency Fund. If your MYF group did canvass the neighborhood for this, write me the results. Other MYF's would like to know what you collected and what publicity you used. Projects, activities, and special services are going on at all times in our Conference. Why not share your ideas? Write: Miss Jenny Butler, Route 3, Goldsboro, N. C.

Kinston Sub-District Poster Contest

The Kinston Sub-District has recently sponsored an MYFund poster contest, in an effort to promote interest in the MYFund.

President: PHIL CARLTON
922 W. Johnson St., Raleigh
Publicity Superintendent: JENNY BUTLER
Route 3, Goldsboro
Director of Youth Work: ROBERT MCKENZIE, JR.
Box 6667, College Sta., Durham



Left to right: Morris Williams, Person Sub-District President; Jenny Butler, Conference Publicity Superintendent; Alene Whitlow, Mt. Zion MYF President; and Linda May, Conference Christian Faith Chairman, admire Person Sub-District Attendance Banner won by Mt. Zion at Nov. meeting attended by 125, including two Conference and five district leaders.

They directed that each MYF should send in at least one entry. The poster could be any shape, size, or color, and could feature any phase of the MYFund. They stated as the purpose of the contest: To promote individual research on the MYFund by which the whole group will benefit. This will result in a more complete understanding of the part young people of today are taking in supplying the world's needs. This contest is only one of the many, many projects your MYF could participate in or sponsor in effort to raise money for the MYFund. Cake sales, car washes, and civic club suppers are now being held for this purpose. Stress individual pledges and send your contributions to Mr. Marvin J. Cowell, Box 10344, Raleigh, N. C. Remember! Our goal of \$15,000 must be reached by May 30.

Queen Street United Nations Party

The United Nations observance program was held at Queen Street Methodist Church, Kinston, Sunday, October 20. Bobby Alexander led the group into several games from other countries. The group moved into the senior department room for the worship service. Glenn Tyndall, Jean Arthur, and Bob Clark served as leaders and directed the thoughts of the group on "Charter of Human Rights." The room was in darkness except for the focus of the spotlight on the altar, which was draped in the United Na-

tions flag. The altar had on it a replica of the marble slab of the altar in the prayer room at United Nations headquarters in New York. At the close of the service, everyone was invited to the Fellowship Hall where tables with centerpieces representing member countries of the United Nations greeted them.

Give Us This Day

By MARTI WADE
Queen Street Methodist Church

Give us our bread—that we may feed our own.
Give us Thy love—that we may pass it on.
Give us Thy hand—that we may never roam.
Give us new hope—to lead our brothers home.
Give us delay—to teach us patience true.
Give us heartbreak—to make us turn to You.
Give us dark hours—to revel in Thy light.
And a hard road—so we must choose the right.
Give us a song—that we may sing to all.
Give us true hearts—that we may hear Thy call.
Show us the world—that we might hate the sight
Show us the world—and we'll begin the fight.
Give us a church—that we may worship Thee.
Give us a will—and let that will be free.
Give us true friends—that we may help them be
Servants in love—In Brotherhood, like we.

Local MYF News

Daniels Memorial Methodist Church, Goldsboro—The Senior, Intermediate, and Older Youth MYF's of Daniels Memorial Methodist Church, Goldsboro, assembled Halloween night and canvassed the neighborhood of Adamsville for UNICEF. Thanks for the co-operation of the residents. The group collected \$45.

Concord MYF, Concord—The Concord MYF had as its special guests at a meeting in September, Dr. and Mrs. Zensuke Hinohara of Japan. Dr. Hinohara was a prominent Methodist minister in Japan, and principal of the Hiroshima Girls' College a few years prior to the dropping of the atomic bomb on Hiroshima. The MYF'ers found it indeed a pleasure and a privilege to have such a fine Christian couple to talk to them.

Grace Methodist Church, Roxboro—Grace Methodist Youth Fellowship is making an extensive study of the history emblem, colors, and areas of the MYF.

UCYM Youth News

Because of the flu epidemic in Kinston, the UCYM unit had to postpone their "trick or treat" for UNICEF until November 7. This campaign marks the third in the New American Halloween observance for UNICEF. The goal for this year was set at \$1,000. Last year, \$1,020 was collected.

MYF groups in the Conference are preparing fruit baskets and clothing parcels for the convalescing and needy this Thanksgiving. Thank God for your blessings by helping others.

President of Board Recounts Early History of the Children's Home

Two weeks ago part of a talk by Mr. R. G. Stockton to our MYF was presented. This talk is continued this week.

On November 18, 1910, Dr. T. F. Marr was elected president of the board of trustees, Dr. Detwiler having left the conference. Dr. Marr served as president until his death in 1941. In September, 1941, R. G. Stockton was elected president. As noted earlier, G. F. Ivey served as secretary of the board from the first meeting until 1951, when Dr. Charles P. Bowles was elected to succeed him.

H. A. Hayes, who was elected superintendent in 1909, resigned December 8, 1912. Dr. H. K. Boyer was elected superintendent January 2, 1913, and served until October 7 of that year, when Walter Thompson, who had served the board for four years, was elected superintendent. (Dr. Boyer declined to serve another year.) The Rev. Charles A. Wood was elected superintendent on October 19, 1921, to succeed Mr. Thompson, who had died a month earlier. Mr. Wood died early in 1930.

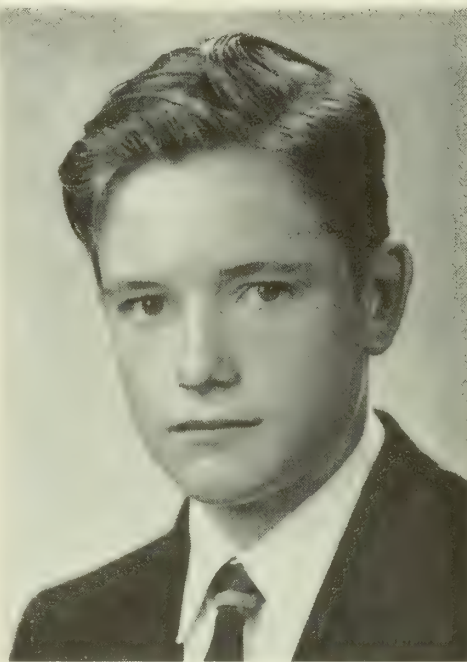
Oscar V. Woosley was elected superintendent March 18, 1930, and, as I said at the dedication early this year of Woosley Chapel, "Oscar Woosley directed this institution through its twenty-five most purposeful and important years. During this period the Home grew in size and service and its influence not only shaped the lives of hundreds of boys and girls who are now valuable citizens, but it also made a contribution of great significance to the church, to this community and to the state."

Mr. Lambeth made his first report as superintendent on March 14, 1955, and has been "operating in the red" almost since his arrival. Fortunately, however, it was red mud and not red ink. Through his farsighted and capable direction the new school building is now completed and a tremendously needed drainage system has been installed. Soon, instead of the gully-washed hills facing Reynolda Road there will be a lovely grass hillside. Former playgrounds will be converted into a beautiful green campus with a white pine tree border on which the chapel, school and gymnasium will face.

Ten years after opening, The Children's Home was caring for 133 children. Robert W. Bradshaw was principal of the school. In 1921 the eleventh grade was added, making The Children's Home School a complete high school. In the spring of 1932 a new school building was completed. The report of the trustees in 1925 records: "It would be hard to exaggerate the improvement in the spirit and aspiration of our children since Bradshaw came to us and we have occupied our new school house." In addition to his duties as principal of the school, Mr. Bradshaw was coach of athletics, organizer of clubs for the older boys and girls, coach of dramatics, spokesman for The Children's Home in many conferences and church gatherings, superintendent of the Sunday school, counselor for young people's Sunday evening meetings, regular contributor to

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference
M. T. LAMBETH, Editor
BEULAH TAYLOR, Assistant Editor



JULIAN CALTON

Sponsored by the Frye-McSwain Memorial Class, First Street, Albemarle.

The Home Chronicle and constant friend of house mothers. During his last year at the Home he served as assistant superintendent. Mr. Bradshaw left The Children's Home in the fall of 1931 to enter the ministry in the North Carolina Conference.

W. D. (Bill) Murray of Duke football fame succeeded Mr. Bradshaw as principal of our school and director of athletics. Following the departure of Mr. Murray in 1940, W. C. Clary had charge of our athletic activities and served as principal of the school as well. The success of the teams under the direction of both Mr. Clary and Mr. Murray was outstanding. Mr. Clary continues his most effective work for the Home as assistant superintendent.

The Children's Home has never sponsored a general building campaign. All the dormitories, with one exception, have been given by individuals and bear the names of their donors. Funds for the erection of the High Point Building, the first modern brick building, were provided by friends in High Point. This building was completed in 1911. It bears the fitting inscription, "Dedicated to God and little children."

In 1913 the Smith Building and the Cornelius Building were completed and occupied. A. M. Smith of Elkin provided funds for the Smith Building and J. B. Cornelius of Cornelius gave the Cornelius Building.

James A. Gray, Sr., of Winston-Salem and

his children, Bowman Gray, Mrs. Bess Gray Plumly, Mrs. Mamie Gray Galloway and James A. Gray, built a central dining hall in honor of their mother, Mrs. Aurelia Bowman Gray. This building was erected in 1916.

Also in 1916 Mrs. John W. Hanes built the industrial building. This was originally used as the Administration Building, laundry, workshop for manual training and classrooms for several grades of school. It now houses the clothing department—the fitting room, sewing room, mending room, and the laundry.

In 1918 J. C. Tise of Winston-Salem bequeathed \$20,000—money which built a boys' building. This was a double dormitory and housed two groups of thirty boys each.

In 1922 the John Neal trust was set up by the court. The John Neal Building for boys was completed in 1925 from income of this trust. The infirmary was completed in 1925 through the bequest of D. B. Heath of Charlotte. Equipment for the infirmary was furnished by Mrs. John W. Hanes.

In 1926 W. N. Reynolds provided funds for a baby cottage, to be called "W. C. Norman Cottage." A few years ago Mr. Reynolds provided funds for enlarging and renovating this building. In 1926 and 1927 the Anna Hanes Building for boys and the Julia Higgins Building for girls were built. Funds for the Anna Hanes Building were provided by Mrs. John W. Hanes and her sons and funds for the Julia Higgins Building came from the estate of J. Wesley Higgins.

In 1928 and 1929 the Administration Building was built with funds provided by Bowman Gray, Mrs. Plumly, Mrs. Galloway and James A. Gray in honor of their parents. In 1930 a bequest of \$50,000 was received from the late Benjamin N. Duke from which the Duke Building for boys was constructed. Funds received from the estate of J. K. Norfleet provided for the construction of the Norfleet Building for small boys.

In 1937 the James A. Gray Building for high school girls was completed and occupied. James A. Gray provided the funds to erect this building. A gift of \$10,000 was received from Mrs. L. E. Brown of Charlotte to be used for building a Community Building to be known as the Brown Memorial Building honoring her son, L. E. Brown, Jr.

The contract for the construction of the Stockton Building was let in 1940. Funds for this building were provided by M. D. Stockton. Funds for the Brooks Building were provided from the estate of Mrs. Mary J. Brooks of Anson County. The estate of T. F. Wrenn provided for the construction of the Wrenn Building, a dormitory for older boys.

James G. Hanes and John W. Alsbaugh provided the money to construct the very fine Memorial Gymnasium. The estate of Mrs. W. Z. Stultz built the Lucy Stultz Building for girls. The W. Z. Stultz estate provided for the new Tise Building and the Stultz Arts and Crafts Building.

The first service was held in the beautiful Woosley Chapel in January of 1957. Mrs. Lucy Hanes Chatham bequeathed one tenth of her estate in the John W. and Anna Hanes Building, the most recently completed dormitory.

What Christ Means To The Christian

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Philippians 3

This is our second lesson in the series "The Gospel Applied to Persons." The aim is to deepen our experience of Christ as realized in our own personal lives. There is a hymn of Charles Wesley's that might well be studied and discussed by the class. It is a beautiful hymn which is not sung often enough in our churches. Your class might be the means of introducing it to others. The hymn is number 339 in the Methodist Hymnal. The third verse is as follows:

"Jesus, my All-in-All Thou art:
My rest in toil, my ease in pain,
The healing of my broken heart,
In war my peace, in loss my gain,
My smile beneath the tyrant's frown:
In shame my glory and my crown."

Indeed, if there is one dominant theme in Charles Wesley's hymns, it is this exultation in his assurance of being accepted and redeemed by the love of Christ.

The third chapter of Philippians is an intimate revelation of Paul's deepest convictions about the reality of Christ in his life. At least fifteen times the personal pronoun occurs. Paul is here opening up his heart to his friends in the church that he loved perhaps more than any of the others.

In the first verses of this chapter Paul appears to be boasting. But he is doing this only to show that he has everything his critics have (and more), only he has come to see they are not really important. He has found something else, or rather Someone else, who means more to him than pride of ancestry, faithfulness to the Law, and all the rest. When Paul says "For his sake I count all these things refuse" do not think that his conversion cost him nothing. To forfeit the affection of one's own family and religious group because of personal convictions is generally not to be discounted. Paul never refers to any of his family after his Damascus road experience, except to one nephew (Acts 23:16-22). Perhaps the family disowned him. But he discounts even this "because of the surpassing worth of knowing Christ." (verse 8)

Paul had tried as hard as anyone to find religious peace through obedience to the Law. But he concluded that no one could keep the Law perfectly, no matter how hard he tried. This was certainly part of the reason why his personal discovery of the redemptive power of the love of Christ was the most important thing that ever happened to him. Not that one is going to stop doing good deeds when he discovers their inadequacy as a means of salvation. He will do more of them than ever, only he will not consider them as meriting acceptance with God. They will be offered to God as the fruits of a dedicated life, not as achievements that entitle him to God's special favor.

The apostle reminds his Philippian friends that, even though they were Roman citizens, they were also citizens of the "commonwealth of heaven," a far greater distinction. These people at Philippi could get the force of this figure of speech easily. Though they

were far away they yet tried to maintain the spirit of Rome. Paul tells them they are a "colony of heaven" (Moffat's translation) and they are, therefore, to live in the spirit of the kingdom. Colonists often fail to carry out the best traits of their homeland. It is so with Christians, too. What poor representatives we often are of the Kingdom of God! And yet the poorest examples among us are better citizens of America for striving, however unsuccessfully, to be worthy citizens of the Kingdom of Christ.

What does Christ mean to the Christian? Let Albert Schweitzer answer. He ought to know as well as anybody. In the last paragraph of his famous book "The Quest of the Historical Jesus" he writes:

"He comes to us as One unknown, without a name, as of old by the lake-side, He came to those men who knew Him not. He speaks to us the same word: 'Follow thou me!' and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils.

the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is."

◇ ◇ ◇

Bradley Memorial Church, Gastonia, as part of the observance of their 50th Anniversary during the month of November, had several former pastors occupying the pulpit on Sunday, November 17. The Rev. H. F. Duncan, pastor of First Methodist Church, Lenoir, spoke at the morning service; the Rev. J. C. Harmon, the church's first pastor, the Rev. A. C. Swofford, of Bostic, and the Rev. H. M. Wellman, of Statesville (all retired), were speakers at the evening service. On Sunday morning, November 24, Dr. R. P. Marshall, editor of the *ADVOCATE*, was guest minister.

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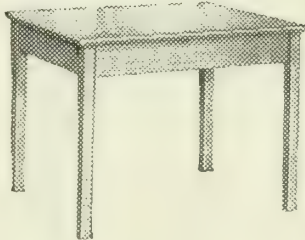


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Story time for Boys and Girls

ELIZABETH WHISNER, Editor

Pete's Thanksgiving

Pete Johnson was glum during dinner that night. "No, Peter," his mother said, "you just can't invite Dave and his family to our Thanksgiving dinner party next week."

"Aw, Mom, why not?" begged Pete. He wanted so much to have his friend Dave Rosen over to the party.

"Because, as your father told you, we've never met Dave's family and they don't know our friends, and . . . well, we can't have them."

"But Dave's swell, honest," pleaded Pete, "and his family only just came here to Centerville a couple of months ago. I'll bet they don't know anybody in town yet, and they might have to be all alone on their first Thanksgiving here."

"We understand," said Pete's father. "But Dave's family would surely think it odd if we invited them here—we're complete strangers to them!"

"But Dave's already asked me to his house next month. His folks are having a party for his friends."

"A birthday party?" asked Mrs. Johnson.

"No," replied Pete. "It's for Hanukah. Dave's Jewish, and Hanukah's a Jewish holiday, a big day of celebration. Dave told me all about it."

"How nice!" said Mrs. Johnson. "Of course, you may go. But that still doesn't mean we can ask Dave's family for Thanksgiving. The Hanukah party is for you children who know each other; but ours is for grown-ups, and we don't know Dave's parents at all."

Pete sighed. He was thinking of how lonely Dave and the Rosens would be on Thanksgiving Day. Dave was one of Pete's best friends. The first day Dave had come to school, looking shy and a little scared of all the new faces, everyone had like him, and Pete most of all.

The day before Thanksgiving, the boys were playing after school. "Guess you'll be having a big Thanksgiving dinner tomorrow," Dave's eyes had a far-away look.

Pete shuffled his feet. "Nothin' much," he muttered. "Wh-what are your folks doin'?"

"We're goin' to some old party," Dave said unhappily. "Just grown-ups, I guess—some people my parents met. I don't even know their names."

Pete felt worse than ever. Dave was so shy; he would not be happy with strangers. How Pete wished he could ask all the Rosens to his house tomorrow!

Thanksgiving Day was bright and sunny, but Pete was not. As the Johnsons' guests began to arrive he stood near the door with his parents, finding it hard to smile a welcome to everyone. Each time he thought of

Dave and his family, he felt more unhappy.

Suddenly the doorbell rang again. Pete heard voices—and one of them was a boy's voice. It sounded just like—but no, thought Pete, it *couldn't* be! Just then, his mother opened the door, and standing there next to his parents was Dave!

Both boys stared at each other open-mouthed. "But—how come?" they squealed. Pete's mother looked just as surprised. Then she clapped her hands together.

"So this is your friend Dave!" she exclaimed. "Why didn't you tell me his last name? The Rosens and Dad and I have been good friends ever since we first met at the Parent-Teacher meeting last month."

Everyone was laughing now, and Dave and Pete laughed the hardest. All at once Pete knew the real meaning of the word "Thanksgiving." He was deeply thankful to God for making his wish come true, because the wish had been generous and loving in spirit.

—Religious Press



WHAT'S THE MATTER, STUMMICK?

What's the matter with you? Ain't I been your friend?

Ain't I been a pardner to you? All my pennies don't I spend

A-getting nice things for you? Don't I give you lots of cake?

Say, stummick, what's the matter, that you've got to go an' ache?

Why, I loaded you with good things yesterday. I gave you more

Potatoes, squash an' turkey than you'd ever had before.

I gave you nuts an' candy, punkin pie an' choc'late cake,

An' last night when I got in bed you had to go an' ache.

Say, what's the matter with you; ain't you satisfied at all?

I gave you all you wanted; you wuz hard jes' like a ball.

An' you couldn't hold another bit of puddin'—yet last night

You ached most awful, stummick; that ain't treatin' me jes' right.

I've been a friend to you, I have. Why ain't you a friend o' mine?

They gave me castor oil last night becuz you made me whine.

I'm awful sick this mornin', an' I'm feelin' mighty blue,

Becuz you don't appreciate the things I do for you.

—The Uplift

WHAT'S THE DIFFERENCE

The chief difference between a gum chewing human and a cud-chewing cow is the thoughtful expression on the face of the cow.



A L-O-N-G RECESS

The teacher was surprised to see that a small boy remained perfectly idle all through recess, and asked him why he did not play.

"Cause," he said slowly, "it makes recess pass too quick if I play, and I want it to la-a-ast!"



BE YOUR BEST

A king went into his garden one morning and found everything withered and dying. He asked an oak that stood near the gate what the trouble was. He found that it was sick of life and determined to die, because it was not tall and beautiful like the pine. The pine was all out of heart because it could not bear grapes like the vine. The vine was going to throw its life away because it could not stand erect and have as fine fruit as the pomegranate; and so on throughout the garden. Coming to the heart's-ease, he found its bright little face lifted, as full of cheerfulness as ever.

Said the king: "Well, little heart's-ease, I am glad to find one brave flower in the midst of all this discouragement. You don't seem one bit disheartened."

"No, your majesty. I know I am of small account, but decided you wanted a heart's-ease when you planted me. I truly do not want to be anything else, and I am bound to be the best heart's-ease that ever I can."

—Selected



LET US PRAY

Father, we thank Thee for the night, and for the pleasant morning light; for rest and food and loving care, and all that makes the world so fair.

—REBECCA J. WESTON



Bible Quiz

1. What were goatskins used for in Palestine?
2. The Ark was made of what kind of wood?
3. Where in the Bible is the serpent first mentioned?
4. What kind of tree did Zacchaeus climb to see Jesus?
5. What little girl of twelve years did Jesus raise to life?

Answers to Last Week's Quiz

1. Samson—Judges 16.
2. Mary—Luke 7:37-38.
3. Jesus—Matthew 7:3-5.
4. Lake of Galilee—Matthew 4:18.
5. The River Jordan—Matthew 3:13-16. (Be sure to read the Bible references)

Book Review

The Tyndale Commentaries. I and II Thessalonians, by Leon Morris; The General Epistle of James, by R. V. G. Tasker. Eerdmans, Grand Rapids, Mich. \$2.00 each.

Two volumes of this series, "James" and "I and II Thessalonians," have just been published. These are small compact volumes, which, instead of following the usual format of phrase by phrase commentary, use a full context, or paragraph by paragraph, format, thus giving more continuity to the interpretation. The works are scholarly and yet are so written that the average Christian worker will find them very understandable and useful. This reviewer found in these volumes no attempt to explain away the evident meaning of the Scriptures discussed but rather an honest and successful attempt to clarify and interpret their meaning in the language of our times.—O.D.P.

George Whitefield, Wayfaring Witness, by Stuart C. Henry. (Abingdon)

Ranked in his day as a greater preacher than either of the Wesley's, George Whitefield has been almost forgotten by all but the scholars who delve into the background of the great revival movement which swept over England and America in the latter days of the eighteenth century. We are indebted to a North Carolinian, Dr. Stuart Clark Henry, for a critical biography of the great preacher who was one of the founders of the Methodist movement, yet who became estranged from the movement, though not from the Wesley's somewhat early in his career.

Dr. Henry's book will be hailed as a major achievement in the field of religious biography. It is not a highly interesting book, at least to the casual reader, but he has the facts and he presents them well. It now

remains for some less scholarly author to write a book which will do justice to the colorful life of this extraordinary orator, whom his friends considered a saint and his enemies ridiculed as "Dr. Squintum."

—R.P.M.

The Way to Biblical Preaching. By Donald G. Miller. (Abingdon. \$2.50)

Dr. Donald G. Miller, who is professor of New Testament at Union Theological Seminary, Richmond, has written a book on expository preaching which will be valuable to every minister, despite the fact that it is largely negative in tone and demands close reading if the seeker for information is to clearly distinguish between what the writer advocates and what he deprecates. Reading this book hurriedly, the reviewer found himself rather puzzled at times as to whether certain illustrations of preaching methods were to be imitated or avoided.—R.P.M.

LETTERS

Dear Editor:

I enjoy the *Advocate*, and it is a wonderful way to have firsthand news of the Conference, especially when you are no longer in the parsonage and do not have a pastorate. Ministers' widows are so wonderfully benefited by our great W.N.C. Conference.

Sincerely yours,

Mrs. W. A. Barber

Lake Junaluska, N. C.

♦ ♦ ♦

War is not paid for in war time—the bill comes later.—*Benjamin Franklin.*

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Articles of Religion

XXII. OF THE RITES AND CEREMONIES OF CHURCHES

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongeth, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

The breadth and freedom of the Christian faith is made clear in Article 22. This recognizes frankly that in different countries and places Christians will have different ways of worship. Such divergence is to be approved. Every church, therefore, is allowed to have the right to change its rites and ceremonies as it pleases so long as "all things [are] done to edification"—in other words so long as all things are agreeable to true Christian faith and its expression.

Let it be noted that the privilege of ordering and arranging rites and ceremonies belongs to a *church*, not to an *individual*. For the article goes on to say that "whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongeth" ought to be rebuked. Thus the church itself may establish and change its own rites and ceremonies, but no private individual is allowed to do so. This provision of the article is sometimes overlooked.

Christmas Worship in the Home

Last year 600,000 copies of *Christmas Worship in the Home* were sold.

This year Dr. Edward D. Staples, director of the Department of the Christian Family, General Board of Education, has ordered 650,000 copies of the folder, which appears in new dress and content each year.

The demand for the leaflet has increased steadily since its first appearance in 1946. In 1953, Dr. Staples recalled, the supply ran short 50,000 copies.

The folder for this year has a four-colored picture of the Wise Men bringing gifts to Bethlehem. The picture was painted by the well-known artist, Leslie Benson.

The simple setting calls for a Christmas creche, or manger, set up with the traditional figures of Mary and Joseph, the child, shepherds and Wise Men and perhaps a few animals, and the candles called for in the worship service.

This year's *Christmas Worship in the*

Home was prepared by Mrs. Theodore O. M. Wills, director of Christian education and music, First Methodist Church, Monrovia, California. It is a story-type worship service that suggests participation of every member of the family.

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A Prayer for Bible Sunday

Blessed Lord, who hast caused all
holy Scriptures to be written for our
learning; grant that we may in such
wise hear them, read, mark, learn and
inwardly digest them, that by patience
and comfort of thy holy Word, we
may embrace, and ever hold fast, the
blessed hope of everlasting life, which
Thou hast given us in our Savior Jesus
Christ. Amen.



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The Greensboro College Glee Club gave a concert at Trinity Church, Wilmington, on December 5.

Dr. Billy Graham, world-renowned evangelist, preached at the Thanksgiving Day worship service at Central Church, Asheville.

Triplett Methodist Church, Mooresville, is glad to announce that they have begun construction work on their new educational building.

The Rev. W. V. McRae wishes his friends to know that he and Mrs. McRae are now at their winter address, 556½ 16th Ave., NE., St. Petersburg, Florida.

Macedonia Methodist Church, Raleigh District, is purchasing approximately four and a half acres of land at the crossroads of Apex-Raleigh and Jones-Franklin Roads, where they will erect a new church building, opposite the present church site.

Mr. Demaree Bess, world traveler and associate editor of the *Saturday Evening Post*, spoke at the church night dinner at Central Church, Asheville, on Thanksgiving Eve. His theme was, "Has Sputnik made Russia more menacing?"

Mr. J. Harriss Covington, a business executive of High Point, and an official member of Wesley Memorial Methodist Church of that city, has been elected to the Board of High Point College to fill the vacancy created by the death of Dr. J. E. Pritchard, of Asheboro.

Waxhaw Methodist Charge went over its goal of \$15,000 in their recent parsonage building fund campaign, when it reported \$16,700 in cash and pledges as of Sunday, November 24. The campaign was conducted by the Rev. Rollin P. Gibbs, of the Western N. C. Conference Board of Missions.

The High Point College Board of Trustees recently authorized the building of an additional dormitory for women, to house ninety-two girls, at a cost of approximately \$200,000. The building is expected to be ready for occupancy by the opening of the 1958 academic year.

The films, "Report: Korea" and "Lands of Decision," which have been made available through the Rev. M. W. Lawrence, Conference Missionary Secretary, are now placed with Television, Radio and Film Commission in Raleigh. Anyone wishing these films may write to the Rev. W. C. Walton, Jr., 760 St. George Road, Raleigh, N. C.

North Wilkesboro District Methodists turned out, 340 strong, at the call of Superintendent Garland Stafford and the Rev. Roy E. Bell, district missionary secretary, for the rally at the North Wilkesboro Church. The theme was a "Call to Witness and Decision," and three speakers, the Rev. Lonnie Turnipseed, the Rev. Linwood Blackburn, and Dr. Kenneth Goodson, told of the opportunities for service in the mission fields. An offering of \$140 was received for the

district missionary special, the Dawsey Memorial Church in Cuba.

The Frank Cherry Fellowship Hall of Scotland Neck Methodist Church has been named in tribute to a former member of the church's Board of Stewards for some 15 to 20 years. Mr. Cherry was very active in the work of the church, and was a generous contributor to the building fund. He is now located at Enfield, and is active in the Methodist Church there.

The editor was the speaker at the Fiftieth Anniversary service held Nov. 24 at Bradley Memorial Church, Gastonia, where the Rev. Walter R. Kelly is pastor. On Wednesday evening of last week he addressed the prayer service at Bethel Church, Greensboro, and last Saturday left for St. Louis to attend the meeting of the National Council of Churches.

WNC District Directors of the Advocate met in Conover, Nov. 25 to plan for the subscription campaign in their Conference, which begins in February. Present at the meeting were: Clyde E. Murray, Gastonia; John S. Jordan, Salisbury; W. B. A. Culp, Charlotte; R. P. Waugh, Asheville; C. P. Beaman, Marion; Kenneth Crouse, Waynesville; Phillip B. Magruder, Greensboro.

Dr. J. Clay Madison, superintendent of the Greensboro District, entertained the Methodist ministers of the District and their wives at an informal tea at their home on Thursday afternoon, November 14. Around one hundred and sixty persons called during the hours from two until five-thirty. Greeting at the door, along with Dr. and Mrs. Madison, were the officers of the district ministers' wives association, Mrs. J. Max Brandon, Jr., Mrs. George Starr, and Mrs. M. E. Harbin.

Dr. and Mrs. Herbert Peterson, who have been missionaries to Malaya under the sponsorship of Myers Park Church, Charlotte, have found it necessary to leave the mission field because of Dr. Peterson's health. Dr. Peterson is now connected with High Point College in a public relations capacity. Myers Park announces that, to replace the Petersons, the Mission Board has assigned the Rev. and Mrs. Robert Epperson Hughes to serve as their missionaries in Southern Rhodesia.

Shop Talk

Reginald Doherty of London, whose article you may have seen in these pages last week, is not a professional writer, but he is fast approaching professional quality. He told me that he had never written anything for publication until I asked him to send us his first "Letter From London," but his chatty style and ability to handle words will continue to interest our readers, I am sure. I wish we could use more of his cartoons,

but space limits forbid. Coming up soon is a story about the Epworth Rectory which is illustrated by a lovely pen-and-ink sketch by Mr. Doherty.

Another coming feature is a story by the late Dr. R. F. Bumpas, one of the leading pastors in the state during Reconstruction days, who tells of the time when, as a small boy, he guided the fleeing president of the Conferency through Greensboro. That story has had a precarious and amazing history for he wrote it in 1932 and sent it to the Plylers from his home in California. The letter managed to get lost in the old desk in the ADVOCATE office and the present editor found it, after 24 years, when he moved the desk one day. Then to his chagrin, he lost it again. It turned up in a pile of papers not long ago and will appear in an early issue.

Hats off to Fletcher Howard and others who arranged the three great programs on Alcoholism held during November in the WNC Conference. Dr. Thomas Shipp was worth hearing and the ministers who attended the sessions were so interested that they paid no attention to the clock. One layman from another denomination, who attended some of the sessions, met me on the street yesterday. "I just want to tell you," he said, "that Dr. Shipp did more good by his talks than anyone I have ever heard."

Following those meetings, many pastors are going to be trying to help alcoholics with much better success than before. If your pastor manifests an interest in this work, help him all you can, for the need is urgent. Our country is full of men and women who look to the church for help in fighting the battle against alcoholism, and in order to give them assistance, we must have trained pastors and consecrated lay helpers. The old attitudes and prejudices are out of date.

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Heathenism is the night-sky of religion, and the sky is sown with stars; Judaism is the moonlight, and Christianity is the sun.—Tholuck.

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855

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EDITORIALS



Baptists Make News

No one living in North Carolina can fail to be aware of the fact that the Baptist churches are important, and news of their doings is front-page material. For weeks now the daily papers have carried stories about the Raleigh Convention, and during that convention a record number of reporters were present to rush the latest happenings into type.

Why?

It is no reflection upon our Baptist friends to say that the reason has nothing at all to do with religion. The reporters were not hanging eagerly on the words of those who preached the gospel; they were waiting in resignation during the routine matters, and the only thing that kept them in their seats was the hope that they would get in on an argument. As one remarked, "Baptists always make news at their conventions—there's plenty of arguing and you can always be sure of one good verbal fight."

Well, that's what makes news—to a newspaper reporter and editor. It isn't news that hundreds of Baptist churches have had revivals, raised millions for missions, or ordained new ministers. It is only news when they get to arguing over policy and personalities.

Sometimes we Methodists deplore the fact that we have such a tight organization and so much machinery. Some laymen would like to settle everything by congregational vote. But the exercise of democracy in the church presents problems that cannot easily be solved. If the congregation is to be represented in every policy-making meeting, and if the pastor is to be called as the servant of the congregation, subject to dismissal at any time when enough malcontents can muster a vote, then we must expect to make news which will not always be edifying.

Methodists have a method which works, imperfectly, it is true, but the results of the years has shown that Methodist churches hold together much better than those which have the congregational system. True, they may not grow as fast as some which multiply by division; but we have an idea that it is better to have one church composed of members who may disagree yet co-operate, than to have two split-churches whose main reason for existence is the fact that the members could not go all the way with democracy.

It is democratic to vote on every question; to settle our problems by majority rule. But it is also democratic to abide by the result of the vote. If we are democratic only in our voting, we are only half-way democratic.

We take off our hats to the Baptists for their enthusiasm and their wonderful achievements in this state. But we are glad that we are spared the annual battle over issues which could be settled much easier by a small group. We are quite happy over our lack of news just now.

Who Is Dying?

Replying to a brother minister who argued for the retention of the present plan of holding supervised dances at Wake Forest and Meredith colleges, a Baptist brother stated his objections and remarked that, although some Presbyterian and "Christian" church colleges allowed such goings-on, there was no call for Baptists to imitate any other church. Then

he went on to say that these denominations were dying and intimated that the Baptists were about the only church folk who were standing true to the gospel and growing.

We do not get excited about the statements made by people in the midst of a hot argument. They are very often inaccurate and often prejudiced. But we would come to defense of the Presbyterians and "Christians" (by which we presume he meant the denomination which once used that name but now has a much longer one). These organizations are not dying—far from it!

And that reminds us of a story which we heard many years ago. Two old ladies were sitting out on the porch on a hot summer day. Running out of gossip, they rocked in silence for a while. Then one said, "You know, when I was born I was so little that they put me in the coffee-pot and put the lid down on me."

"Do tell!" answered the other placidly, "And did you live?"

Some of these denominations may be small, compared with others, but they are living and doing well.

Do North Carolina Methodists Want Their Church Paper?

We have been proud of the increased circulation of the *ADVOCATE* during the past five years, but a look at what some others are doing makes us wonder if we ought to brag about it.

With more than 400,000 members in the two conferences, we should have at least 70,000 subscribers. Several of the Conference Organs are ahead of us in circulation and some with fewer members have double the number of subscribers.

How do they do it?

The answer is simple: They put on a concentrated campaign for subscriptions which is directed, not by the editor, but by the bishops and district superintendents. And they subsidize the paper to the extent of as much as \$15,000 to make it possible for it to be sold for a low price.

The NORTH CAROLINA CHRISTIAN *ADVOCATE* has never been pushed by the Conferences in the way that other causes are promoted, yet all other causes depend upon the *ADVOCATE* for their free publicity. This paper belongs to the Conferences, and it is their responsibility as well as their greatest source of publicity.

Several letters have been received from committees in other Conferences asking for suggestions as to how to establish a Conference paper. These Conferences are willing to pay the entire cost of sending such a paper into every home in an effort to promote the program of the church. Are North Carolina Methodists will to spend a little time in promoting their Conference Organ?

The answer will be found in the results of the subscription campaign.

Shocking But True

According to *Presbyterian Life*, last year Americans spent three times as much on alcoholic beverages as they contributed to churches, religious organizations, and welfare agencies. Quoting Department of Commerce figures, the magazine tells us that \$10.5 billions were spent for liquor in 1956 as compared with \$3.75 billions for religious and welfare activities. Further figures show that Americans spent \$5.7 billions on tobacco, \$3.3 billions for doctor's bills; \$2.4 billions for books, magazines and newspapers; and \$1.2 billions for medical care and hospitalization insurance.

Let Us Strengthen and Use The Jurisdictional System

By EMBREE H. BLACKARD*

PART I

As one who has had the privilege of serving pastorates in conferences which are now in Northeastern, South Central and Southeastern Jurisdictions, who had the privilege of serving for awhile on the faculty of Hampton Institute, and one who was a staunch advocate of Union, I wish to affirm my conviction that the best interests of The Methodist Church will be served by strengthening the Jurisdictional System which was, and is, a vital and an indispensable part of the Plan of Union.

I. A SACRED TRUST

Without a Jurisdictional system no plan of Union could ever have been adopted. For many years the Commissioners of The Methodist Episcopal Church and The Methodist Episcopal Church, South, searched and labored prayerfully to find a plan of union which would be acceptable to both churches. Many plans were suggested, including some which are now proposed by those who would abolish the Jurisdictional System. All of these plans were rejected. Some proposed that we unite and then formulate a plan of union. The Commissioners from the Southern Church would not even entertain such an idea. The Southern Commissioners firmly stated that they could not accept any plan which did not curb the authority of an all-powerful General Conference, which led to the division of the Church in 1844. The Jurisdictional system became the instrument which, satisfied all groups and received an overwhelming vote in all sections of the three churches. To change after eighteen brief years the basic feature of the Plan of Union by which union was achieved, would be nothing short of breaking a sacred trust. How many times were we, as advocates of union, warned by those who opposed unification that such an attempt to abolish the Jurisdictional system would be made soon after union. We had faith then, and now, to believe that all sections of the church would honor a holy contract, even if it could be broken by the weight of numbers.

II. THE BEST INSTRUMENT FOR CO-OPERATION AND SERVICE

In the Southeast we have found the Jurisdictional system the very best possible instrument for co-operation with other parts of The Methodist Church, and for promoting its evangelistic, missionary and educational work. A church of nearly ten million members is too large to handle all matters as a unit. We have found it wise to have Annual Conferences and Area units. In order to meet local conditions and to develop the

*Dr. Blackard is pastor of Central Church, Asheville, and this article is based on a paper presented to the hearing on The Jurisdictional System at Charlotte recently. A second installment will be printed in an early issue.

greatest possible esprit de corps, we believe that the Jurisdictional system is essential.

The Jurisdiction forms an ideal unit of promotion. A review of the work which the Southeastern Jurisdiction has done in missions, education, evangelism, radio and television ought to convince any thoughtful person of the great value of the Jurisdictional system when it is accepted and used.

Achievements during the past year in a few fields will indicate how the guidance, promotion and stimulus of the Southeastern Jurisdictional Council has caused our Annual Conferences to make progress!

—The first three Conferences in Methodism with the largest amounts given for General Advance Specials came from the Southeastern Jurisdiction: Florida, Virginia, and Western North Carolina Conferences.

—The same three Conferences led the church in gifts for World Division Specials.

—The Western North Carolina Conference, the Mississippi Conference and the Virginia Conference were the first three in the amount of gifts for the Week of Dedication Offering.

—The Florida Conference was first and the Western North Carolina Conference was third in gifts for the Hungarian Relief Offering.

—The Virginia Conference and the Western North Carolina Conference were first and second in gifts for the Alaska Methodist College.

—I would call your attention to the fact that Conferences from the Southeast lead in giving to these causes in spite of the fact that the per capita income in the Southeast is lower than in other sections of our nation.

—We believe that a similar advance in education, evangelism, lay activity, etc. can be shown as a result of the promotional work of our Jurisdictional Council at our Jurisdictional Lake Junaluska Assembly and throughout the Conferences of the Jurisdiction itself.

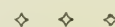
If we take our four largest Jurisdictions in which the membership is approximately the same, the statistics indicate that during the twelve years, 1944-1956, those Jurisdictions in which Jurisdictional Councils have been organized and the Jurisdictional system faithfully used have made the greatest gains in the fields indicated below:

Effective Ministers	In 1944	In 1956	Net Gain or Loss
North Central	4,061	3,826	Loss 235
Northeastern	3,832	3,404	Loss 428
*South Central	3,356	3,287	Loss 69
*Southeastern	4,290	4,547	Gain 257
Pastoral Charges			Net Gain
North Central	4,772	5,203	431
Northeastern	4,677	4,731	54
*South Central	3,906	4,611	705
*Southeastern	4,539	6,135	1,596

Members			
North Central	1,949,515	2,201,722	252,240
Northeastern	1,691,914	1,899,055	207,141
*South Central	1,485,833	1,846,210	360,327
*Southeastern	2,152,353	2,567,239	414,886
Money			
North Central	27,568,111	96,290,160	68,722,049
Northeastern	29,118,039	77,994,175	48,876,136
*South Central	23,133,059	85,372,334	62,239,273
*Southeastern	29,273,329	113,482,518	84,209,189

Since the ministers and members of the various Jurisdictions in The Methodist Church are equally loyal, devoted and generous, it is our conviction that the difference in gains can be accounted for only by the fact that those which have made the greatest gains did so through the use of the Jurisdictional system.

Another most notable illustration of the value of the Jurisdictional organization is the great progress which has been made under the leadership of the Southeastern and South Central Jurisdictional Councils in the field of Radio and Television. As far back as 1945, long years before The General Conference set up a Radio and Television Commission, these Jurisdictions were co-operating in sponsoring a network of broadcasts which has grown to more than 300 stations reaching millions of people. So successful were these programs that the Armed Forces asked that the programs be presented to the personnel of our Armed Forces, both at home and abroad. This has been continuing for a number of years. We have produced other radio and television programs and moving pictures too numerous to mention in this paper. Through our Jurisdictional Council we were in a position to co-operate with other denominations in establishing on a property adjacent to our Jurisdictional University, Emory University, the first interdenominational owned Radio and Television Production Center in the world. Yet when the General Conference set up its Radio and Television Commission, the Jurisdictional Radio Committee made its facilities available and offered the closest possible co-operation. This pioneering work would not have been possible if we had had no Jurisdictional Council.



GREATER THAN SPUTNIK FLIGHTS

While scientists are planning flights
To high and yet still higher heights,
With man-made, star-bound satellites,

To see what space will show them,
Let's recognize man's right to find
What God has made by His great mind;
For to His truths we'd not be blind.

But we would seek to know them.

And yet while men are flying high,
With thoughts and plans to pierce the sky,
We're called to see things near by

Which we've too long neglected;
For there's more beauty in the sod,
And far more paths we've never trod
Right to the heart of man and God,
Than ever we've expected.

What of the time that we could spend
To help some one, and make a friend?
And of the ways there is no end
To human understanding.

It's greater far to give good cheer,
And kindness, and release from fear,
Than bring a star in space up near
And make a sputnik landing.

—ERNEST C. DURHAM

We Need Quietness

By REV. JACK CRUM

"Better is a handful of quietness," said the wise preacher of Ecclesiastes, "than two hands full of toil and a striving after wind." Christopher Morley put it well when he said, "Quiet is what we need . . . In unimpassioned silence we might find (if ever) what the Author had in mind." One of the most needed things in our lives today is not increased activity but more quietness. Life, like music, must have rests in order to be beautiful.

Quietness is difficult to describe, yet I know the quiet times have been the vital times in my life. Once I remember sitting out of doors by the ocean on the coast of Carolina. I was not doing anything; I was resting. I was not forcing my mind to grapple with the problems facing me. I was not even deliberately searching for God. Rather, in the quietness He found me and gave me courage and strength. I know not how; I only know that it was so.

Once I recall sitting before the open fire in my own living room. This time it was late at night. I was not watching television, nor listening to the radio, nor talking with a friend, nor reading, nor even consciously thinking. You could say I was just waiting. In this quietness God came and renewed my spirit. Then I knew as I usually do not know the joy that comes in salvation.

Only through more quietness will I or any of us ever be able to see life clearly or to appreciate its real values fully. When I am quiet long enough to really see life then I learn to have sympathy for life. Other people become people-to-love for me. As I learn to enter sympathetically into the lives and longings of other people I find meaning and joy in living. All this, however, seems to depend upon my first finding quietness.

There are two ways in which I find it. In the first place I find that I must allow specific time for quiet periods in my life. This is difficult but necessary. We are an activity age, and our society emphasizes "what you do" over "what you are." But Pascal says to me and to our age: "Most of the ills of the world come from men not being able to sit in a room and think." After taking this to heart I have tried to practice "sitting and being" as well as "running and doing." I have become convinced that quiet periods are as necessary to a full life as food is to a full stomach.

One evening I stopped at the Hotel Eutaw in Orangeburg, South Carolina. When I arose the next morning the sky was cloudy and overcast. At breakfast the waitress remarked, "This is the kind of day I like to go to the beach. There's not so many people there when it's cloudy." Then, as she cleared off a table near by, she spoke more to herself than to me, "I think that's what's wrong with us humans, anyway. We need more solitude." She was right. We need to practice times of quietness.

Jesus practiced quietness in spite of all his activities. Mark tells how Jesus spent a day in Capernaum. Entering the town he immediately teaches in the synagogue. Then he immediately heals a man with an unclean spirit and then goes to Simon's house

and heals his mother-in-law. In the evening he ministers to all the sick of the city. When did he get his strength for such activity? Mark says the next morning, "a great while before day, he rose and went out to a lonely place, and there he prayed." Jesus needed quiet periods with God and he made room for them. I have found I need them, too.

There is a second way in which I find quietness. I find I must learn to live all of every day in an attitude of quietness and rest. Isaiah preaches to me as well as to the fast living people of his day when he says:

"In returning and rest you shall be saved;
in quietness and in trust shall be your strength.

And you would not, but you said,
'No! We will speed upon horses',
therefore you shall speed away;
and, 'We will ride upon swift steeds',
therefore your pursuers shall be swift."

Today we have learned to speed in automobiles and airplanes hundreds of times the speed of horses. Our age is geared to speed, and our minds and hearts are all running like dynamos. We think the faster we go, physically or mentally, the better off we are. What would Isaiah say today except, "You

who fly the highways and the skys need to learn that salvation comes in quietness."

We need to learn to live in "the great quiet of God" as Walter Rauschenbush describes it. We need quietness with God more than we need speed. We need prayer instead of progress. We need rest more than we need planes to transport our weapons or telephones to speed our voices over the distances. We need to lose our fevers and our troubles and find our loves and our joys.

In quietness have I found this need fulfilled in my life. When I have set time aside for quiet periods and when I have endeavored to live in an attitude of quiet trustfulness I have found the saving witness in my heart. The preacher of Ecclesiastes speaks words appropriate for all of us when he proclaims, "Better is a handful of quietness than two hands full of toil and a striving after wind."

CONTENTMENT

*If you should be bereft
Of friends and comforts too
And little unremembered things
That cushion life for you.*

*And all at once you found
Your blessings from the sky,
O, don't you think that in your heart
A sweet content would lie?*

—SOPHIE ROWE

The Last and the Lost and the Least

By HELEN E. LANCE

Fifty years ago in a prosperous East Carolina community the Methodist Church was not only the leading church there but the only church. Fifty years ago we were smugly middle-class and complacent.

One day ladies visiting in the minister's home there gossiped about local affairs and a small daughter in the home heard them (and these small daughters always hear and evaluate more than we think they do).

"Had you heard that poor Susie Smith is going to open a Sunday school Sunday afternoon in the town hall?" asked one.

"Where, for goodness sake, will she get any students?" asked another.

"Why, she says she is going out 'in the highways and hedges' and bring them in," announced another, laughing.

Well, Susie Smith did open that Sunday school. In the little hall over a small store on the "other side of the railroad track." At first, from her meager earnings she bought the literature. We never knew where she got her organ, but open she did, with an assortment of underprivileged children. Every Sunday afternoon she trudged down. Day after day she went out in the homes of the down-and-out people, listening to their tales of want and woe, and encouraging them. She was their friend, and they came to treasure her visits. They attended her Sunday afternoon services, and Susie set them to singing—young and old, poor and poorer, how they did sing the old songs and listen to the simple Bible stories. They

went away with a new spring in their steps and a song in their hearts.

Now, the children of the "respectables"—What could they do on Sunday afternoons? Get together and walk out to the cemetery. Go down to the depot to see the afternoon train go by.

Then they began to go up those rickety steps to the afternoon Sunday school. (Children are not class conscious till drilled by their adults.) They liked it, too, and the hall was full Sunday after Sunday. (Somewhere in my belongings today is a small Bible won as a prize for regular attendance in that Sunday school for a whole year.)

An evangelistic preacher came to hold a protracted meeting in that hall for Susie's group. We went every night. Even though I was a member of the Methodist Church and the daughter of the minister, this was my church, too, and when the minister called for those who wanted to join this newly organized church I urged my chum who was sitting with me to go up and join. (I remember I wanted to go, too.)

Today—you guessed it—the strongest church in this town is this same Susie Smith's congregation, housed in the prettiest brick church, with a regular pastor.

When occasionally I drive through that town I like to go by the old town hall and around the corner to the church that as a child I unconsciously helped to build—and I breathe, "Please God, keep it a church that reaches 'the last and the lost and the least'."



Shown above is architect's drawing of the new Mount Pisgah Church, Greensboro, plans for which were recently approved. The total undertaking will be completed in gradual stages over a period of years. This includes five projects: A, educational building; B, fellowship hall; C, new sanctuary; D, future necessary classrooms; E, chapel.

Project A has been bid and negotiated at \$81,234.00, and contracts will be let and construction begun shortly. Groundbreaking ceremonies were held on Sunday, November 17. Officiating were Dr. J. Clay Madison, superintendent of the Greensboro District, the Rev. A. C. Kennedy, Jr., pastor, and other church officials. Mrs. Minnie Hughes and Huston Nelson, members of the church for 65 years, assisted.

The two-story brick building will include 18 classrooms, a pastor's study, rest room facilities, and two well-equipped nurseries. A partial basement will contain three forced-air oil furnaces, with duct work prepared for air-conditioning later.

In order to finance this project, the church has just over-subscribed a bond issue enabling them to go forward. As more money is made available, the other projects will be undertaken.

Start Apartment Project at Methodist Home

As a means to accomplish resident membership in the Methodist Home, Charlotte, at an earlier date than would otherwise be possible, and to enable the Home to serve more persons, an apartment project has been officially announced by the Board of Managers of the Home, to be financed by donor applicants and others.

The announced project is unique in that the entire cost of construction will be borne by donors who are themselves approved applicants for membership in the Home, or by persons interested in the Home in several different ways. Some of these people desire to construct an apartment so, if in the future, they may decide on the Home as a place to retire, accommodations for them are definitely assured. Others, recognizing the value of the service to our aging population being rendered by the Home, are contributing the cost of an apartment as a philanthropic investment.

In the last two situations, the Home will pay these donors interest on their apartment contributions as long as they live, or until such time as they might occupy their apartment themselves.

Each apartment will contain a livingroom, kitchen-dinette combination, two bedrooms, and bath. Also included are two porches, one of which will be screened. Construction will be started early in December, and upon completion of this apartment group, the Home will be able to serve a total of 200 persons.

The Methodist Home is owned and operated by the Western North Carolina Conference of the Methodist Church.

Mrs. Nina Duke Wood Seriously Ill

Mrs. Nina Duke Wood, known at the "Mother of Shut-Ins," is very ill at her home at 715 North Washington Street, Wadesboro. A feature story on her and her work for sick, shut-in, and handicapped folk appeared in a recent issue of the *ADVOCATE*.

Cards and letters—most of all prayers—would be very welcomed by this beloved woman in one of her most trying moments.

In what is perhaps her greatest crisis—and she has had more than her share in her 65 years of life—she is relying mostly on prayer. A great believer in prayer, she is asking all those who believe in praying to lift their voices to God for her.

"Despite her constant pain and growing weakness," writes her good friend, Isaac London, editor and publisher of the *Rockingham Post-Dispatch*, "she remains always cheerful, and her faith grows rather than diminishes. Nina Duke will prove faithful to the very end."

Mrs. Wood is a faithful member of the First Methodist Church at Wadesboro, and her pastor, the Rev. Paul Hamilton, is a constant attendant at her bedside.

ANNOUNCEMENT

The date of the Charlotte District Conference, at Harrison Church, near Pineville, originally scheduled for January 14, has been changed to January 15. The session will begin at 9:30 a.m. This change is due to a conflict in dates in the District.

Divorce Is No Cure-All

By SHERRILL B. BIGGERS

All about us today people are suffering as a result of hasty divorces. Not least among these are those contracting parties who, at the time, sincerely believed that separation would bring release from boredom and perplexity. The tragedy is that many of them now see that their divorce was a mistake, yet many are beyond "the point of no return." The latter estate is worse than the first. There are the terrifying new problems—making a living apart, child guidance, living with a stigma and the fear of having made a mistake, and finding a new partner or facing the declining years alone.

"Know thyself," if you possibly can. With the passing of some of the physical and psychological youthfulness of marriage, many seem to become unmercifully analytic about their marriage. Little, uninvited gremlins begin to whisper: Could I have been better mated? Am I missing the real thing? Doesn't my individual "happiness" come first? Am I a kind of Hamlet who should learn to take my life in my own hands and "do something about it"? Could I have both—a marriage and an extra lover? This kind of thing seems to hit men harder than women.

Add to these "growing pains" the unfavorable, social vortex in which we live, and sanity is really at stake. Television marriage is frequently morbid or sentimental. Self-pity is played upon until you are ready to justify anything to "release" these poor souls. Youth and adults, no less, are asked to live in a world of sex fantasies. With the prevailing ideals about much of life now, we are led to expect miracles of sex and to seek them at the end of the rainbow. Where shall we turn?

Perhaps the first place for moderns is the psychological bookshelf. Doubtless many could do some profitable browsing here, as long as they move on to the religious book section. We must know the real questions before we can expect to find the answers; and the descriptive sciences do help us know what the real problem is.

But for the Christian, the final answer lies in his relationship to God and his will. If there are those about you whose minds are wandering down the pathway to divorce or promiscuity, here are some suggestions that may have some value:

1. Talk with many who have tried divorce or adultery. Have they found "life" thereby?

2. "Know thyself." Why is this a problem now? Am I too self-centered in this matter? Have I considered the harmful effects on others?

3. Have I neglected the historic means of grace—prayer and commitment to the will of God, Bible study, public worship, doing good to others, and humble service through the church?

Pastors' Retreat Postponed to New Date, Dec. 29-31

Announcements have gone out regarding the change of date for the Pastors' Retreat of the N. C. Conference which was to have been held last week. The new date, according to Dr. Hiram K. King, Conference Director of Evangelism, will be Dec. 29-31.

Greensboro District Conference

The Greensboro District Conference will be held at Bethlehem Church, near Climax, on Sunday afternoon, December 8, beginning at 2:00 o'clock, with the Rev. Joe Johnson as host pastor.

The afternoon program will consist largely of a business session, with reports and messages by persons representing the various interests of the church. Among those speaking will be Dr. Fletcher Nelson, executive director of the Commission on Christian Higher Education.

At 5:30 the ladies of the church will serve a fellowship supper. Beginning at 7:00 o'clock there will be a worship service opening with a Charles Wesley hymn service led by Mr. Kenneth Fansler and the choir of Christ Church, Greensboro. The message will be brought by Dr. C. C. Herbert, Jr., pastor of Wesley Memorial Church, High Point. The emphasis at this evening service will be upon the evangelistic responsibility of the church.

Denman Preaches in Korean University

A total of 579 persons were baptized Sunday, November 10, at the close of an evangelism mission led by Dr. Harry Denman, Nashville, at Ewha University, Seoul, Korea.

Dr. Denman is general secretary of the Methodist General Board of Evangelism. He conducted a similar mission at the school last year, and more than 700 were baptized on the closing day.

The university, said to be the "biggest women's school on earth," has about 5,000 Korean women enrolled. It is related to the Woman's Division of Christian Service of The Methodist Church.



GROUNDBREAKING CEREMONIES were held October 27 for the new West End Methodist Church, Siler City. Turning the first spadefuls of dirt were, the Rev. Harvey Johnson, pastor of the church; the Rev. Allen Brantley, superintendent of the Burlington district; and Lester Murray, chairman of the official board.

Actual construction on the \$30,000 building got under way Wednesday, November 13, when members of the church and workers began clearing the building site and digging the foundations. The 30 by 80 foot structure will be two story, of concrete block and brick construction and will contain 10 class rooms, a fellowship hall, a chapel, restrooms and a kitchen, and will be constructed under the supervision of Roy Scotton of Staley. It is hoped that it can be finished by early spring.

The beginning of the project marked the culmination of a building campaign which began in March 1954 with the donation of one dollar to start the fund. Since that time the church has raised over \$13,000 through pledges, gifts, suppers and various other fund-raising activities. After the new building is completed the old church property will be sold.

The West End Church has a membership of 186. The building now under construction on the two-and-one-half acre lot on Highway 64 just across from Oakwood Cemetery is the first phase of a building program which will later include a sanctuary.

Draper Whitt is chairman of the building committee.

George Herman, Retired Pastor, Dies in Asheville

The Rev. George D. Herman, 93, died in Asheville on November 24, following a short illness.

Mr. Herman retired in 1935 after serving more than thirty years as a Methodist minister in the Western North Carolina Conference.

Surviving are a son, Ernest K. Herman of Waynesville; three daughters, Mrs. Chess Abernathy, Sr., of Vidalia, Ga., Mrs. T. P. Carraway of Wadesboro, and Mrs. Nelson J. Miles of Asheville.

Speaker Says Southern Church Colleges Lead in Education

Speaking at the annual Phi Beta Kappa Banquet held at the University of North Carolina recently, Dr. Robert MacDonald Lester, executive director of The Southern Fellowships Fund, traced the development of higher education in the South and commended the churches for their part in establishing the various great institutions of learning such as Duke University, Vanderbilt and Emory, saying, "In less than three generations since the south had to start afresh, the zeal and persistence of the denominations, with a diminishing insistence on minutiae of theological belief, have produced colleges and universities greatly to the credit of the ideals of their sponsors."

In one respect, however, said Dr. Lester, "they have failed to meet a challenge and an opportunity." He explained what he meant by saying, "That these excellent independent and church connected institutions, long proud and deserving of their leadership in southern education, have not seen fit in recent years to take the lead in admission of qualified Negro students, that they have, in fact, deliberately held back and relinquished their opportunity to state universities such as Kentucky, North Carolina and Arkansas, is a matter of wonder to historians of higher education Their reluctance to move boldly and advisedly into a long-foreseen situation, many of the present difficulties of which might have been avoided by calm and considered preparation, is hard to understand."

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You can't spell GOSPEL without GO.
Nor PRAY without PAY, you know.
But if we put them together and PRAY
and PAY

The GOSPEL will GO to lands far away.

—The Tower of St. Paul

DECEMBER 5, 1957 7



Shown above is a group of officials at the groundbreaking service for the educational building of Trinity Church, Gastonia, on September 23. Left to right: W. A. Barnes, C. J. Murphy, P. N. Waters, J. Charles Windham, Edward Murphy, Julius Tail, J. C. Barnes, the Rev. Roy J. Barnwell, pastor, Mrs. Otis Myers, and Miss Shirley Costner.

The educational building will cost around \$100,000 when completed, plus \$20,000, the cost of the lot. This is one of the building projects being helped by the Gastonia District Mission Society.

Weekly Devotional Readings

Supposing Him to Have Been in the Midst

By ROBERT G. TUTTLE

"But they, supposing him to have been in the company, went a day's journey . . ."
—Luke 2:44

"But they, supposing him to have been in the company, went a day's journey; and they sought him . . ." (Luke 2:44). Joseph and Mary had taken it for granted that their son was in the company, was on the way with them, but they were mistaken. He was not with them. This is the dilemma of the modern home. We assume that our children are growing spiritually, that they are thinking as we think, accepting the values that are ours, moving with us in a common direction when, suddenly, some act or word of theirs awakens us roughly to the fact that we and they are miles apart, and that it will be necessary for us to go back to where they are and start over again.

"It is so easy to lose someone"—There is no noise, no disturbance, they are just not there. It is necessary that, as parents, we ask ourselves constantly the questions, "Are we with them—or, are we not?—Are they with us—or, are they not?"

Too many homes are centers of uncertainty. We might have an excuse if God expected the impossible of us, if he gave us without any preparation a sixteen year old child to instruct and guide. This is not so. God gives us a running start on our children. He gives us the child alive, but knowing absolutely nothing—That puts us a bit ahead of him. The child grows, we grow. He becomes an adolescent child with adolescent problems; we become adolescent parents with adolescent wisdom. He becomes a teenager with the tensions and the decisions of teenagers; and we become teenage parents with greater patience, deeper understanding, and a faith strong enough to share. God does not expect the impossible.

Sometimes, being afraid of forcing our children's belief, we do not lead them to believe anything. We give to their vision no focus and to their lives no anchorage. Joseph and Mary were not afraid to lead Jesus to a faith in God. They told the growing boy what they could about God's world of nature, his world of people, his world of truth. They created in him an interest, a love, a faith. They prepared the ground of his spirit for the continued probing of God. They led Jesus as far as they could—as far as they themselves had gone—but they did not bind his faith, they only launched it—Get all the faith you can! Give your children all you have! God, himself, leads on from there!

To feel at home with God is to feel at home in the world. To feel at home in the eternal is to feel at home in the present. Not to know God is not to know the world.

Do we know what we believe? Do we live what we believe? Is our counsel good? Is our example equal to our counsel? Do

we "build with both hands" the lives of our children, or "do we tear down with one hand as we seek to build with the other?"

James A. Pike declares: "A machine has no purpose 'on its own.' So for a Christian, man's purpose is what God's purpose for man is." To paraphrase, the home's purpose is what God's purpose for the home is! What

THE ADVOCATE MAN

By C. J. Huneycutt

Almost fifteen years ago, a Methodist minister was driving his automobile near the shore between Beaufort and Lennoxville on the Atlantic Coast of North Carolina. He observed two small girls who apparently were walking home from the grocery store. They were barefooted. One might assume they preferred to walk on the asphalt pavement rather than risk the sand-spurs along the sides of the highway. Imagining how the hot tar was burning their feet, the minister stopped and asked them sympathetically if they would care to ride. The older girl, more discreet than her sister, shied away from the car and said, "No, thank you." The younger drew nearer and peeked inside. Seeing the minister's mail on the front seat, she turned and said: "Come on Sis, it's all right. He's the *Advocate* man!"

That experience made a profound impression upon me. First, because the *North Carolina Christian Advocate* was a symbol of a fellowship of Christian believers in which one could trust—the very presence of the *Advocate* introduced to the little girl that the stranger was trustworthy. Second, that the *North Carolina Christian Advocate* and other Methodist literature had kept the Lennoxville Methodist Church (which the little girls attended) alive for several years without a pastor.

"What a person is up on, he isn't down on" goes an old adage. To keep the Methodist people informed is the first step in developing loyalty to our program. The first official business passed on by our Church last year was at the request of your pastor to send the *North Carolina Advocate* and the *Together* magazine to every home represented by our membership (This includes every person in the Armed Forces and every student attending college). Many members have expressed their appreciation for these gift subscriptions from the Church. In addition to receiving *Together* (the Methodist Family Magazine) and the *North Carolina Christian Advocate* (the official organ of Methodism in North Carolina), our church sends to every home the weekly bulletin and *Echoes* (our church paper). If our members will read these fine publications, I'm sure they will be "up on" our church's program and they will be more active Christians.—From the Bulletin of Wesley Heights Church, Charlotte.

is God seeking to convey to the children through the home? What sort of world is God attempting to build through the instruction and example within the home? Do we believe that the way of Christ is the way of God? Believing this, do we attempt to know and understand the way of Christ, that we might live it with sharp interpretation? Do we lead our children to grow in Christ-like knowledge, in Christ-like attitudes, in Christ-like actions?

"Men dress their children's minds," declared Herbert Spencer, "as they do their bodies, in the prevailing fashion." Unbelievable as this is, we recognize its truth. There are homes determining their way of life by the standards of the neighborhood, of the club, of the prevailing culture of the moment. Yet, under God, we are dealing with eternal souls that can find a comfortable lodging only in an eternal setting.

Young men returning from overseas have declared: "This is a world in which we do not want to raise our children." What do you do with a world like that? There is an answer—Your home is a world within itself. Create about your hearthstone the world in which you wish to rear your children. Your children can grow up normally within a world where God is real, where Christ is known, where love, unselfishness and character are their daily bread, where understanding, calmness and honor are the pillars of life, where joys and sorrow have richer meaning.

Some day when we are asked, "Are your children in the company?" may we answer, "Lord, they were with me, coming in the right direction, when I left."

PRAYER: *O God, we thank thee that our children are at home about our hearthstones. Grant us a deeper wisdom that we may also know that they are with us in the deeper experiences of thy truth and love. Amen.*



Prayer

Gracious Spirit, who didst move men to write the Word of Life, and dost help those who hear it to understand its message, be present with us on this Thy Day. Reveal Thy truth to Thy servant and help him to make it clear to us all, that we may be led to accept it as the rule of our lives; for the sake of Christ Jesus, who is one with Thee and the Father. AMEN.

—FROM VESTRY COLLECTS



PRINCE OF PEACE

I have not seen the Prince of Peace,

But I have seen the candle lights
Twinkling from myriad tinselled trees

On many joyful Christmas nights;
And I have watched the bright-eyed child

Steal from his bed on Christmas morn,
And gaze in rapture at the sight

Of skates and toys, drum and horn.

Too, I have heard the carols sung;

Seen Christmas spirit brought to hovels bare;
And midst these scenes at Christmastide

I have known that He was there.

—JOHN D. LANGSTON



Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor
206 W. Edenton St., Raleigh, N. C.

N. C. Girl Teaching in Korea

North Carolina Conference Woman's Society of Christian Service's newer representative on the foreign mission fields has sailed for Korea. She is Miss Marjorie Yarborough.

A native of Lemon Springs, Miss Yarborough attended Greenwood High School and holds a B.S. degree in elementary education from East Carolina College, Greenville. During the 1956-57 school year, she was a teacher in the Sanford Junior High School.

Miss Yarborough is under appointment by the Woman's Division of Christian Service as an English teacher at the Holston Junior and Senior High School in Taejon, Korea. She is also teaching Bible classes in the local churches on week ends.

The Holston School was formerly in Kaesong, which city is now under communistic control. Many of the teachers and pupils were evacuated to South Korea, where in an old factory building the school was set up. A new school building was erected in May 1957 by the Woman's Division of Christian Service.

Miss Yarborough's address is: Methodist Mission 2 Ku, 318 Kaehung Dong, Taejon, Korea; or, Methodist Mission, APO 971, Taejon, San Francisco, Calif. The latter address is only for first class mail.

Miss Parker Returns from Brazil

"The three and one-half years in Brazil have convinced me that we need to think in international terms." This is the observation of Miss Elsie Parker, North Carolina Conference Wesleyan Service Guild's missionary to Brazil. Miss Parker has recently returned to the States following a period of fruitful service at the Instituto Do Povo (People's Institute), in Rio de Janeiro, a project of the Woman's Division of Christian Service.

A deeply consecrated Christian, Miss Parker relinquished a lucrative executive position with the State Department of Welfare to accept her appointment as a special term missionary, and thus help fill the great need for recruits for full time Christian service in foreign lands. Having returned to this country prematurely because of an impending eye operation, Miss Parker has recently visited in Raleigh, and her church home, Edenton Street Methodist.

"It has been a real privilege to work in Brazil the past three and one-half years," the missionary declared in an interview. "There have been many opportunities in co-operating with other Americans in the church, private industry, and the government in demonstrating the Christian way of life in an under-developed country. The church can be one of the powerful forces against communistic influence in these countries."

The Instituto Do Povo tries to provide for the total needs of the people of Brazil,



MISS YARBOROUGH

Miss Parker said. As a heart-warming example of the services of the Instituto, Miss Parker cited the case of a girl fourteen years of age.

One day about three years ago, this young girl came down the hill from her home leading her small sister. A pathetic figure, she aroused the interest of an American man who inquired of her concerning her fondest wish. The girl replied that she had three wishes: (1) to attend school at the Instituto Do Povo; (2) to see Rio (she had never been away from the slum section where she lived, but had heard of Rio as a beautiful city); (3) to be happy.

Arrangements were made for her to enroll at the Instituto. Although compulsory education is a law in Brazil, a recent newspaper article stated that 80,000 children and young people are not in school in Rio because of lack of facilities.

The authorities at the Instituto learned that the girl had many problems, among which were an epileptic, unemployed father; an illiterate, partially blind mother, and living quarters consisting of a one-room shack unfit for habitation, which housed her family of five.

The girl was placed in some of the school's clubs and taken with the club groups around the city, where she enjoyed the historic and scenic points. The child psychologist who volunteered her services to the Instituto worked with the girl in helping to solve her problems. She was given duties around the Instituto, thus earning spending money. She was taken to government clinics where she received adequate mental and physical treatment. Through a scholarship provided by churches in the United States for the Instituto, she was enabled to attend the summer camp. She also became active in a Sunday school program.

The American who first became interested in the girl helped to establish a government pension for the father, and a lump sum back

payment was received. This has resulted in better living conditions for the entire family.

"Through these various services an opportunity was given the girl to develop normally physically, mentally, emotionally, and spiritually," Miss Parker asserted, "and these services which she received are representative of those given the more than 1,000 persons who daily participate in the activities at the Instituto."

On her return trip to the United States Miss Parker visited a number of projects of the Woman's Division of Christian Service, including those in Paraguay, Uruguay, Argentina, Chile, Bolivia, Peru, and Panama.

Miss Parker's present mailing address is Box 848, Tryon, N. C.

A Significant Prayer Group

A unique and possibly the first prayer group of its type in the Raleigh District has recently been formed by the women who grace the parsonages in the Vance-Warren subdistrict. It was created as the result of the ministers' wives in the subdistrict. The letter said in part:

"Never before has the need for prayer been greater, and as we form prayer groups among the ladies of our local churches let us consider forming a prayer group among the ladies of the Vance-Warren parsonages. I know that we cannot meet regularly for prayer, so I am sending a suggestion and asking that you please send me your ideas on a post card or by phone.

"I suggest that we try to set a time when we can all be at prayer together each day. We need the prayers, love, comfort, and support of each other. Individual lives are as single electric wires. Each can carry enough energy to furnish light and meet low voltage needs. However, even electric wires must be multiplied and united in a cable before the higher demands are successfully met. Each soul united with others in a common desire and purpose, finds a peace and strength beyond his own. Through prayer let us be bound together by the Holy Spirit. It is only as we draw nearer to God that we can draw nearer to our fellowmen."

Mrs. McLean, wife of the pastor of the Rehoboth and Union Chapel Methodist Churches, is the leader of the Vance-Warren Ministers' Wives Association.

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The best help that one can get is self-help. Assistance from others is usually expensive.

New Church Windows
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Guidance For The Superintendent of the Adult Division

By GEORGE W. RUDISILL

Success in working with adults in the local church will depend largely on whether or not your Adult Council is functioning. The Superintendent of the Adult Division is responsible for this body in the smallest or largest Methodist Church.

New Material in the ADULT TEACHER

To help Adult Councils better approach their work, a new section called "Adult Leaders" has been added to the *Adult Teacher*. It makes suggestions for agenda of the Adult Council Meeting and gives valuable guidance to all leaders of adults. Some of the topics to watch for are:

- November issue: "The Work of Adult Division Superintendents"
- December issue: "Missionary Education"
- January issue: "Using a Teaching Outline"
- February issue: "The Teacher's Personal Enrichment"
- March issue: "Using Drama as a Teaching Tool"
- April issue: "Preparing for Adult Family Week Through Adult Classes"

With this new help, every church should get its Adult Council into action. Every adult church member is automatically a part of your Adult Division. The Adult Council is responsible to see that all the adult church members are involved in Christian growth. In small churches, this council may meet only four times a year. Larger churches should have the council meet monthly. The November issue of *Adult Teacher* tells what the Adult Council does at St. Luke's Methodist Church, Memphis, Tennessee. Read it and see what an Adult Council could do in your church.

The Methodist Sunday Evening Fellowship

Let us not be fooled by so much talk about too many church meetings. Most of our adult surveys indicate that the average adult church member is involved in too few church meetings. It might be that we are over working a few adults but most of the adults in our churches desperately need fellowship activities. Unless these adults are brought into your church fellowship, they will probably be lost to the church.

Many meetings for adults are too formal for fellowship activity. The Greensboro Young Adult Subdistrict does a good job with fellowship. They aim for 100% participation. The fellowship activities of Young Adult Subdistricts can be a part of every church's program. Every Methodist Church should use Sunday evening as a time for the whole family to come to church together. Adults could have outstanding sessions through Bible Study or Learning for Life groups. In the periodical, *Source Book*, there are helps for children, youth and adults as well as fellowship ideas. The *Methodist Sunday Evening Fellowship* is

the newest of the Church school family. All ages come to church to participate in the programs, to worship, to learn and have fellowship together. The adult leaders of your church can work with your pastor to make your Sunday evening fellowship a success. Why not order the *Sunday Evening Fellowship Manual* now? (Publishing House—50c)

Adult Bibliography

Every church should begin work to have an up to date library. Here is a list of manuals and books for workers in your adult division: *Basic Adult Work Manuals*: (Order from Methodist Publishing House)

- 4500 BC Adult Work in the Church School (35c)
- 4600 BC The Christian Education of Young Adults (35c)
- 4700 BC The Church Educated Adults (35c)
- 4800 BC Older Adults in the Church (35c)
- 4810 BC Adult Home Members (35c)
- 471 BC Recreation for Adults (30c)
- 473 BC Christian Community Relations (30c)

Adult Education Booklets:

- (Single copies 45c; 2 copies 80c; 6 copies up \$2.00; 12 copies \$3.60. Order from: Service Department, Box 871, Nashville 2, Tennessee)
- 4220-C How to Lead Discussions
- 4221-C Planning Better Programs
- 4222-C Taking Action in the Community
- 4223-C Understanding How Groups Work
- 4224-C How to Teach Adults
- 4225-C How to Use Role Playing
- 4226-C Supervision and Consultation
- 4227-C Training Group Leaders
- 4228-C Conducting Workshops and Institutes
- 4229-C Working with Volunteers
- 4230-C Confer nces That Work
- 4231-C Getting and Keeping Members

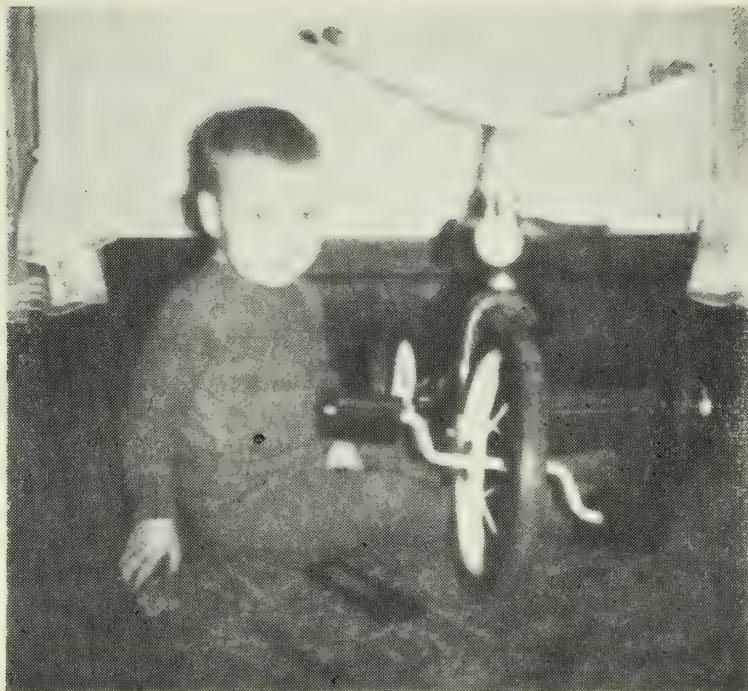
Important Books: (Order from Methodist Publishing House)

- Allport, G. W., The Individual and His Religion
- Beckford, R., How to Plan and Conduct Workshops (\$1.00)
- Blumenthal, Louis H., Administration of Group Work (\$3.50)
- Canton, Nathaniel, The Teaching-Learning Process
- Coyle, G. L., Group Experience and Democratic Values
- Ehrensperger, H. E., Conscience on Stage (\$2.50)
- Essert, P. L., Creative Leadership of Adult Education
- Fansler, Thomas, Creative Power Through Discussion (\$3.00)
- Gleason, George, Church Activities for Young Couples
- Gleason, George, Single Young Adult in the Church
- Haiman, F. S., Group Leadership and Democratic Action (\$3.50)
- Hauighurst, Robert J., Developmental Tasks and Education (\$1.25)
- Hauighurst, Robert J., Human Development and Education
- Hiltner, Seward, Self-understanding
- Kelley, E. C., The Workshop Way of Learning
- Knowles, Malcom S., Informal Adult Education (\$4.00)
- Kuhn, Margaret E., You Can't Be Human Alone (40c)
- Layman, C. M., The International Lesson Annual 1958
- Lentz, R. E., Making the Adult Class Vital
- Lewin, Kurt, Resolving Social Conflicts (\$3.50)
- Lindhorst, F. A., Teaching Adults
- McLester, S. C., A Growing Person
- Maves and Cederleaf, Older People and the Church (\$2.50)
- Maves, P. B., The Best Is Yet to Be
- Mursell, J. L., Developmental Teaching Overstreet and Overstreet, The Mind Alive
- Powell, J. W., Education for Maturity
- Rusk and Taylor, Living With a Disability (\$3.50)
- Strauss and Strauss, New Ways to Better Meetings
- Utterback, W. E., Decision Through Discussion
- Utterback, W. E., Group Thinking and Conference Leadership (\$2.75)
- Wahlstrom, Catherine, Add Life to Their Years (\$1.00)



Greensboro Sub-District Young Adults barbecuing meat for their annual banquet. Left to right: John Wall, Jim Edwards and Elmore Coleman.

Toys and Books under the Christmas Tree



By LOUISE ROBINSON

Christmas can be such a joyous time! Careful selection of toys and books for children can help to make it so.

TOYS

The choice of children's toys is an important matter. Toys are teaching tools, for through play children learn. There should be toys to encourage active physical play; toys for manipulative, constructive, and creative play; toys for imitative, imaginative, and dramatic play; and toys for social play. Toys contribute to children's all-around development and should be selected to fit that development at any given stage.

Children Under Two Years

For children under two years of age, toys should help them feel secure and help them to explore and grow in their physical development. Some toys which help to meet these needs are: soft, cuddly, washable toys, like stuffed animals and rag dolls; floor toys such as color cone, peg-wagon or board, large washable ball, drop-in toys, push and pull toys which are not metal and without sharp points and edges; small sturdy wagon; nest of wooden blocks; large, hollow blocks.

Two and Three-year-olds

For two and three-year old children, toys should provide for further physical development, for simple dramatic play and for expanding ideas and interests. Some toys which help to meet these needs are: big muscle equipment like a walking board (a wide plank with each end resting on a block), sturdy wooden wagon, wheel toy (doll buggy, tricycle, or kiddie car), slide, swing; large hollow blocks and some smaller blocks; floor toys like interlocking wooden train, small durable wooden or rubber cars, trucks, boats; and assembling toys such as color cones, peg-wagons and boards; sturdy wooden or plastic animals and stand-up people; housekeeping toys like unbreakable washable dolls, dishes, doll bed, rocking

chair, ironing board, telephone; simple puzzles with only a few pieces; simple musical instruments like tambourines, xylophones, tom-toms, triangles, cymbals, horns, drums, phonograph and records. Large crayons, paints with long-handled brushes, finger paints, and large pieces of paper may be used especially with older Nursery children. All these and other toys for this age children should be simple and should not require the use of fine muscle co-ordination for these have not yet developed. Such toys prove frustrating to them.

Four and Five-year-olds

Toys for the four and five-year old children need to encourage friendly, co-operative living as they develop socially. They should contribute to their physical development for Kindergarten children are still interested in active physical play. The toys may be similar in nature to those for Nursery children, but they should be more varied, more realistic, more complicated to use, and lend themselves more to group experience. For example, puzzles may have more pieces; blocks more shapes and sizes. There is increasing need for hammer and nail sets to "make things," large crayons and paints, both finger and easel kinds; creative paste, and things to stick; toys for store play and community activities; and dolls of varying sizes and with more clothes.

School Age Children

For school age children, the play interests of boys and girls tend to become different although some of their interests are similar. They grow more and more into a hobby age, especially boys, and toys which foster this interest are wisely chosen. Science toys, construction sets, electric trains and real carpentry tools especially appeal to boys. Miniature dolls, furniture and other housekeeping toys and paper dolls appeal to younger school age girls, while older girls like to "really" cook and sew as part of their play. Games involving new skills they are learning in school such as maps, puzzles and board games have special and increasing appeal.

Active physical play is still important and such games as shuffleboard, soft ball, table tennis and archery help to meet this need in the growing older boys and girls. There is also interest in creative mediums like painting, modeling, sewing, dramatics, and music. Play materials may well be provided to develop these abilities.

BOOKS

Christmas is a time for story-telling and reading. No gift can bring more lasting pleasure nor more enrichment than books for the Christmas observance in the home. There are books about Jesus which lead children to put Him in the center of their holiday rejoicing. These books may help children to understand and to remember that it was Jesus' life rather than His birth which made Him significant. For Nursery children: "Jesus, the Little New Baby," Lloyd. For Kindergarten children: "Friends of Jesus," Mary Alice Jones; "Jesus, the Children's Friend," Mary Edna Lloyd; "Jesus, the Little New Baby," Mary Edna Lloyd; "My First Book About Jesus," Mary Alice Jones; Series by Chalmers and Entwistle—"Hosanna to the King," "Jesus, Friend of Little Children," "When Jesus Was a Boy," "Once There Was a Little Boy," Dorothy Kunhardt. For Primary children: "The Child Jesus," Florence Mary Fitch; "Jesus Goes to School," Carrie Lou Goddard; "Jesus Lights the Sabbath Lamp," James S. Tippet; "Stories of Jesus," Ethel L. Smither; "Tell Me About Jesus," Mary Alice Jones. For Junior children: "Boy of Nazareth," Marion Keith; "His Name Was Jesus," Mary Alice Jones; "The Bible Story for Boys and Girls: New Testament," W. R. Bowie.

Children today are living in an ever-expanding world; and despite discordant Sputnik "beeps," friendship books may help to bring the world into the home in the way of peace and good will. Some of these books are as follows. For the Kindergarten children: "Deedee's Holiday," Jeanette Perkins Brown; "Juan and Juanita," Sara G. Klein; "Surprise for Robin," Jeanette Perkins Brown. For the Primary children: "Hana's New Home," Lois Eddy McDonnell; "Round Window," Elizabeth Allstrom; "Second Son," Margaret Clemens McDowell; "Tami's New House," Hester Hawkes; "The Apple Tree House," Anne M. Halladay; "The Children Downstairs," Virginia Mazer and Hazel W. Orton; "The Virgin Secret," Elizabeth Allstrom. For the Junior children: "Bright Pathways," Esma Rideout Booth; "Children's Games From Many Lands," Nina Millen; "Many Hands in Many Lands," Alice Geer Kelsey; "My Dog Rinty," Ellen Tarry and Marie Hall Ets; "People are Important," Eva Knox Evans; and "This Is the World," Josephine Van Dolzen Pease.

The Revised Standard Version of the Bible might well be chosen for older children, and from it families may enjoy together the Christmas stories from Luke 2:8-14 and from Matthew 2:1-11.

The December issue of *Christian Home* magazine carries an excellent annotated list of books to put under the Christmas tree.

It is a challenging opportunity of all parents to select from the harvest of toys and books those that will help their children grow.



Methodist Home for Children

RALEIGH, NORTH CAROLINA

REV. ROBERT L. NICKS, Superintendent
MRS. EDWARD RUSSELL, Editor

Thanks-Giving

We are hyphenating the word, because we do give THANKS to all of you who have remembered us, not only at this time, but throughout the year, and together may we be thankful to our Father, giver of all good and perfect gifts.

Your special gifts at this season are of great assistance in the carrying on of our work with the boys and girls, and we give THANKS from our hearts for your thoughtfulness and generosity. We hope that each of you had a Thanksgiving day full of joy and gladness, and a heart full of gratitude and praise.

Fall Meeting of Board of Trustees

The fall meeting of the Board of Trustees was held here at the Home on November 14th. Since such a general meeting occurs only twice a year, this is an extremely important occasion. The fine spirit and keen interest of our Board members, working toward every beneficial end possible for our boys and girls, lend special importance to this gathering, and is evidenced in the good that is accomplished.

Mr. C. A. Dillon presided at the meeting. A welcome was extended to the three new trustees: the Rev. Leon Couch of Goldsboro, Mr. Walter A. Biggs of Durham, and the Rev. O. L. Hathaway of Fayetteville. An inspection of the newly remodeled and re-decorated Infirmary was made, and lunch was enjoyed in the dining hall.

It was a pleasure to have this fine group of laymen and preachers on our campus.

Little League Football-ers Wind Up Season

An outstanding record of nine wins and one loss was the outcome of the 1957 football season for our mighty Midgets, sponsored jointly by the Methodist Home for Children and the Raleigh Y.M.C.A. Coached by Jimmy Goldston of the "Y," the squad won the City Championship with a 7-0 record.

With this achievement behind them, our boys had earned the right to enter the state play-offs, and proceeded to defeat the Burlington and LaGrange elevens. This entitled them to play for the Eastern Championship at Jacksonville, N. C., and here they finally met their Waterloo, finishing second in the Eastern Division.

We are very proud of the boys who participated in this great sport, and know that much of the credit is due their excellent coach who helped them both physically and mentally to meet each challenge at every game, as well as in countless ways in this great game of life.

Boys from our Home who participated in Little League football were: Carroll Ainsley,

Charles Ainsley, Walter Banks, Gary Boulter, Mac Burchette, Ernest Gaddy, Jimmy Humphrey, Raymond Lee, Johnny Nicks, Robert Page, Eddie Taylor, Freddie Taylor, J. D. Tante and Lewis Utley. Manager was Charles Mock. Special mention should also be given Eddie "Slick" Taylor, who was outstanding scorer of the season, and the twelve Raleigh town boys who, with our Home players, achieved this excellent record.

Methodist-Lewis School Activities

The Parent-Teachers Association of Methodist-Lewis School held its regular meeting on Tuesday, November 12. Mrs. J. C. Warren, vice president, presided in the absence of Mrs. G. C. Goddard. The devotional was led by Mrs. Robert L. Nicks.

Miss Hulda Lineberry spoke on "Crafts and Arts as Hobbies," and was given a warm reception. Miss Monnie McDonald's fifth grade won the attendance award, and the parent turn-out was exceptionally good.

Thursday, November 14, was *Visitation Day* in Raleigh schools, in recognition of National Education Week. The classrooms were all arranged attractively, with displays showing the different types of work done in the daily school program. Several of the parents went through the daily program with their children, and had lunch with them in the dining hall. It was a very beneficial day for parent, teacher and child.

Fall Piano Recital

The fall piano recital was held recently in our auditorium under the direction of Mrs. Louise Wilson. Mr. Frank Gurney, Supervisor of Music in the Raleigh city schools, was a special guest, and we were happy to have him come to hear our children play.

The program was well-received, and consisted of the following:

Submarine)
Funny Bunny), Schaum...Diana Thompson
Baseball Days,
The Postman, Thompson...Eddie Dutton
Air, Haydn
Butterfly, Thompson...Phyllis Mock
Good King Wencelas, English Carol
Peggy Barmer
Lazy Mary, Thompson...Carol Poole
Paper Ships
Betty & Bill, Thompson...Vickie Faircloth
Merry Dancers, Erb...Linda Carter
Roses from the South, Strauss
Lillian Pruitt
Dreams of Yesterday, Eckstein
Nancy Nicks
The Old Church Organ, Armore
Marilyn Brown
Valse Petite, Ketterer...Sonja Page
Amoureuse, Berger...Marianna Nicks
Little Lady, Eskstein...Ruth Salmon
Piano Concerto (A Minor), Grieg
Paula Holmes
Serenade, Schubert...Billy Gilbert
Majesty In the Deep (Duet), Hamer
Paula Holmes, Mrs. Wilson

We know that the sponsors of these young people are proud, also, and will follow the progress that they make in this field.

Boy Scouts Hold Annual Recognition Supper

The Boy Scouts of America held their Annual Recognition Supper for the Oconeechee Council, Sequoyah District, on November 18 at Memorial Auditorium in Raleigh. About 1,000 attended this important meeting, which honors Scout Master of this district.

Our Troop 362 was well represented, not only by the scouts, but also by the committed men and their wives from the Rotary Club who sponsor our troop, and officials of the Home.

Came time for the Table Decoration Award, and Troop 362 jumped into the spotlight with the second place award. Mrs. J. C. Ferguson had handled this department with the theme, "Scouts Around the World." Little scouts were at each end of the table, and horns filled with berries had green and yellow ribbons leading to the center where the United Nations flags encircled a globe of the world.

Committee men and their wives from the Rotary Club who attended were: Mr. and Mrs. J. C. Ferguson, Mr. and Mrs. Howard Sugg, Mr. and Mrs. Fred Cochran, Mr. George Jones and Mr. Bill Roth. From the Home: the Rev. and Mrs. Robert L. Nicks, Mr. and Mrs. Rudy Ofcharik, and Scout Master and Mrs. Dick Huber attended.

Children's Choir Sings at Prayer Meeting

The newly organized Children's Choir held their debut at a recent Wednesday night prayer meeting. The boys and girls who are in the chorus are from the Borden and Jackson Cottages, and are the youngest at our Home, except for the Baby Cottage.

Adding much to the devotions, the choir sang "House on the Rock," "Jesus Loves Even Me," "Jesus Loves the Little Children," "Jesus Loves Me" and "I Will Make You Fishers of Men."

How proud these youngsters were to sing for everyone, and to have such an important part in prayer meeting. The little girls were dressed in neat cotton dresses, and the boys in Sunday trousers, with white shirts, and ties.

Harvest Party

The recreation room at the Soda Shop was the scene of a gay Harvest Party recently. The theme being Fall and its beauties, the room was decorated with green and orange crepe paper, with paper autumn leaves festooning the walls. June Lee and Arylene Pridgen were the "interior decorators" who did such a lovely job of decorating.

Eighteen of our young people attended the party, and enjoyed social games. But it took no urging to get the couples to the dining room, where, on a white cloth covered with "fallen" leaves, the punch bowl held sway. June Lee served the orange sherbet and gingerale punch, and cookies and peanuts were enjoyed.

Living with Christian Joy

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: Philippians 4

There is a story about an old New England farmer (who was as stingy with his motions as he was with his money) who said to his wife one day: "Sarah, you mean so much to me that sometimes it's all I can do to keep from telling you about it." Many critics of our Christian faith have made the charge that Christianity is a long-faced religion. A little girl was visiting in the country and saw the donkey with his long face and said to him, "You must be a Christian; you look just like grandfather." Then there was the prayer of the child which went like this: "O God, make all the bad people good, and all the good people nice." These stories lead point to the fact that there are at least some Christians who do not give the impression of enjoying their religion.

St. Paul tells the church at Philippi "Rejoice yourselves in God, yes, find your joy in him at all times." (vs. 4, Phillips translation). One of the questions in catechism is, what is the chief end of man? The answer is given: "To glorify him forever." How often have we stopped to think of this?

Many of us have a perverted idea of the word *joy*. We may think of it as happiness. But the great English preacher, Charles Spurgeon, once preached a sermon on the difference between joy and happiness. Joy is something much deeper. It is independent of the casual ups and downs of our daily lives. Happiness is like the white-capped waves which dance upon the surface of the ocean, while joy is like the great quiet depths which are never disturbed by the storms that whip the surface.

Paul tells his friends to have no anxiety about anything. But how could they be expected to obey such an injunction? Undoubtedly they had many problems. The answer, Paul said, was to be found in prayer. They were to "make their requests known to God." This action on their part would be followed by "peace that passes all understanding." This can mean only that the apostle was recommending to these Christians at Philippi the highest form of prayer which is "My wish referred to the Highest." That the apostle had discovered the secret of a joyful life cannot be doubted. He had more reason to be anxious than did those to whom he was writing. He never knew which day would be his last. But he had committed his life to an order of being that was eternal. That was why he could remain calm, and even joyful, under the most trying conditions. Said he, "I have learned in whatever state I am to be content" (verse 11). How his attitude shames us modern Christians who are so dependent on external conditions that we get out of sorts if one of our numerous gadgets fails to work even for a few hours!

Christian joy is, then, something which is different in quality from that which we commonly associate with the term. It arises from complete commitment to one thing—the will of God in Christ. How much of our modern tension arises from trying to be successful in too many ways! The title of

a great book is this: "Purity of Heart Is to Will One Thing." What is "that one thing?" In the words of George MacDonald: "This is a healthy, a practical, a working faith. First, that a man's business is to do the will of God. Second, that God takes upon himself the care of that man. Third, that therefore, a man ought never to be afraid of anything." That is the secret of Christian joy.

◇ ◇ ◇

The Wesley Grace

Be present at our table, Lord.
Be here and everywhere adored.
These mercies bless, and grant that we
May feast in fellowship with Thee. Amen.

Articles of Religion

XXIII. OF THE RULERS OF THE UNITED STATES OF AMERICA

The President, the Congress, the general assemblies, the governors, and the councils of state as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and

ought not to be subject to any foreign jurisdiction.

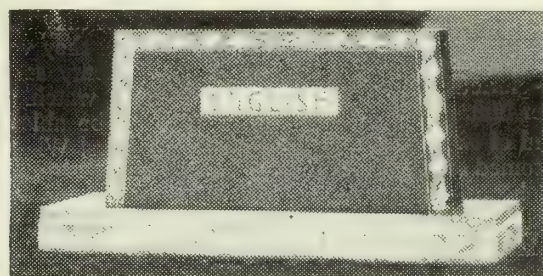
When John Wesley sent over twenty-four Articles of Religion to American Methodism, he selected them one by one from the Thirty-nine Articles of the Church of England. Now among the Thirty-nine Articles is one which certifies to the faith of the Church of England in the supremacy of the king. Wesley, who knew that America had won its liberty from the British king, therefore omitted this article entirely. But the Methodist fathers in organizing the Methodist Episcopal Church at the Christmas Conference felt that there ought to be in the faith of the new church some reference to the rulers of the land. So they wrote the present Article 23, declaring that the President, the Congress, and the various authorities named are the "rulers of the United States." They also backed up the Declaration of Independence—only eight years old at that time—by declaring the United States to be sovereign and independent. Church and state are separate in America, but The Methodist Church *makes the independence of the United States part of its fundamental faith.*

In Methodist churches established in such nations as Japan, Brazil, Mexico, and so on, this article has been changed or adapted so as to affirm recognition of those who are the established authorities in each particular land.

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The Eternal City

John, the beloved disciple, in Revelation 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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foundations of the walls of the everlasting city, the city of our resurrection hope.

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ELIZABETH WHISNER, Editor

A Crippled Boy Gives His All

By HELEN E. LANCE

There was a church in an every-day world, built on the country roadside. It had been there many, many years. At one time there had been no preacher to serve it, grass and weeds choked the yard, and the trees sighed about it among their branches. Inside the church cobwebs and dust covered the pews.

Then students from the great university came out and opened its doors and assisted the people in having a Sunday school.

The time came when the city reached out and took in the area, and homes were built in which the city workers lived in the vicinity of the little church. The congregation grew, a preacher and a parsonage were provided, and a new church took the place of the old one—a brick church with arched ceilings, with lovely stained glass windows, and chimes in the steeple. It was built on faith, really, and the people struggled through the years to pay for it.

Now in a modest home near the church, Henry, a little blue-eyed boy, was born. His parents soon discovered that he might never walk, for his legs didn't develop.

Henry, despite his handicap, was the joy and life of the household. He laughed and played, rolling around on the floor—always busy.

When the baby was two and a half years old, the parents sadly bundled up his little belongings and took him to a hospital, where he lived for two years. There all that medical aid and loving attention could do was done for him. Three operations—on his feet, legs, and thighs—a period with braces up to his waist, a promotion to a wheel chair, and then—glorious day!—crutches made especially for him.

At the end of two years, after he had become accustomed to the use of the crutches, Henry went home.

In his physical therapy class at the hospital, to which he went each day for a number of months, he made many little things, but he liked especially to make pot holders from loopers, on the frame they gave him.

On Sundays Henry walked on his crutches to Sunday school and church with his parents. He liked the family nights in the Fellowship Hall. He knew about the struggle to pay for the new church.

One day he said to the pastor, "I shall make and sell my looper mats for our church." He got a little cloth bag with a red draw-string, and kept it by his bed. During the afternoons (he was going to public school now) he visited the neighbors and community store, and anywhere he thought he could sell a pot holder. The precious hoard in the draw-string bag began to accumulate, as he kept at it for months.

Then came Christmas. That morning there was to be a service in the church, to which the people would bring their offerings to finish paying for the church, and lay them on the altar.

Henry didn't go to Sunday school that morning, for he was much, much too excited about the offerings that would be placed on the altar. As usual, he hobbled to the church on his crutches, and took his seat near the front with some other children.

At the close of the service came the procession with the offerings. The business man, the farmer, the clerk, the teacher, the housewife, the children—all came. Some gave for show, others because they felt they must.



MY FRIENDS

*My friends are little lamps to me,
Their radiance warms and cheers my ways;
And all my pathway day by day
Is brightened by their rays.
I try to keep them bright by faith,
And never let them dim with doubt,
For every time I lose a friend
A little lamp goes out.*

—Selected



From their abundance they laid on the altar what they thought they could spare beyond what they wanted to spend for themselves.

Henry sat all tense on the edge of the seat, watching, watching. What if he should not be able to walk to the altar with the others! What if his crutches should slip and he should fall! The little girl next to him had taken her offering and was seating herself beside him.

The procession was over. The choir began the closing hymn. Then the congregation looked in awe as down the aisle alone hobbled Henry on his crutches, and laid the little white bag with the red draw-string on the altar along with the checks and the bills—his precious hoard of pennies and nickels, dimes and quarters, to the sum of ten dollars and eighty-five cents. All breathless and smiling happily, eyes shining like stars, Henry returned to his seat.

Far up in the heavens the angels were singing "Alleluia" to the glory of God. The congregation did not hear it, for their souls were not attuned to the glorious message. But a child's unselfish gift was recorded in the annals of heaven, and the wonder of it sank deep in the soul of a little crippled boy sitting in his pew, too happy and weak to move.

THE "GIVE" GAME

The month of December blew in with a flurry of dry leaves and a few snowflakes and Ted realized suddenly that Christmas was just around the corner. But his family was very poor, and their friends were poor and he knew it wouldn't do any good for him to make "wish lists" like the other kids did, and expect to get all the things he would like for Christmas. Nor did the family have money to give presents either.

But Ted was a happy-natured little boy with a wonderful imagination, and he enjoyed playing the "give" game with his mother each December, in which they tried to see which could give the most without spending a penny. So this year they started the game on the very first day of the month.

Ted's mother went each afternoon to visit a sick neighbor; about once a week she went to the home of a blind friend and read the Bible to her; on several bitter cold mornings she saved her own cup of hot coffee to give to the Postman when he delivered the mail. And so on with deeds of kindness all during the month.

Ted decided to give an extra smile to someone each day. He ran errands and did other helpful jobs for his mother without being asked. He gave kind, encouraging words to kids who were having a hard time. And he was the friendliest boy in the block to everyone he met.

When at last Christmas came, who do you suppose had won the game? It was Ted. And he and his mother were two of the happiest folk in the whole town. And you know, they hadn't spent a penny!



Whatever you dislike in someone else, be sure to correct in yourself.



OWL WISDOM

*The wise old owl sat up in an oak;
The more he saw, the less he spoke;
The less he spoke, the more he heard;
Why aren't we like that wise old bird?*

—CLIPPED



Bible Quiz

1. How many windows did the Ark have?
2. With what river do we associate the story of the baby Moses in the bulrushes?
3. In what sea can no fish live?
4. What city wall fell down after an army had marched around it thirteen times?
5. What queen came to visit King Solomon?

Answers to Last Week's Quiz

1. Water Bags.
2. Gopher Wood—Genesis 6:13-14.
3. In Garden of Eden—Genesis 3:1.
4. Sycamore Tree—Luke 19:2-6.
5. The Daughter of Jairus—Mark 5:22-24, 35-42.

The Methodist Calendar

- Dec. 6**—Goldsboro District Conference, First Church, Clinton
- Dec. 8**—Greensboro District Conference, Bethlehem Church, Climax
- Dec. 13**—New Bern District Conference, Queen Street Church, Kinston
- Dec. 22**—Sunday before Christmas, World Service Sunday in N. C. Conference
- Dec. 27-Jan. 1**—National Methodist Student Conference, Lawrence, Kans.
- Dec. 29**—Student Recognition Day
- Dec. 29-31**—Pastors' Retreat, Louisburg College
- Jan. 5-12**—Universal Week of Prayer
- Jan. 6-10**—District Missionary Seminars and Workshops, N. C. Conference
- Jan. 11**—Salisbury District Conference, First Church, Salisbury
- Jan. 13-17**—District Missionary Seminars and Workshops, N. C. Conference
- Jan. 14**—Asheville District Conference, Brevard Church, Brevard
- Jan. 14**—Thomasville District Conference, Fairgrove Church, Thomasville
- Jan. 15**—Waynesville District Conference, Franklin Church, Franklin
- Jan. 15**—Charlotte District Conference, Harrison Church, near Pineville
- Jan. 15-17**—Duke Divinity School Seminar

Date Changed for Conference on Rural Ministry

The Conference on the Rural Ministry originally scheduled for Lewisburg College, Dec. 30-31, under the sponsorship of the Commission on Town and Country Work of the NC Conference, has been postponed. Future plans for this Conference will be announced later, according to the Rev. Wade Goldston.

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Blessed is the man who values his own time too highly to waste the time of others.
—Rol L. Smith

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SILER CITY, NORTH CAROLINA

In Memoriam

MRS. FRED H. SMITH

The Woman's Society of Christian Service of Kittrells Methodist Church, Gates, N. C., offers this tribute of love to the memory of Mrs. Fred Smith who passed away October 4, 1957. She was 80 years of age.

Though our friend has departed from our midst, her influence will live on to bless the church and community in which she was known and loved. For her life we are deeply grateful.—Mrs. Charlie Cross, Mrs. Bessie Derby, Mrs. Edd Parker.

HERBERT BEAMAN

The members of the Methodist Men's Club of Beech Grove Methodist Church wish to pay tribute to the memory of one of its charter members and a beloved friend to all.

Brother Beaman passed away March 27, 1957. He was 74 years old, a faithful member of Beech Grove for many years and prior to that a faithful member of Clarks Methodist Church. His was a quiet and calm Christian life. He loved the enduring things of real value—family, friends, his Bible, his church and his Lord. He was an inspiration to us all. During the last months of his life he showed a special interest in the newly organized Men's Club. He loved the friendly fellowship of the men with whom he worshipped. We shall remember him with gratitude for his Christian character.—Graham Tull Richardson, Reporter, Methodist Men's Club, Beech Grove Methodist Church.

MARTHA JANE BURRUS

We, the members of the Woman's Society of Christian Service of Rutherford College, N. C., wish to pay our last respects to the memory of Mrs. Martha Jane Burrus. Her patient kindness and cheerful smile were an inspiration to all who knew her. Her church and its teachings were always uppermost in her mind and heart. On September 6, 1957, she was called from us to join her Savior in the church Triumphant.—Mrs. J. E. Bolick, Mrs. Zeb Barnhardt, Mrs. Marvin Mann.

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After my first experience with the Methodist Men at Front Street, Burlington, two years ago, I wondered if I would get invited back, but I did, and accepted with pleasure. That first time, I must have been a hoodoo, for the food ran out before we all got served, due to the fact that twice as many came as were expected. But this time there was food aplenty, and it was good to renew acquaintance with old friends.

Edgar Fisher is in his second year there and he and Mrs. Fisher are enjoying one of the most beautiful parsonages in the state. They took me on a conducted tour after the meeting.

You know, it's dangerous to talk about anything anywhere, these days, for you can always find someone who knows more about it than you do. After telling of my experiences in England, I found that Bill Price, who manages to run several flourishing enterprises and still have time for church work, had spent even more time over there this year than I did. We got together and exchanged experiences and found that he and I had stayed in the same small city at the same time, without knowing it.

In Passing gets left out of the paper every once in a while, due to the frequent lack of space. It is nice to know that it is missed. As we have explained several times, it is the editor's way of reporting on his travels, which, of themselves, are not particularly interesting, but our readers seem to like to know where he goes and who he meets. People are news and people like to read about other people.

There's a good story coming up about the North Wilkesboro District, but it can't be told in this column, for it deserves a full-page treatment, with pictures. Traveling over the district two weeks ago, I covered six counties in two days, took pictures of some of the churches, and heard of the wonderful work that is being done in this very lively district. People who think of the mountain country as being inhabited by replicas of Mammy and Pappy Yokum are due for a surprise, if they visit this country. Lovely, well-cared-for church buildings, neatly painted houses, and signs of prosperity are everywhere. I saw no shacks, no mountain cabins of the old type, and I found some of the finest people I have ever met.

And that reminds me that in North Carolina, as well as in other Southern states, the new prosperity which came after World War II was quickly reflected in the life of the church. People who had more money gave more, and the standard of living was reflected in the standard of giving.

Look for the forthcoming feature article on the North Wilkesboro District. You'll be amazed at the accomplishments of these wonderful people.

Have you had the "flu"? If you haven't, you're lucky. But most of us have had

another disease which can best be called "Sputnik fever." Have you noticed the sudden rash of controversy in politics and in the church? Have you had difficulty in getting along with your family and friends? Blame it on Sputnik I and II.

Now I don't mean that the Russian satellites have actually had any physical effect upon us. The little moons up there haven't sent out any dangerous rays, or anything like that, but they have had a side effect which is just about as disastrous.

And that reminds me of the man down in Georgia who was afraid of ghosts. "Don't you know that a ghost won't hurt you?"

asked a friend. "Yes, but he might make me hurt myself," was his reply.

The Sputniks won't hurt us, but they have made us irritable, fearful and almost panicky. Maybe the Russians didn't plan it that way, but that is what has happened. A British editor expressed his amazement at the way in which the Free World has succumbed to a hysteria of fear.

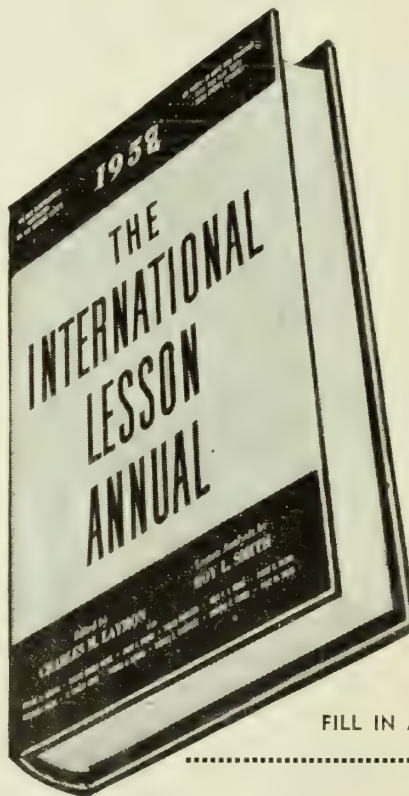
Perhaps college presidents who have trouble with alumni can take some comfort in the fact that the cause may not be in their own acts but chargeable to Sputnik. (It's comforting to editors, too.)

That's all for now. See you next week, in passing.

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Volume 102

Number 49

Norman Church

When the Normans, under William The Conqueror, came into England in the eleventh century they brought with them a type of Christianity which, while somewhat crude, by our standards, was very much in advance of the prevalent mixture of Saxon Christianity and ancient British superstitions. Despite the many instances of oppression and harsh treatment of the native population, the Normans gave to Britain a stable government and a well-organized church life.

On this page is the picture of an ancient Norman church, built soon after the conquest of Britain. It stands near the beautiful parish church in the village of Prestbury, a few miles from Manchester.

It was in this town that the editor ate lunch at a forty-year-old inn and met a native of the village who told of his recent trip to New York City. He enjoyed it very much, he said, but was surprised to find so many new buildings and so few ancient landmarks. He marveled at the skyscrapers as he toured the city in a taxicab, and after he had spent several hours sight-seeing, he told the driver that he could take him back to the hotel.

"Well," he said, "I have one more sight to show you. It's a very old building, one of the oldest anywhere around."

"How old?" asked the Englishman.

"Why, it's been there for a hundred years," was the driver's reply.

"Drive on," said the Englishman. "I live in a house that's 250 years old and I can't be bothered looking at anything as new as that."



Methodism from Murphy to Hatteras

The Rev. and Mrs. Paul Lowder, of the Harmony Charge, announce the birth of a daughter, Paula Marisa, on November 20.

The Rev. and Mrs. Barney Davidson, of the Cary Church, announce the birth of a son on November 6, at Duke Hospital.

Bennett College, Greensboro, announces that ten of their students, all seniors, representing five states and one foreign country, have been elected to Who's Who In American Colleges and Universities.

Stonewall Methodist Church is glad to announce that they are in the process of brick-veneering the two church school rooms that have been constructed this conference year.

The Rev. David Lewis, pastor of Stonewall Methodist Church, and his family received Thanksgiving Greetings from their MYF, in the form of chicken, ham, a turkey, and other items of food.

Ayden Methodist Church is happy to announce that O. Kemp Edwards, son of its Mr. and Mrs. Hal L. Edwards, Sr., has been appointed pastor of the Mt. Pisgah Methodist Church, located near Wilmore, Ky., where he is a senior at Asbury College.

Work has begun on renovating the educational building of the First Methodist Church, Elizabeth City. The old Akron type of assembly room surrounded by balcony and classrooms is being converted into a modern educational plant at a cost of around \$25,000.

Milford Hills Church, Salisbury, laid the cornerstone of their new educational building and fellowship hall on Sunday, December 1, following the morning worship service. Bishop Nolan B. Harmon assisted by the Rev. Worth Sweet, pastor, and the Rev. Paul Townsend, district superintendent, conducted the ritual for the cornerstone laying.

Miss Lorena Kelly, missionary to the Belgian Congo, Africa, sponsored by the Woman's Society of Christian Service of the Western N. C. Conference, was guest speaker at the general meeting of the W.S. C.S. of First Church, Charlotte, on Monday evening, December 2. Mrs. Nolan B. Harmon, wife of Bishop Harmon, and Mrs. Walter J. Miller, wife of the district superintendent of the Charlotte District, were special guests.

Seek program ideas . . . If you have any ideas about what The Methodist Church's program for 1960-64 should be, you are urged to share them with a 22-member committee which will be working hard on that matter between now and the 1960 General Conference in Denver, Colo. The committee will meet in Washington, D. C., Feb. 17-18, 1958, to begin exploring possible program emphases. They will be glad to hear from you. North Carolina Methodists should send their suggestions to the Rev. Dr. Embree H. Blackard, Asheville, N. C.

Pfeiffer College, Misenheimer, was granted accreditation by the N. C. College Conference, at a meeting of the Conference in Winston-Salem November 7-8. The standards of the Conference cover policies of admission, requirements for graduation, size and training of faculty, classroom standards, endowments, salary standards, and college buildings and equipment. Pfeiffer is now looking toward the next step—accreditation in the Southern Association—in the near future.



Shown above is the new two-manual Baldwin electric organ recently installed in the sanctuary of St. John's Church, Durham, and used for the first time on Sunday, November 24. Seated at the console is Mr. Charles Goodin, a student at Duke University.

The purchase of the organ was inspired by a generous gift of Dr. and Mrs. Robert A. Keppel, members of St. John's. To this have been added many other gifts and contributions, to a total of \$1,725.00 toward the organ cost of \$2,100.00. The congregation expects to raise the small balance shortly.

The High Point College a Capella Choir announces the following schedule for its tour of eastern North Carolina during December: Davis Street Church, Burlington, Sunday morning, December 8; Trinity Church, Durham, Sunday evening, December 8; Ayden Church, Monday evening, December 9; Haymount Church, Fayetteville, Tuesday evening, December 10; Jonesboro Heights Church, Sanford, Wednesday evening, December 11. The choir, with the assistance of the men's ensemble, will also make appearances in the high schools in Ayden and Sanford on the 10th and 11th, respectively.

High Point College announces that a Scholastic Honor Society has been instituted to honor those students of the college in the junior and senior classes who have demonstrated academic and scholastic abilities of the highest order. An Alumni section was set up for graduates who received highest

academic honors, and who since graduation have given evidence of outstanding leadership and service to their community. At the initiation of the society fifteen students and seven alumni were inducted.

"Christ, the Hope of the World," a Christmas carol and candle-lighting service, will be held at Abernethy Memorial Church, Newton, on Sunday evening, December 22.

New Hope Methodist Church, Goldsboro District, was organized on November 24, with 23 members. The congregation is housed temporarily in a steel building loaned by the Conference. The Conference Board of Missions contributed \$1,000 toward the \$3,000 cost of the lot.

Bennett College, Greensboro, announces its annual candlelight Christmas concert to be presented by the choir on Sunday, December 15, at 7 p.m., in Pfeiffer Chapel. The 50-voice group, directed by Mrs. Mary J. Crawford, will present seasonal music from many lands, some dating back to the sixteenth century.

Louisburg College held open house on Sunday afternoon, December 8, in the recently remodeled Davis Building, which houses classrooms, faculty offices, infirmary, faculty apartments, and other facilities. This building, erected in 1911 to memorialize the services of the Davis family to the college, is the last building on the campus to be remodeled. The cost was approximately \$70,000, with almost \$50,000 provided by citizens of Franklin County.

Dean L. Schowengerdt, of Reserve, Kansas, a young Methodist missionary to Korea, has been awarded a citation by the governor of Chungchong NamDo province for service at an agricultural demonstration station near Taejon. A graduate of Kansas State College in agricultural education, Mr. Schowengerdt went to Korea in 1950 as an agriculture teacher and demonstrator. He has been on the staff of the Union Christian Service Center, which specializes in teaching improved farming methods.

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EDITORIALS



National Council President Calls for Increased Faith of Man in Man

ST. LOUIS, Dec. 1—In robed procession rich with the multi-colored hoods of world universities and ecclesiastical robes and the banners of their many denominations, 800 national church leaders marched to the roll of full organ and trumpets tonight to open the fourth General Assembly of the National Council of Churches in Kiel Auditorium (Dec. 1-6).

Here the Rev. Dr. Eugene Carson Blake, National Council president, called them together with some 2,000 other delegates, accredited visitors and consultants to a new faith of man in man.

Minutes after the sound of the last trumpeter had died away and the seminarians leading each denominational delegation had massed their banners, Dr. Blake constituted the triennial assembly.

He then laid upon the Christian community in his sermon on "Good Faith" the necessity for belief and trust in one another, since skepticism and mistrust is rendering the world apart.

Faith is the key, long range problem of world and national politics today, Dr. Blake declared, citing that the free world faces as true a crisis "in continuing 100 per cent skepticism of totalitarian communism as in believing all the protestations of peaceful intentions coming from the Kremlin."

"Our only long range hope must be that God is powerful enough somehow, some way to convert the Communists," he said.

"And while we work and pray for that, we must pray that the free world's actions may be good and wise enough that God may be able to bring to us His renewal and salvation rather than His judgment.

The National Council leader expressed grave concern that of all the failures and weaknesses of the Christian church, "there is none today more costly to our cause than lack of faith in one another."

General skepticism of one another and accommodation to hypocrisy finds its worst expression in politics, he said.

"No one is much shocked by the duplicities and hypocrisies in most political speeches at election time," he noted; "we are not surprised when a known pagan calls upon God in the climax of his oration, nor do we vote against him on this account. It is all part of the game! We have calloused our minds and hearts to all this just as we can look at a soap or floor wax commercial on television without being really bothered by the fact that most of the personable young men and women must be lying since their sales pitches contradict each other so directly."

Dr. Blake pointed out that even in our churches "and in such a large Christian organization as the National Council of Churches, skepticism and hypocrisy appear with blighting and crippling effects."

"There is distrust between ministers and laity—the distrust goes both ways" he said. "There is distrust between ecclesiastical officials and ordinary pastors—the grassroots and the 'hierarchies'. There is distrust of our conservative constituency by the liberals, theological and political and the opposite.

There is distrust between North and South, Eastern seaboard and Middle West, between white and black, between thinkers and doers, activists and mystics, Catholic and Evangelical, liturgists and free worshippers, rich and not so rich, managers and laborers, owners and wage earners, old and young, men and women."

Dr. Blake emphasized that he was not speaking of mere differences of opinion or of convictions, but of mistrust of the integrity and Christianity of those persons who hold to the differences.

"So long as a church is a church and not a sect," he said, "there will be room in it for a wide variety of conviction and practice, and its life should be enriched by the dialogue that continually goes on among its members.

The answer is contained, he said, in his text from I Corinthians: "Love believes all things."

Dr. Blake's historic sermon was delivered from the giant stage of the Auditorium behind a candle-lit altar upon which stood a cross and Bible.

After worship, 150 singers of the St. Louis Bach Society were seated, tier on tier, on the stage with the St. Louis Symphony Orchestra in the pit for a presentation of J. S. Bach's "Magnificat in D Major." The same groups then presented the third portion of the program, a Christmas Festival of Carols and Hymns by candlelight with the large audience taking part in many well-loved carols.

PRAYER

O God, our heavenly Father, who, at this time, dost turn our thoughts to the most precious gift of Thine only-begotten Son, our Saviour, fill us with radiancy of gladness, that we may praise Thee most heartily for His coming. Prepare in us today a place for His indwelling, inspire our worship, and help us to respond to the challenge of Thy truth; that henceforth we may serve Thee with all joy in believing, through Jesus Christ, our only Redeemer. Amen.—From Vestry Collects

The Advent Season

Protestant churches throughout the world are returning to the ancient practice of observing the Church Year, which was the oldest calendar. Methodist tradition is tied up with such observance, for John Wesley was a priest in the Church of England, and in his *Sunday Service*, a book of worship prepared for American Methodists in 1784, he provided for special prayers and lessons, taken from the *Book of Common Prayer* for all the Sundays according to the season. The Methodist *Book of Worship* carries on this tradition and most ministers are observing the great seasons of Advent, Christmastide, Epiphany, Lent, Eastertide and Trinity.

Advent began on the Sunday nearest St. Andrews day, which is always November 30, and thus next Sunday (Dec. 15) is the third Sunday in Advent.

The word Advent comes from the Latin, *adventus*, meaning "coming." And during this season we celebrate not only Jesus' birth but his coming again into the world for the second time. Since early Christianity it has been considered a time of penitence and preparation. Where the colors of the altar cloths are changed according to the season, the color for Advent is purple or violet, signifying both the ideas of repentance and the kingship of Christ.

How unfortunate that we should forget this season of holy penitence and reverent expectation in a frenzy of commercialized activity and unholy revelry!

My Impressions of the Protestant Movement in South America

By ROBERT G. TUTTLE

In five weeks one cannot see it all, but he can see much, especially when he lives with the people and is guided by the missionaries. During my stay in South America I preached from one to five times each Sunday, and during our intensive work in Argentina I spoke from one to five times each day. We were constantly visiting missionaries, schools, churches, clinics, publishing houses, and talking with the national leaders of the Protestant movement.

We flew 20,000 miles, more or less—We covered deserts and oceans, snow covered peaks and chasms, hundreds of miles of jungles, and by-passed volcanoes. We were forced to attain a ground speed of 154 miles an hour in order to take off from the 13,500 foot airport (the highest in the world) at La Pas, Bolivia. We visited schools that were serving the wealthier classes; we visited tiny one-room schools in squatter shacks where the poverty was unbelievable. We saw the hand of Christ at work. The two laymen who worked with 18 ministers in this mission, saw for the first time the far-reaching effectiveness of our world-wide Christian movement.

On the first Sunday I preached in Rio de Janeiro. After the service a young lawyer invited me home to dinner. I saw immediately that there was something on his mind, and soon he began to ask questions. We talked for two hours, seeking to understand how a young lawyer in Rio could carry on his profession in the spirit of Christ. There is a deep hunger here for a vital experience of religion, for a religion with moral content. Everywhere I went I discovered that the industries of South America, even those controlled by Catholics, are constantly seeking to employ young Protestants. They say, frankly, "These are the ones who are dependable and honest, who have energy and vision."

In Rio we visited Bennett College. This, they say, is the best school in the city; the leading families are seeking to send their young people there. The spirit of this school is having its effect upon the leadership of the nation. Protestantism is rendering a significant service in training some of the best youth of the South America nations.

In San Paulo we visited the Methodist School for Deaconesses. Here were 28 young ladies from the distant states on the frontiers of Brazil. They had come from small Methodist churches, perhaps meeting in a little hut. Here they were being trained in the fundamentals of education, in Bible and religion, in gardening and service, in some of the fundamentals of nursing. These 28 young ladies will go back to their villages for full time Christian service. They may become nurses, teachers, or social workers, or they may marry young ministers and serve in partnership with their husbands. Their influence for good in future years cannot be fully calculated.

In Uruguay we discovered that the nation

has apparently repudiated the church and religion. They prided themselves upon being "free thinkers." They concentrated upon their secular culture. The church, as they had known it, had not met the needs of the people, and they had turned against religion. There is a small Protestant movement here. Crandon School serves a thousand students and gives them the fundamentals of character development and evangelical faith. We visited Friendship House where the underprivileged are ministered to. The small Protestant churches with Uruguayan pastors are sowing the seeds of the future moral and spiritual strength of this nation.

My team, made up of a layman and myself, worked for one week in the American College at Rosario. This is an inland town of Argentina. In the small hotel where we stayed no one spoke English, and it was interesting trying to get along on the little Spanish that we knew. Many of the students in this small Methodist school came from Catholic and "free thinking" families; the teachers did not know how we would be received. The response was amazing. I spoke to class after class and each time they held me for questions: questions about Christ, and prayer, and God, and the next life. They knew almost nothing about personal religion

—their home background had given them little. One young man, whose father was an atheist, spoke to me after class: "I do not believe in God, but I want to ask some questions." For an hour we stood there seeking to answer the questions that came from a spirit that was deeply hungry. These seeds may grow.

In Rosario I met Pastor Pagura, the minister of the First Methodist Church. As a boy he went to our American College; he showed such promise that he was later sent to our Theological Seminary in Buenos Aires. He is now becoming a dynamic leader among his own people. His strength, his ability, his faith, and his radiance impress you the moment you come into his presence. When I talk with men like this, I am more deeply convinced that the moral and spiritual hope of South America lies in this small but vital Protestant Christian movement.

Our second week in Argentina we lived in the home of a new convert to Protestant Christianity. The family could speak very little English. The father was the owner of a small industry. We shall never forget their friendliness. We were a little frightened when we went to live among strangers; a week later it was difficult to break the ties of warm and lasting friendship. We felt vividly the spirit of Christ in this home.

On Sunday night I was taken to a distant suburb to preach. Here I found a small Methodist group worshipping in one room of a home. Men, women, and children packed the room, stood in the doorway, and out into the tiny porch. I felt for a moment that I was a part of the early Christian Church. A movement of such vitality cannot



Picture of The Methodist Mission to South America, as they boarded the plane in Miami: Top, left to right, Dermont Reid, pastor, Burlington; R. G. Tuttle, pastor, High Point. Third down on right, Gordon L. Wilson, layman, Statesville. Next below Wilson, Sherman Thomas, layman from California. Second from left on bottom, George H. Jones, from General Board of Evangelism, who led the mission. Others in the group are unidentified.

die. The young pastors and their wives impressed me. Most of them are trained in the Theological Seminary in Buenos Aires, jointly supported by several of our Protestant churches.

The members of the church in Ramos Mejia were seeking to reach out to others who needed this vital influence of Christ. With their own hands they built an aluminum tent and pitched it on a lot in a part of the city where there were no churches. Here I preached each evening. The choir was strong; the young people had a small band; every member of the church took part. Individuals hungry for a vital faith came seeking. After the services some would ask questions. They wanted to know what we believe about God, about Christ, about prayer, and about the life after death. Christ is at work here.

In Santiago, Chile, at the Sweet Institute I was impressed by the baby clinic. Here the church takes care of babies of working mothers. I saw one little fellow who had been brought in a few months before, only a bag of bones, near the door of death; now he was fat, bright and happy. In contrast, I stood one afternoon in the cemetery and saw five little white caskets brought in at one time. Because of hunger, lack of sanitation and medical care, the death rate among children is unjustifiably high.

Also at Sweet Institute I saw dedicated young men and women from the villages and mountain valleys of Chile, receiving basic fundamentals in Protestant Christian faith, in Bible and Christian doctrine, learning to teach, to preach, and to serve. They would go back to the distant villages of Chile, teach the children in some little room during the week, and preach on Sunday. Through this grass-roots method many people will discover a new and vital life in Christ. These are a hungry people; the doors are open wide.

I visited a needy suburb of Santiago (San Ramon). Here I met a dedicated Chilean woman. All by herself she had moved into this poverty-stricken community. There was no school, no church, no doctor. She began by teaching a few children in a little room. The school grew to 80 children, all packed into this one small room. On Sunday she would preach. She found a doctor who would come out one afternoon a week; she attained the services of a dentist also for one afternoon each week. I could see so evidently the difference between these 80 children in this little room and the hundreds of children on the outside who could not get in. A small Christian community is being born here. Parents are beginning to follow their children to this new faith that cares, that makes such a difference in life.

In Lima, Peru, as usual we were met at the airport by competent and radiant young missionaries. Everywhere we went we were impressed by these young people who were dedicating their talents to serving the people of their newly adopted land. The missionaries' wives, the missionaries' children impressed us with the fact that they did not consider their service a sacrifice, but a joy. We could see in them the sustaining love of Christ.

In Lima we found the Methodists seeking to serve a part of the 20 000 University

students who come from all Peru into this city. If these young doctors, lawyers, engineers, even some of them, can find this new experience of vital Christianity, the kind that possesses life and vocation completely, the whole future of Peru will be changed. Also we saw the beginning of a small training school for Protestant Christian workers, where young Peruvians may be trained to go back to the high and remote valleys of the Andes to serve their own people.

Peru is a country of unbelievable grandeur, indescribable mountain peaks, and irrigated chasms. The Inca terraces are still being farmed up and down the mountain sides. In the shadow of this beauty, we visited one of the most poverty stricken areas I have ever observed, hundreds of small shacks, thousands of undernourished children—we discovered here a little Methodist school in one of the tiny shacks, where 20 children were being taught by a dedi-

cated Peruvian pastor. Pitiful as it was, it was one spark of hope in the midst of a jungle of hopelessness.

Many individuals of the upper classes of South America are beginning to say, "We are not satisfied with our way of life. We thought that material improvement was all that was needed, but now we recognize a deeper hunger." They are beginning to ask the Protestant churches, "What is it that makes the difference? Where is the answer?" Many of them are beginning to discover a new life in the way of Christ, and a vital spiritual comradeship with the Master.

I return from South America with a deep conviction that evangelical Christianity is the hope of this vast and rich continent, with its lovable and talented people. They are our brothers—it is our privilege to back the evangelical movement with our understanding, with our prayers, and with our material support.

A Statesville Layman's Impressions Of Methodism in South America

By HORACE R. McSWAIN

Mr. Gordon L. Wilson of Statesville, who with 20 Methodist ministers and laymen has just completed a month-long trip to Methodist missions in South America, reports that visits to Methodist churches and educational institutions there revealed the impact that Protestantism has made and is making in Roman Catholic South America in that they are very interested in Protestantism and the people are ready to respond to a vigorous missionary program. He thought that the people are ready for a vital religious leadership. Although the countries are predominantly Catholic, the Roman Catholic Church is actually weak and indifferent. They have entirely too few leaders for the number of Catholics and the spirit of the rank in file among the Catholics is that they have little hope in the ability of the Church to lead them spiritually.

One of the things which was most impressive was the fact that the young people are ready to listen, to inquire, and to seek when someone will talk to them and be concerned about them. On Sunday afternoon the young people in one of the churches asked Mr. Tuttle to come back at 2:00 o'clock to meet with them and 55 or 60 young people came together and asked questions for several hours about religion and its meaning for them. Mr. Wilson, a layman in the Broad Street Methodist Church in Statesville, along with the Rev. Robert G. Tuttle, pastor of the First Methodist Church in High Point, from the Western North Carolina Conference made this 18,000 mile trip visiting nine countries in South America under the sponsorship of the Board of Evangelism and the Board of Missions of the Methodist Church. The trip included a week in Rosario, Argentina, (near Buenos Aires) where Mr. Tuttle and Mr. Wilson spoke daily in the Methodist School, American Collegio. This school, called a college, actually has classes only from the first grade through junior high school. Mr.

Wilson and Mr. Tuttle taking part in this evangelistic trip to South America, held services and discussion groups all day and into the night at the school. The discussions were largely religious and many of the students participating were of Roman Catholic background. Yet, many were very interested in Protestantism. Most Catholics were Catholics in name only having been baptized into the Church as infants but with no active relationship to the Church. A number of them admitted that they had never read the New Testament. The second week of the Evangelistic Crusade was spent in Methodist Mission churches in the suburbs of Buenos Aires with several days of visitation evangelism and a revival meeting in a tent. Mr.



Gordon L. Wilson, Statesville layman, reviews his Evangelistic Crusade trip to South America.

Wilson said that the visitation evangelism is most difficult to conduct in South America. All homes either have a fence around them with a locked gate or they are right on the street and the front door is locked and people who come to call do not enter the gate or the door; rather, they conduct their business at the gate or the door. Only the most intimate friends are invited in.

Mr. Wilson found the people very friendly and responsive after the initial uncertainty or strangeness was cleared away. He said that he found that always two things helped to clear this uncertainty or strangeness—a warm handclasp and a smile. The people would warmly respond.

Mr. Wilson indicated that relations between the United States and Argentina are not good at all. He said the people blamed the United States for the devaluation of money and other economic problems such as our refusal to buy their meat and their inability because of lack of United States dollars to purchase products from America. He reported that feeling against the United States is strong and widespread, and also in Brazil to a less degree.

In the discussions with time given to questions and answers several questions came up over and over. In Argentina the first one was the relationship between the United States and Argentina. Another one was about race relations in the United States and the Little Rock, Arkansas, situation. In youth groups, the questions came up very often about the freedom which young people in the United States enjoy in going out and dating at night. In South America the young people do not have the freedom of dating and going out at night.

A fourth question that came up over and over was about the strength of the Roman Catholic Church in the United States. The Roman Church has misled its people in South America into believing that the Roman Catholic Church will take over the United States religiously within a very few years.

Mr. Wilson was impressed by two things about our missionaries in South America. In the first place, they are mostly young missionaries and the wives do as much of the mission work as their husbands. In the second place, he found that they were very fine young people realizing and assuming the new role of the missionary in the mission field. He said that the missionaries must move into the background in the work in the mission field to give guidance and leadership while the nationals take over the leadership of the churches, districts and conferences.

Mr. Wilson was convinced that the very finest work we are doing in the mission fields is that of the theological schools, training the nationals to become ministers, deaconesses and leaders in the church. He said we greatly need larger seminaries and more students in the seminaries to produce the needed leadership for the growing church.

The great need of increased support in the mission field was also indicated by one of the visits to the slums at Santiago, Chile. There 60 poorly clad and unclean children were in a school with only one room 15x20 feet. A little room 5x5 feet built on the side

of this school was used as the dental clinic. A woman who is a part-time dentist, served this clinic. A wooden box held the instruments which she used. There was no running water in the clinic. The grinder was operated by a foot pedal. The ministers and laymen gave an offering to install running water into the clinic but decided instead to use it for enlarging the school, so greatly overcrowded.

Dermont J. Reid Reports on South American Visit

The Rev. Dermont J. Reid, pastor of Davis Street Church, Burlington, who recently participated in a preaching mission in South America, says, in his church bulletin:

"There is always something thrilling about coming home. After almost five weeks of travel in South America, the lights of home seemed brighter and more welcome than ever. I feel a warmth of love and fellowship with the church that is sweeter and more meaningful than I've known before. Being away has given birth to a deep longing to be a better and more faithful Christian pastor.

"The Protestant church movement means salvation for South America. In every instance where a person has accepted the *Living Christ*, it has lifted him above the sensual and the earthly, and given him a joy that he has not known before. Even

his standard of living changes. He is cleaner, has respect for spiritual things, and for the sanctity of the home.

"If you are inclined to criticize the Methodist Church, you should see the work it is doing in Panama, Brazil, Uruguay, Argentina, Chile, Peru, and Bolivia. Little mission stations, big churches, primary and secondary schools, colleges and seminaries are girded to meet the need of those precious people But they need more men and women to give their time and talents to Christ and Missions.

"The national religion of South America is Roman Catholicism. The government supports the Roman church, and that church looks with contempt on Protestant missions. Therefore the sole support of Protestantism must come from 'the Mother Church'. The people make very little money, but they share generously with the church. But they cannot give enough, and they look to us.

"The consecrated missionaries must be not only religious leaders, but also experts in economics, hygiene, and home-making. They must be 'examples' in everything.

"America has never been so precious to me. Our standard of living, our forward progress even in the most infinitesimal things, our free enterprise system, etc., make this a virtual paradise. Our thankfulness should touch every area of our life—loyalty to the church, our compassion for the 'sheep in other folds', our faithfulness to the Christian witness, loyalty and support of our government, and respect for our jobs, our homes, and our friends."

Lowdermilks Sail for Pakistan

By H. L. McSWAIN

The Rev. and Mrs. Max Lowdermilk, and their 10-months-old son, Mark Douglas, will sail for mission work in Pakistan on December 13 on the U.S.S. Constitution. Max and Mary were commissioned as missionaries to go to India by Bishop Harmon at the Western North Carolina Annual Conference at Lake Junaluska in June. India would not issue them a visa to come to India. The official government position in India is that they approve missionaries coming into India only if no one in India can do the work which the missionary is coming to do. This applies to technical missionaries such as doctors, nurses, agricultural missionaries, educational missionaries, etc. They do not approve the thought of evangelistic missionaries coming but some are still admitted. There is no consistent pattern in this for it is left up to local authorities to determine whether or not the missionary is needed or whether an Indian could be employed to do this work. Within this picture is some idea of why the visa was not issued to the Lowdermilks.

Max and Mary will be going to Pakistan near Lahore, where Dr. and Mrs. Ed Rice are working in the United Christian Hospital. They will do village work near Lahore, after a period of orientation. When called by Dr. James Mathews, Board Secretary for Southern Asia and India, and asked if they would go to Pakistan instead, Max immedi-

ately replied that they would go for they were commissioned "to go into All the World."

Max and Mary will be missionaries among the Moslems of Pakistan. These people are the most difficult people in the world to evangelize. It is said that any Moslem (Mohammedan) who leaves the faith and becomes a Christian can be put to death by members of his family. In Pakistan, it is considered that we have one of the most hopeful opportunities in the world to make a significant impact on the Moslem people. Max, a native of Asheboro, is the son of Mrs. Clendon S. Lowdermilk. He grew up in the Central Methodist Church in Asheboro. He graduated from the Asheboro High School and has an A.B. degree in Rural Sociology from Duke University. He has his Bachelor of Divinity degree from the Duke Divinity School. Max served in several capacities in summers on the Duke Endowment work—urban church student minister, Cherokee Indian mission work where he greatly endeared himself in his ministry to the Cherokees; Assistant Chaplain at Duke Hospital, Camp Tekoa worker. Max served very effectively and successfully one year as Minister of Youth of the Dilworth Methodist Church in Charlotte. During the past year he has studied at the Kennedy School of Missions in Hartford, Connecticut, pre-

(Continued on page 11)



Shown above is the Oak Grove Church, Salisbury District, which was dedicated on Sunday morning, November 24, following the worship service. The Rev. Paul Townsend, district superintendent, conducted the dedicatory service.

The building fund was begun in 1943, during the pastorate of the Rev. Austin Hamilton, and construction was completed during the ministry of the Rev. R. C. McClamrock in the period 1950-1954, at an approximate cost of \$60,000. Final payment was made in October of this year. The Rev. J. S. Love is the present pastor.

National Council's 75 Programs in Review at St. Louis

The "backrooms" of St. Louis' huge Kiel Auditorium were humming last week as more than 2,000 delegates tackled the business of mapping the future of the 75 programs the nation's churches carry on together through the National Council of Churches. Although the big public sessions have their rightful place at the Assembly, a major task of the delegates was to study the nature and scope of these programs from reports of the past three years and pass along their recommendations for the future.

Covering practically every area of Christian concern in this country and abroad, the record of the past triennium is impressive. In the face of recent world crises—the rape of Hungary, tension in the Near East and the staggering refugee problem—the churches have provided financial and material aid, resettlement and education facilities through the National Council. But these needs continue and must be met.

In the U.S.A.'s human relations crisis—the integration of Negro, Indian, Puerto Rican and migrant worker citizens—Council programs work constantly "to create a climate of public opinion and Christian conscience" while actively aiding them through education, evangelism and by defending their civil rights.

From the peaceful uses of atomic energy to slum clearance and juvenile delinquency, from alcoholism to planning for our older citizens, the Council's departments of international affairs, church and economic life, social life, social welfare, race relations and Christian life and work face increasing demands.

In the coming three years, Christian education and missions at home and abroad also must take up the new challenges. The church-building, urban church and town and country experts will plan ahead on the basis of comprehensive reports on "our

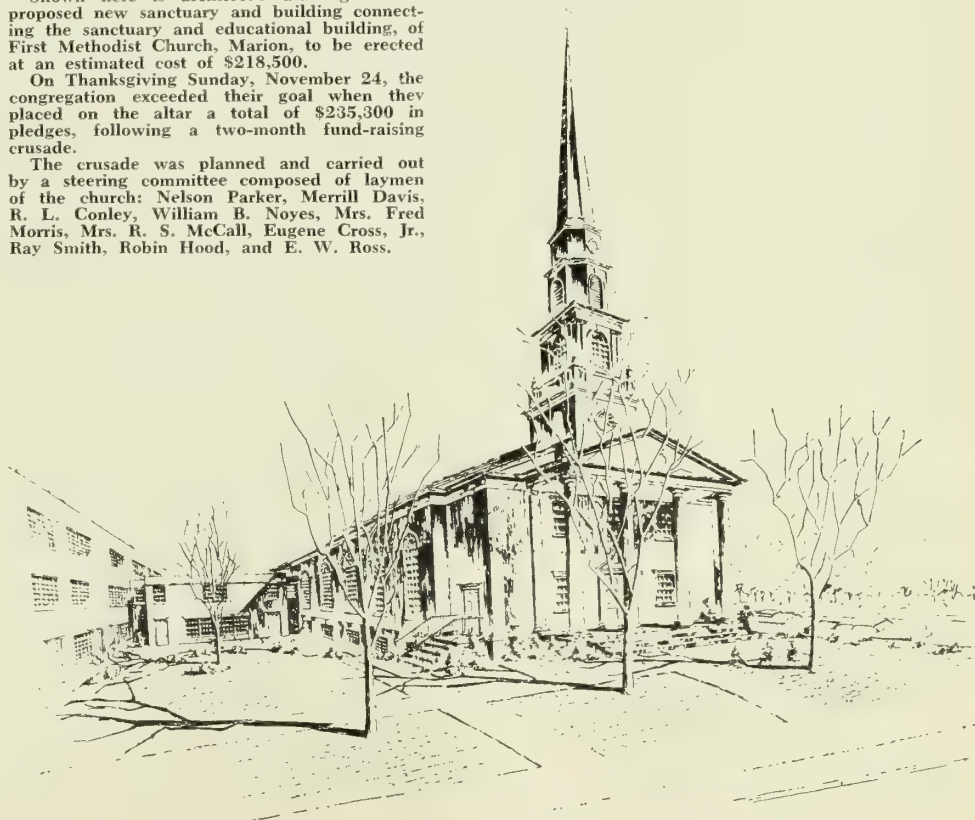
changing America," and programs will be mapped to bring the Christian message to still wider audiences through broadcasting and films, both here and in key world areas.

Through the National Council, the largest religious organization in the nation, 30 Protestant and Eastern Orthodox communions, embracing more than 37 million Americans, co-operate in "The Oneness of Christ," theme of this fourth triennial General Assembly. In all, 21 groups in seven sections will hold sessions throughout the week of

Shown here is architect's drawing of the proposed new sanctuary and building connecting the sanctuary and educational building, of First Methodist Church, Marion, to be erected at an estimated cost of \$218,500.

On Thanksgiving Sunday, November 24, the congregation exceeded their goal when they placed on the altar a total of \$235,300 in pledges, following a two-month fund-raising crusade.

The crusade was planned and carried out by a steering committee composed of laymen of the church: Nelson Parker, Merrill Davis, R. L. Conley, William B. Noyes, Mrs. Fred Morris, Mrs. R. S. McCall, Eugene Cross, Jr., Ray Smith, Robin Hood, and E. W. Ross.



Dec. 1-6 to survey the past and chart the future of the Council's 75 programs and to report their findings to the General Assembly in plenary session.

District Rallies Considered Very Successful

The District Call to Witness and Decision Rallies held in the Western North Carolina Conference this fall, were considered the most successful and inspirational of any that have been held in the conference. Numerous responses have applauded these rallies and their inspirational nature.

These rallies under the guidance of the district superintendent and district missionary secretary included a missionary address by a missionary and an inspirational address. Doctors Kenneth Goodson, Lem Stokes and Creighton Lacy were the inspirational speakers. The missionary speakers were: Linwood Blackburn, Lonnie Turnipseed, Herbert Peterson and Ralph Kesselring.

The dinner meetings were attended by about 200 or a few more in each district. Some districts with evening rallies held in the churches, had a similar attendance, except the Salisbury District that had between 400 and 500 people to be the largest in the Annual Conference. This was held at Trinity Methodist Church in Kannapolis. The North Wilkesboro District had 330 in attendance and was held at the First Methodist Church in North Wilkesboro. This was the second largest attendance in the Conference.

♦ ♦ ♦

The hardest thing a pastor ever did in all his life was to serve a church where he had been half called.—E. F. Eagle.

Let Us Strengthen and Use the Jurisdictional System

By EMBREE H. BLACKARD

PART II

The Jurisdictional system increases democracy in our church and gives the people a vital share and interest in its government. To elect bishops and board members in the General Conference for a church of ten million members would remove the church from the people. The men who are elected bishops by the Jurisdictional Conference are known intimately by those who cast the ballots. It is impossible for those in the Southeast to know who on the West Coast are qualified for this high office. Likewise, it would be impossible for those in the North Central to know who in the South are best qualified to administer the church in this section.

THE CENTRAL JURISDICTION

There are some who would abolish the Jurisdictional system in order to get rid of the Central Jurisdiction which has only 1/30 of the membership of the church. It is certainly not the part of ethics to break a sacred contract, not of wisdom to abolish an instrument which when tried has been a channel for great service, just to create a new situation which may or may not be for the best interest of the Negroes in The Methodist Church.

Legally there is no forced segregation in The Methodist Church today. There is no law to prevent a white or a Negro person from applying for membership in any local church. The Constitutional Amendment proposed by the 1956 General Conference, and subsequently ratified by the members of the several Annual Conferences, makes it possible for any church or conference to go from any Jurisdiction to another, when it is mutually agreeable.

There has been no separation of Negro churches or conferences in The Methodist Church, except those which were formerly separated in The Methodist Episcopal Church before Union. As many Negroes voluntarily withdrew from The Methodist Episcopal Church to form the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, so practically all of the Negroes of The Methodist Episcopal Church, South, voluntarily withdrew in 1870 to form the Colored Methodist Episcopal Church. The growth and vigor of the three independent Negro churches in comparison with the static condition of the Negro segment in The Methodist Church, in spite of the subsidies which have been given, raise serious questions about further depriving the Negroes of opportunities for initiative and self-development, which the abolition of the Central Jurisdiction would do.

In the city of Asheville, where I have had the privilege of serving for nearly nine years, we have had for some years an Interracial Ministerial Association which met quarterly, in addition to the Negro and

white Ministerial Associations, which met monthly. In 1954 the white Ministerial Association proposed that all three groups merge into one ministerial association meeting monthly. This was done in a fine spirit of brotherhood with white and Negro ministers serving subsequently as president. This year the Negroes requested that the Ministerial Association meet only quarterly so they could re-establish the Negro Ministerial Association, which, they felt, served a real need among their people.

I am convinced that to abolish the Central Jurisdiction would deprive the Negro of the unusually high percentage of representation he now has in the Councils of the Church and would greatly handicap the Negroes of our church in their work.

CONCLUSION

I believe that the General Conference Commission to Study the Jurisdictional Structure can render an invaluable contribution to The Methodist Church, if it will study what the various Jurisdictions are doing, and propose to all of the Jurisdictions how they can more effectively use this instrument which is not only the basis of Union but which, we believe, is the best channel for promoting the Kingdom of God and the work of The Methodist Church.

It is regrettable that race relations in the South, and in our nation, have reached their lowest ebb of any time in our generation. Increasing tension, sometimes bitterness, exists between the races. It is more difficult today for those who hold a liberal viewpoint to be as progressive as they would like to be. This situation has been brought about because our members fear, rightly or wrongly, that people in other sections of the church are trying to force something upon them. I frankly believe that if you could recommend to the General Conference that each section of the church reaffirm its faith in the Christian integrity of the other sections and their ability and desire to handle the problem of race relations in a brotherly and Christian manner, that relations between the races would vastly improve and that all sections would do gladly what they can never be forced to do through legislation.

I trust my brethren on the West Coast to deal in a Christian manner with the Orientals in their midst; I trust our friends on the Mexican border to solve the problems with the Mexican laborers; I have confidence that our Christian leaders in St. Louis, Chicago, Detroit, New York, and other large northern and eastern cities, where great numbers of Negroes are living in congested areas, will deal in a Christian manner with the Negroes in their midst.

So I beg the Methodists in other sections of our church to believe that the Christian people in the Southeastern and the South Central Jurisdiction will continue in a progressive way to foster justice, good will, and brotherhood among the Negroes and whites.

First Church, Washington, Makes Improvements

During the early part of 1954, the membership of First Church, Washington, whose pastor is the Rev. N. W. Grant, began making plans for a long-range program of improvements to its physical property. These included a new slate roof, sanctuary renovations, pipe organ, air-conditioning, change in the heating system from coal furnace to oil system, and certain parsonage improvements.

In the summer of 1955 a combination every-member canvass was conducted to secure funds for the 1955-56 budget and to finance the improvements.

At once the new roof was installed, and early in 1956 the sanctuary renovations were begun. The old choir loft and center pulpit were replaced by a divided chancel, with choir and organ sections. A new two-manual pipe organ, built by the M. P. Moller Co., was installed in December of 1956. The oil heating equipment was installed in 1956, and the air-conditioning was first used in the summer of 1957.

The following memorials have added much to the beauty of the sanctuary: Pulpit Bible, altar, altar set of cross, vases and floor candles, rose window depicting the Beatitudes, clergy pews, eight lantern lights in the nave, hymn boards, and brass offering plates.

These improvements have become a reality through the untiring leadership of Dr. R. H. Hackler, chairman of the official board, and the co-operation and active support of the entire membership.

Long Life of Service to Methodism Ends

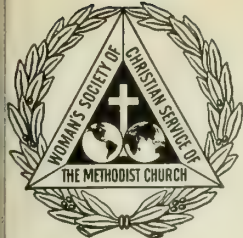
A long life of service to the Methodist church ended on Wednesday, November 20, with the passing of R. L. Scurlock at the age of 91 years. On the Sunday morning 10 days before his death, he insisted on attending church services as usual.

Mr. Scurlock, who would have been 92 next January 29, died at the home of a daughter, Mrs. L. F. Williams, of New Bern, Route 4, with whom he resided. Other survivors include another daughter, a son, 20 grandchildren, 27 great-grandchildren and one great-great-grandchild.

Mr. Scurlock was a native of Davidson County but had lived in Greensboro, Gaffney, S. C., and Glenola in Randolph County before moving to the New Bern area over 40 years ago.

His loyalty to the Methodist church and to the work of the Lord extended beyond the memory of any of his family and friends.

When his pastor likened R. L. Scurlock to a mighty oak which had been left standing after his companion, his friends and his generation had passed away, it was a proper exemplification of the life and character of a man whose life of service had neared the century mark. Through the years, he had stood as a mighty oak, strong, sturdy and secure in the faith in which he lived and died. (Written by a grandson, Ralph L. Bulla)



Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor
Weaverville, N. C.

Bible Quiz - Do You Know The Women Of The Bible?

By MABEL E. KOONTZ

1. Who is the only woman of the Bible who age at death is given?
2. How old was she?
3. What is the name of the first daughter in the Bible whose name is mentioned at birth?
4. Where is the oldest single memorial to a woman mentioned in the Bible?
5. Who is the first woman in the Bible whose mission was patriotic?
6. The name of a Biblical heroine is used in the title of the oldest national anthem on record. What is the anthem?
7. Who were the first women to have legal property rights?
8. Which two women of the Bible are named in the famous Honor Roll recorded in Hebrews?
9. Which one woman of the Bible was given a high place of political power by the common consent of the people?
10. Who was the bride in the first interracial marriage recorded in the Bible?
11. Who is the famous fortune-teller mentioned in the Bible?
12. What woman of the Bible watched over her sons' corpses five months?
13. What name of a Biblical queen is accepted as a synonym for wickedness?
14. What woman of the Bible has her name mentioned 55 times?
15. Who was the first person to proclaim Jesus as the Christ?
16. Who was the first Christian convert in Europe?
17. The word "Grandmother" appears only once in the scriptures. Who is the "grandmother"?
18. What woman provided the first "Upper Room" for a prayer meeting?
19. What New Testament character was described as "Full of good works"?
20. What were the names of the two sisters who helped condemn Paul?

(See Answers in next W.N.C. page.)

Dedication Service, Brooks-Howell Home, Asheville

The dedication service of the first unit of the Brooks-Howell Home for Retired Workers in Asheville in November was an occasion of beauty, worship, fellowship and light.

The home was so lovely, all newly decorated and furnished, and the women who make up the family of the Home were so cordial in their greetings that many of the guests commented, "Oh, I would love to live here!"

The downstairs rooms were so crowded that everyone stood for the entire service. After the invocation by the Rev. Charles

Shannon of St. Paul's Church in Asheville, Mrs. Rupert Crowell, chairman of the Board of the Home, introduced many special guests present for the dedication. She then paid tribute to the women who lived in the home and to those who would come later. Then she presented the building for dedication.

Mrs. John Hoyle, Jr., of Gastonia, a member of the Board of Missions of the Methodist Church, made the acceptance speech. Then the Rev. Embree H. Blackard of Central Methodist Church led in the formal act of dedication.

Mrs. Alvin Taylor sang, "Bless This House," and Mr. Shannon pronounced the invocation.

Several Conference officers attended the service, Mrs. C. C. Cranford of Asheville, president, Miss Una Edwards, treasurer, Mrs. Leslie Barnhardt, Christian Social Relations, Mrs. Hugh Wilkin, secretary, Mrs. Rupert Crowell, vice-president, and Mrs. J. W. Payne, former president. Two district presidents, Mrs. Thomas Frutchey of Asheville and Mrs. Harvey Greenlee of Marion, were also present.

Mr. and Mrs. Chester Howell, brother and sister-in-law of Miss Mable K. Howell, were special guests.

Messages were read from Mrs. Frank Brooks of Mt. Vernon, Iowa, and Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service.

Wesleyan Service Guild

January is to be Guild Month throughout all Methodism!

Mrs. Ira Shelley of Greensboro is busy making plans for the Guild program for that month.

Miss Edna Hayes, a faithful Guildler of the Waynesville District, was honored recently by being named Woman of the Year for 1957 by the Business and Professional Women's Clubs. She was praised for her "contribution to the functioning of the courts during her 28 years of service as court stenographer."

The Conference Guild now has a total of 4,504 members. They reported 158 new members and an average attendance of 2,767 on their last triennial report.

Trip With A Mission

Every Methodist Woman in the Western North Carolina Conference should read with great pride the article, "A Trip With A Mission," on page 17 of the November issue of *The Methodist Woman*, written by our own beloved and efficient president, Mrs. Clarence Cranford of Asheville.

Mrs. Cranford tells of her first inspiration to "go and see for myself," then she describes

the work of the four Rural Workers in the Conference. She writes of the two Bethlehem Centers, of Allen High School in Asheville, Bennett College in Greensboro, Pfeiffer College in Misenheimer, the Brooks-Howell Home for Retired Workers in Asheville.

Mrs. Cranford wrote this excellent story after a special invitation to do so from Mrs. C. A. Meeker, editor of *The Methodist Woman*.

We are proud of our president!

Soochow University

"The first building of Soochow University in Taipei has been begun," says Mrs. Ralph Ward in a letter to friends at home.

She continues by saying, "Soochow University opened its fall term with 1,400 students. There is an active Student Christian Fellowship. Christian witness and service are closely related to the church.

"Its new Chinese president, Dr. C. Y. Stone, is one of Free China's best Christian educators. At the age of 14 he entered Soochow University Middle School. He is not only an alumnus of the Soochow Law College, but also holds earned degrees from the University of Michigan and from Yale. At 17 he was converted while a Methodist Mission school student. He was ostracized for this by his clan but has remained steadfastly loyal to the Church throughout the decades."

"Soochow University needs \$40,000 to complete the first new building."

Contributions to this very worthwhile project may be made by sending any amount to Bishop Ralph Ward, c/o World Division of the Board of Missions of the Methodist Church, 150 Fifth Ave., New York City.

Purpose of the W.S.C.S.

Mrs. T. C. Roberson of Asheville made a fine suggestion to Methodist women recently. She said that she thought that it would be very fitting if every Methodist society would use the purpose of the Woman's Society of Christian Service as a creed to be repeated by the entire group at each meeting—just as Methodist congregations repeat their Apostle's Creed, or Affirmation of Faith.

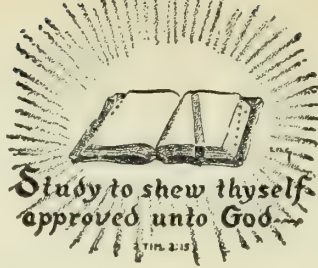
Mrs. Roberson feels that this would help the members memorize the purpose and appreciate more fully the meaning of this beautifully written statement. It is printed on the inside of the cover of our Annual Report, on all of the Guide books, on our membership cards, and on much of our literature.

"The purpose of the Woman's Society of Christian Service shall be to unite all the women of the church in Christian living and service; to help develop and support Christian work among women and children around the world; to develop the spiritual life, to study the needs of the world; to take part in such service activities as will strengthen the local church, improve civic, community and world conditions. To this end this organization shall seek to enlist women, young people and children in this Christian fellowship, and to secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a World Christian Community."

Church School Work

in the NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary
Box 6667, College Station, Durham, N. C.



Coaching Conference for Instructors of Christian Workers' Schools Planned for January

The Board of Education of the North Carolina Annual Conference in co-operation with the Department of Leadership Education of the General Board of Education is sponsoring a three-day Coaching Conference for Leadership School Instructors to be held at Duke Memorial Methodist Church, Durham, N. C., January 13-15, 1958. The purpose of this Conference is to help certain carefully chosen persons of unusual ability prepare themselves to teach in leadership schools and classes.

Five members of the staff of the General Board of Education in Nashville, Tennessee, under the direction of Dr. J. Irvin McDonough, will serve as the instructors of the six courses to be offered. A list of these courses and the instructors follow:

215b, *The Child's Approach to Religion*, will be taught by Miss Margie McCarty of the Department of Christian Education of Children.

221b, *Guiding Nursery Children in Christian Growth*, and 231b, *Guiding Kindergarten Children in Christian Growth*, will be taught by Miss Vera Zimmerman, also of the Department of Christian Education of Children.

311b, *Understanding Youth*, will be taught by Miss Aileen Sanborn of the Department of Leadership Education.

Working with Older Adults in the Church will be taught by Miss Virginia Stafford of the Department of Christian Education of Adults.

510b, *Developing Christian Workers*, will be taught by Dr. J. Irvin McDonough of the Department of Leadership Education.

Approximately forty persons have signed up for this Coaching Conference and are now busy reading the required books and making the necessary preparation. Each one of these has agreed to complete a teaching plan for the course selected and to be available to teach in leadership schools and classes in our conference. A few places are still open for persons of unusual ability who would like to participate in this training program.

Our Conference owes a debt of gratitude to those who prepare themselves to teach and who devote some of their time each year to teaching in Christian Workers' Schools, receiving only a small honorarium

and expenses for their services. Without this help our leadership training program would not be possible and without this program of training the progress and growth of the



Upper left, Miss Aileen M. Sanborn; upper right, Miss Margie McCarty; center, Rev. J. I. McDonough; lower left, Miss Vera Zimmerman; lower right, Miss Virginia Stafford.

churches of our Conference would be seriously retarded.

It should be pointed out and clearly understood that this leadership training program is also made possible by our Church School Rally Day offering. In addition to paying one half of the instructor honoraria for these leadership training schools, this offering makes possible such things as Coaching Conferences, Vacation Church School Institutes, Subdistrict Institutes for Church School workers, Special Leadership Classes in small churches, planning conferences, the work of district and subdistrict directors, inter-board ministry to declining churches, etc., etc. It is most imperative that this offering be doubled in the near future and that every local church participate enthusiastically in this observance. Churches that failed to observe Church School Rally Day last fall are urged to do so this spring.

Toward Perfection

Consider your opportunities in the Quadrennial Emphasis. The bishops have asked that this year attention be given to perfecting the organization and program of the Church School. Here are some ideas.

—Have you made the self-study of your Church School called for in the Quadrennial Emphasis?

—Do you have a live commission on education that meets monthly and really works?

—Do you have adequate division and department organization appropriate for the size of your school?

—Have you organized any new classes?

—Do you have a complete Church School, including (1) Sunday School, (2) Methodist Sunday Evening Fellowship, (3) Weekday activities, and (4) home and extension service?

—Does your Workers' Conference function well, meeting at least quarterly?

Secure from your Conference Board of Education office or from the Service Department, Box 871, Nashville 2, Tennessee, a free copy of *A Brief Explanation of the Quadrennial Emphasis* (8406-B).

A Visit to Hatteras

Two members of the Conference Board of Education staff participated in a Christian Workers' School for our churches on the Outer Banks November 20-22. The school was held at Avon under the leadership of the Rev. B. E. Bingham of Avon, who served as the host pastor, and the Rev. L. R. Sparrow of Hatteras, who served as the dean. Mrs. V. E. Queen, Conference Director of Children's Work, taught *Home and Church Co-operating in Children's Work*. The Rev. Troy J. Barrett of Zebulon taught *Interpreting the Bible to Youth*; the Rev. O. Kelly Ingram of Elizabeth City, *Christian Evangelism*; and this writer taught *How to Improve the Church School*.

Even though three members of the faculty arrived one day late due to the fact that we missed the last Oregon Inlet Ferry boat, we thought the school was a success. Brother Ingram took care of the entire school the first night, and we put in extra time the next two evenings. We were pleased to find a new educational building and sanctuary at Hatteras and a genuine concern for the program of Christian education in all the churches. The hospitality of these people cannot be surpassed anywhere.

Church Offering Envelopes

Stock form—Can be used by any church

\$5.75 for 1000

Advocate Office, Box 508, Greensboro



Youth in Action

IN THE NORTH CAROLINA CONFERENCE

A planning session of the 1958 Tri-District Christian Witness Mission was held at St. Luke Methodist Church in Goldsboro, Monday, November 18, 1957, at 10:00 a.m. The Rev. H. M. McLamb, Goldsboro District Superintendent, read from II Timothy and offered the opening prayer. The Rev. H. K. King, Director of the Conference Board of Evangelism, stated the purposes of the mission: "To offer to our young people what they want to do, to make real their profession of faith, and to make fruitful their discipleship." He turned the chair over to the Rev. Robert McKenzie, Jr., Conference Director of Youth Work, who read the personnel list of the planning committee who should have been present: District superintendents, directors of District youth work, District MYF councils, District secretaries of evangelism, Subdistrict MYF officers and counselors, and a representative of the Conference MYF Council. After consideration of several qualified churches in the Goldsboro area, St. Paul Church was found to be better suited for the meeting because of space, location, parking facilities, and equipment. Full co-operation was received from the Goldsboro High School, and the week-end of April 18-20, 1958, was voted upon and passed as the date of the mission.

Mr. McKenzie led the group into a discussion of the section, Functional Committees, in the "Patterns for Planning," prepared by the National Conference. Mr. King was unanimously voted as the Director of the Mission and the head of the Executive Committee. Other committee appointments were as follows: Prospects Committee, Jack Edwards and the Rev. Ralph Lewis; Publicity Committee, Miss Jenny Butler and Miss Jean Powell; Assignment and Preparation Committee, Henry Jinnette, Mrs. Paul Rose, and the Rev. H. M. McLamb; Mission Treasurer, Max Wilkinson; Registration and Finance Committee, the Rev. J. G. White and the Rev. H. M. McLamb, ex-officio; General Meetings Committee, The Rev. Leon Couch, and Ron Watson; and Field Work Committee, the Rev. Robert McKenzie, Jr., Miss Linda May, and the Rev. T. C. West.

The group decided to have several pastors and directors of Christian Education as resource persons. Mr. Couch assured the group that the local Woman's Society of Christian Service would consider it an opportunity to serve meals to the delegates. Past experience presented a discussion of visitation. The members adjourned, after prayers for a successful mission, to a meal prepared by the host church.

Richmond County Subdistrict

One of the main projects of the Subdistrict in Richmond County was a "Millionaires' Fair." This fair was held Thursday, October 10, at the Pee Dee Methodist Church in Rockingham. The fair was composed of the several booths, items of interest, a hot-dog stand, and a variety of entertain-

President: PHIL CARLTON
922 W. Johnson St., Raleigh
Publicity Superintendent: JENNY BUTLER
Route 3, Goldsboro
Director of Youth Work: ROBERT MCKENZIE, JR.
Box 6667, College Sta., Durham

ment and refreshments. It was very successful in a sense of both financial gains and clean fun for the entire family. The booths were set up and operated on a co-operative basis by the various churches in the Subdistrict. Everyone attending had a very good time, and the net profit amounted to \$51.00. As previously decided upon at the Subdistrict meeting, this money was split; half went to the MCOR, and the other half went to the "Station Wagon Fund."

At the next Subdistrict meeting on Tuesday, November 26, the main event of the evening will be a sacrificial banquet. Those attending are asked not to eat anything after dinner on the day of the meeting. They will be fed rice and water and are not to eat again until breakfast Wednesday morning. Also, at the meeting they are asked to contribute the price of a regular meal, thus helping needy people financially and at the same time seeing how it feels to be "unfed." The definite purpose or organization to which the money will go has not yet been decided, but it will go to some relief organization, probably MCOR. Al Thompson is the President of the Richmond Subdistrict and Sydney Huggins is editor of the "Sub-Way."

MYFund

Missionary Work Overseas and at Home.
Youth Department Finances in our Nation.
Finances Christian Education in our Universal Family.

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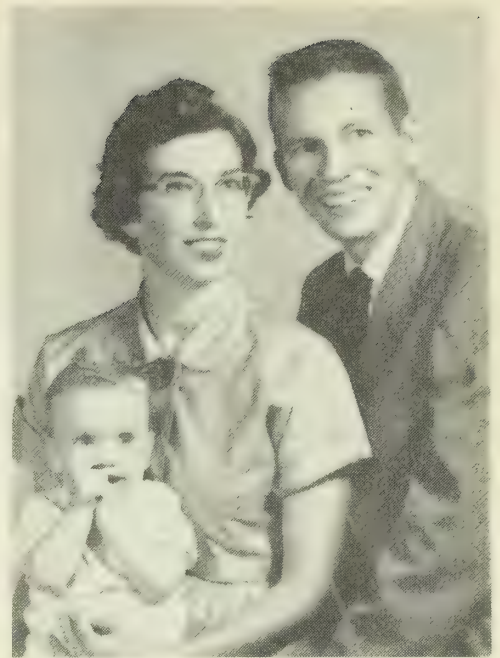
—AL THOMPSON, NCCMYF Treasurer

Concern Important

Latest bulletin from the National Conference on *Concern*:

Beginning January, 1958, *Concern* will come to its subscribers in a sharp new format, with a news-focused editorial content, and a strong editorial voice. The new editorial focus will contain critical reports of national-international affairs, social issues, and significant church events.

IMPORTANT! MYF-ers this is your last chance to subscribe to *Concern* for only \$1.00. Yes, January, 1958, also means the yearly price of the magazine will be raised to \$1.50. You must mail your subscription before December 31, 1957, in order to be entitled to the usual \$1.00 rate. Send in yours today! All officers are asked to push



Mr. and Mrs. Max Lowdermilk and young son Mark on eve of their departure for Pakistan.

Lowdermilks Sail for Pakistan

(Continued from page 6)

paring to go to the mission field. Mary is from Guilford College, the daughter of Mr. and Mrs. David Dettor. She graduated from the Guilford High School and has her A.B. degree from Guilford College. She studied the past year at the Kennedy School of Missions in preparation for going to the mission field.

Mission Special of the Month

Mission Specials for the *Salary and Work Budget of Rev. and Mrs. Max Lowdermilk, Missionaries to Pakistan*. Max, Mary and their 10-months-old son, Mark Douglas, sail for Pakistan on December 13 on the U.S.S. Constitution. Missions Specials recommended are both in salary support (\$950, or portions of that amount) and work budget support—shares of \$50 or \$100 or more—from \$5,000 to \$10,000 per year is needed for such items as office equipment, literature, special projects, transportation including a car, equipment for furnishing the parsonage such as refrigerator, washing machine, etc. A number of items such as these are not furnished by the Board of Missions to the missionaries.

Send Mission Special Gifts to: Treasurer, Methodist Board of Missions, 150 Fifth Avenue, New York 11, New York. *Mark Clearly*: For Max Lowdermilk, Salary or Work, Pakistan.

this announcement in their area, so subscribers can take advantage of this offer.

Power is always offering new material for young people. Each issue contains new experiences and testimonies of youth from all over the world and from many denominations. Do not forget to send in your subscription for *Power*, also, when you send in your *Concern* subscription.

Sponsors To Get Christmas Lists; Clothing Department Makes Report

On the last two pages prepared for publication in the *ADVOCATE* by The Children's Home we have presented material from a paper written by Mr. R. G. Stockton, president of our board of trustees. This week the concluding paragraphs of this paper are presented.

Many people throughout this area were interested in The Children's Home. Among them was R. O. Lindsay of High Point, an enthusiastic dairyman. Through the help of Mr. Lindsay and other members of the board a fine herd of milk cows was built. Ralph Hanes of Winston-Salem gave five hundred books for the library. The Sunday school of Centenary, Winston-Salem, gave another eight hundred.

In 1937 John W. Alspaugh gave funds for the proper development of an athletic field and suitable seating facilities for spectators. Lewis Owen gave to The Children's Home his orchard on Twenty-Fifth Street. Jake Hanes, his sister Miss Sally Hanes, and their cousin, Robert M. Hanes, gave the Home a large farm in Davie County. Robert M. Hanes had previously made a substantial gift of land, part of our Children's Home tract.

From the sale of the Reynolda home place of Miss Blanche Gunn, devised to The Children's Home, the auditorium in the school building was erected and dedicated to the memory of Mrs. Flavel Gunn. Several acres on the north side of Twenty-Fifth Street was donated by a group of Reynolda Park residents, Mrs. Senah Kent, Marion Follin, Norman Stockton, Lewis Owen, William Hill, William Coan, Reynolda, Inc., and R. G. Stockton.

Handsome gifts have been received from the estates of E. W. Koontz, A. A. Martin, Mr. and Mrs. W. L. Hair and many other friends and have been placed in the permanent endowment fund.

With the opportunities afforded by these facilities, The Children's Home is now able to provide a well-rounded program for the physical, mental and spiritual development of its boys and girls. For this we are eternally grateful to the many friends of the Home and to the many churches of the Western North Carolina Conference whose members' sacrificial giving offers continuing support to this institution.

The Picture

The picture presented this week is that of Graham Murdock. Graham is fifteen years old and in the tenth grade in school. He and his three brothers came to The Children's Home from Iredell County a little more than ten years ago. He has been sponsored continuously for almost his entire stay here by the Woman's Bible Class at Forest Hill, Concord. Mrs. Lillian Puerifoy is at present the correspondent for this class.

Thank You

It is a bit startling to realize that half of the conference year has passed. We are reminded of this by the mid-year district conferences that are scheduled to be held

THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor



GRAHAM MURDOCK

in December and January. This is the half-way mark and check-up time. That the people are going about the Master's business in a businesslike way is evidenced by the quantity and quality of the contributions being received at this time to apply on The Children's Home askings. To each friend who has a part in this good work we are deeply grateful.

Inquiring Sponsors

Numbers of letters are being received from the sponsors of the boys and girls inquiring what the youngsters would like to have as a Christmas gift. Each year several weeks prior to Christmas the home mothers compile a list of the wishes of her household, each recording a first, second, and third choice. In this way we are in position to answer promptly these inquiries when they are received.

Fifth Sunday

Though this is only the second day of December we are already beginning to think about the end of the month, even beyond Christmas. December brings one of the important days of the year, a fifth Sunday, a Children's Home Sunday. This is being called to the attention of our church school people in order that they may have everything ready.

We have here some placards which announce on one side that "Next Sunday Is

Children's Home Sunday" and on the other "This Is Children's Home Sunday." If anyone would like to have some of these we shall be happy to mail them to all who may request them.

Board Meeting

The semiannual meeting of the board of trustees of The Children's Home was held in the John W. Hanes Building here on our campus on Thursday, November 21. Mr. R. G. Stockton, president, called the meeting to order at 10:30 a.m. Sixteen members of the board were present. The first part of the meeting was taken up by reports from staff members. As space will permit these will be presented on this page. This week the report of Mrs. Eva Holton, head of the clothing department, is presented:

Buying clothing for more than three hundred children is in itself quite an undertaking. Orders for this must be placed as soon as the season's merchandise is available and then it is not always received as early as needed. Often a notice is received saying the clothing will be slightly delayed. It is usually about a month after the shipping date before the merchandise begins to arrive.

Our children do not stay the same size, so it is necessary to guess as nearly as possible what they will need for the next fitting. It takes at least a month to get our girls into their Sunday fall dresses. The boys' suits go a little faster, since there is less fitting and fewer alterations necessary. We start our fall fittings immediately after the summer vacation and hope that we will be ready for the cool weather when it arrives.

We find the quota system quite satisfactory. Everyone is given a quota and as a garment is worn out or outgrown it is replaced. When clothing is given by friends or relatives it is also checked to be sure it is suitable and properly fitted. The quota system is also used in furnishing the cottages with linens.

As each garment is fitted the name of the youngster to whom it will go and instructions for alterations, if any, are written on a piece of paper and pinned to the garment. Three high school girls, Martha Barnett, Linda Jessup, and Carolyn Morgan, assist in the fitting department. All garments go to the sewing room for alterations and to have the names sewn into them. When finished, they come back to the fitting room to be sent out.

We find it impossible to take all the boys and girls shopping; however, we do take most of the high school children. We want our children to make their own choices and we give them every possible opportunity to do this.

It is necessary to constantly check sizes on hand to be sure that we do not find ourselves without a lot of things when needed.

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The Wonder of the Incarnation

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

SCRIPTURE: *Philippians 2:1-11, Luke 2:8-20*

The reader will note that we have citations from both Philippians and Luke. Our lesson will be mainly on the material in Philippians. It is one of the finest statements in the New Testament of the doctrine of the Incarnation, which is the subject of our discussion. The heart of the matter is found in verses 5-11. Here Paul reveals how impressed he is with the fact that Jesus took "the form of a servant and humbled himself." Paul believed Jesus existed from eternity and shared the essential nature of God. That is why his coming into the world in human form is, for Paul, the most momentous fact of history.

The doctrine of the Incarnation is one which has been central in the church's life from the beginning. The great "battle of the creeds" in the third, fourth and fifth centuries reflected the concern of the Christian community to have a clear understanding of just how Jesus was related to God. The Creed of Chalcedon (451) contains such phrases as these: "We, then, all with one consent teach men to confess one and the Same Son, Our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man . . . to be acknowledged in two natures inconfusedly, unchangeably, indivisibly, inseparately; the distinction of natures being by no means taken away by the union." This somewhat difficult theological language means simply that the Church officially was saying that Jesus was both divine and human. In some periods of church history there have been those who assailed the humanity of Jesus; in others the divinity of Jesus. Both types of heresy spring from over-emphasis on one or the other aspect of Him who was "the first Person of history."

Probably the commonest and shortest creed of the New Testament is found in the simple statement "Jesus is Lord." It is said to occur (in meaning if not in identical words) some two hundred and fifty times in Paul's writings alone—not to mention the gospels and other writings. At a great world-wide meeting of Christian youth in Scandinavia some years ago these words ("Jesus is Lord") were to be seen in huge letters across the top of the platform. The words "Jesus is God and Savior" form the essence of the doctrinal standard of the World Council of Churches. So we can see that the subject of our lesson is a central teaching of the world Christian community.

But more important is the question as to what the Incarnation means to us personally. Especially at this time of year we need to meditate upon the truth of this great doctrine as applied to our own lives. There have always been those who, because of intellectual difficulties, have never been able to feel the wonder of the Incarnation. It seems to be too much for their minds to grasp. And, because their minds can't grasp it, they shut it out of their lives. But if their minds can't take it in, perhaps their hearts can. This is why poets and hymn-writers have sometimes felt the truth of it when theologians

and philosophers could not. For example Herrick, the English poet of the 17th century, wrote:

"Christ took our nature on Him not that He
'Bove all things lov'd it for the purity;
No, but he drest Him with our human trim.
Because our flesh stood most in need of
Him."

Father Damien was a missionary to the lepers. He labored with them for years without success. Then one day he contracted the dread disease. The next Sunday when he got up to preach he began with the words "fellow-lepers." Then they listened to him. He was one of them. Many prophets came from God but man didn't listen. Then God himself came, in the person of Jesus, and said "fellow-humans." Then the world listened!



DR. SCHREYER

Dr. Schreyer, Professor at Pfeiffer College, Honored

Dr. George M. Schreyer, professor of Religious Education at Pfeiffer College, was honored at a dinner meeting recently upon the publication of his book "Christian Education in Action."

During the dinner Dr. J. Lem Stokes II, president of the college, stated that Dr. Schreyer had assisted greatly in establishing at Pfeiffer the most adequate Department of Religion to be found in any liberal arts college of comparable size in the country.

Dr. Schreyer's book addresses itself to the problems of religionists and teachers, and also voices a challenge for the Christman layman.

The author is a native of Asheville. He is an ordained minister of the Methodist Church, has served as pastor, and as an Army chaplain during World War II. At present he is head of the Department of Religion and Philosophy and chairman of the Division of Humanities at Pfeiffer.

New Church Opens on Cherokee Reservation

The new Big Cove Methodist Church on the Cherokee Reservation was formally opened Sunday afternoon, November 24, with a large group of Indians supporting White People present. The new church is located on the Big Cove road twelve miles from the Cherokee village and on the Oconaluftee River, in the center of a large but hidden community of Cherokees. Planning for the church was under way for some time before work began about a year ago. The building, of solid construction, contains room for worship and church school on the first floor; living quarters and a Service Exchange workshop and office on the second floor. Running water and forced-air heat are features in its comforts.

Although the building was not completed, services were begun there last spring under the leadership of the pastor, the Rev. T. G. Highfill and Deaconess Eleanore Hickok. The church school almost immediately equaled the capacity of present space. More than eighty children were enrolled in the first Vacation Church School.

The Clothing Exchange, from the day of opening, has been patronized by most of the Indians in that area. The Clothing Exchange is a system whereby good used clothing donated by churches and individuals within the Western North Carolina Conference is carefully prepared and offered for sale at very low cost. Profit from sales is used by the church in the improvement of facilities and program, thus enabling the Indians to make larger contribution to the work.

Basket-making and other crafts are promoted by the Mission. A plan is being worked whereby baskets are made and sold all the year round, rather than for a short period before and during the tourist season. This affords employment and an ongoing distribution of products which the public wants.

The Big Cove development further expands the Cherokee Methodist Mission whose headquarters are located on Highway 19, near the Cherokee Village; the main building of which comprises a sanctuary and adequate educational rooms, constructed of stone quarried from the Reservation. A parsonage, a new deaconess house, a large Service Exchange building are parts of the Center.

Those taking part on the program of the Big Cove opening service were: F. C. Smathers, District Superintendent; T. G. Highfill, Miss Eleanore Hickok, Dr. L. B. Hayes, C. G. Hefner, Herman Nicholson, E. F. Pepper, Jr., W. J. Miller, P. F. Snider, Dr. Carey Wells, Jr., Mrs. Eva Bradley, and the Rev. Charlie Bigwitch. Special music was rendered by an Indian chorus. Plaques in honor of leaders in the development were presented.

During a talk by Lon Hayes, an earthquake shook the mountains of North Carolina, Tennessee and Georgia. A terrific blast was followed by rumblings and seethings. Somebody remarked during the hush which immediately followed the quake: "I knew that Dr. Hayes was making an impact but I didn't realize that it was that big."

Story time for Boys and Girls

ELIZABETH WHISNER, Editor

Little Ting

The Lost Tone in a Christmas Bell

By ELNA ALLRAN SHELLABARGER

Every Christmas for many years the holiday season rang forth in the tinkling of bells—sleigh bells, jingle bells, doorbells, and Christmas bells—

Ting-a-ling, ting-a-ling,
To Thee we bring, Christ the King,
Ting-a-ling, ting-a-ling.

And all through the village and over the valley, little houses glowed with candles, and fireside kindling, and Christmas lights. A warm friendliness encircled the colored wrappings and gay ribbons, with which loving hands wrapped gifts for the needy, and filled stockings for the little ones. Christmas caroling rang forth with praises to Christ the King.

But—in one little house—a very green house—with a yellow fence all the way around, the candles would not glow, the kindling would not burn, and the Christmas lights flickered unharmoniously. A heavy shadow fell over the packages as grumbling voices complained.

"I wonder what Aunt Helen is giving me this year!" thought Greedy out loud.

"Last year she gave me a silly vase, and I'm giving it back to her this year," replied Ungrateful.

"Look at this collar. I think I'll keep it myself," laughed Selfish.

Even the Christmas bells felt the tainted air. They seemed to go, "a-ling, -a-ling, -a-ling."

"Listen," said Selfish. "What's happened to the bells?"

"Yes," said Greedy, "they're missing something!"

"It's missing a tone," said Ungrateful. "What happened to the 'ting'?"

The bells rang louder and LOUDER . . . "a-ling . . . a-ling . . . a-ling."

Greedy, Selfish and Ungrateful began shouting, "Ting, ting, ting," until they overpowered "a-ling."

"A-ling, a-ling, we bring the King . . ." came a tiny voice from a tinkling spark that flitted across the room like a firefly, and lit among the shadow-cast packages.

"I'm Ting. Did somebody call me?" said the little lightning bug.

Greedy, Selfish and Ungrateful gasped with surprise as they gazed upon Little Ting who looked just like a fat little boy no bigger than your thumb. He had wings that flickered on and off like lights, and wore snow-white from his head to his toes. His little pointed white cap has a tassel adorned with silver bells. The corners of his broad smile tried hard to reach his twinkling blue eyes.

"What are you?" "Where did you come from?" "Who are you?" questioned all three sisters rapidly.

"Wait! One at a time!" halted Little Ting, holding up his hand to hush them.

"I am the spirit of Christmas. I came from the land of Love. I am a tone in the Christmas bells that ring in the Christmas cheer." Little Ting answered their questions, one at a time.

"But who are you here?" asked Selfish.

"I am the lost tone of your discord," replied Little Ting.

"What is discord?" asked Greedy.

"You are greedy, selfish, and ungrateful—three of a kind. You cause discord wherever you are," explained Ting.

"What's wrong with being greedy?" the greedy sister asked.

"You want everything for yourself; the more you get, the more you want; you never

HOW FAR TO CHRISTMAS

*How far is it to Christmas?
It's not so far away—
For all I know, already
You have and hold the day.
It has no time nor season,
It is not set apart,
But sends its blessed happiness
To every little heart.*

—Selected

wonder if someone else needs it more than you. You're too greedy to think of sharing," Little Ting told her.

"What's wrong with being selfish?" asked the selfish sister.

"You also want everything for yourself; you don't know how to share with others; you never bother to make others happy," answered Little Ting.

"And what's wrong with being ungrateful?" asked the ungrateful sister.

"You forget that everything you have is a gift from God. You haven't thought of what life would be 'without' instead of 'with,' have you? You never say 'thank you' or 'I'm thankful' for anything. You take a mighty lot for granted, don't you?" concluded Little Ting.

All three sisters clenched their fists at their sides, and their faces were aghast. Then Little Ting asked, "Do you actually know what Christmas is?"

"You get presents!" answered Greedy.

"Why?" quizzed Little Ting.

"Because there's a nice big, fat, jolly old fellow, called Santa Clause, who brings them!" answered Selfish.

"Why?" quizzed Little Ting again.

"It's an age-old custom," added Ungrateful.

"No, no, no," began Little Ting in exasperation. "Christmas is the birthday of our Lord and Saviour, Jesus Christ! When He was born upon this earth, the Three Wise Men brought gifts and laid before Him. They did this to show their love and gratitude for His coming."

"How can we give Christ a birthday present when He isn't here any more?" asked one of the sisters.

"Isn't here!" sighed Little Ting, then added thoughtfully, "Well, I guess you're right—he isn't here in THIS house! . . . but he could be, you know."

"How is that possible?" sneered another sister.

"Jesus is Love, Kindness, and the spirit of the Good Samaritan. So, anywhere you find love, kindness and helpfulness, there dwells Christ in the heart. For our Lord told us: 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

The three sisters fell upon their knees. Their faces suddenly took on a soft light. As they prayed, the candle flames began to shine, the kindling crackled and burned in the fireplace, the Christmas tree held a steady glow.

The sisters stood, quietly and thoughtfully. Slowly they began to name the needy families that they knew—the Calebs, the Jennings, the Bensins . . . Quickly they donned their capes and boots, filled their arms with packages, and started out across the valley.

The sleigh bells, jinglebells, doorbells and Christmas bells were ringing. . . .

Ting-a-ling, ting-a-ling
To Thee we bring, Christ the King,
Ting-a-ling, ting-a-ling.

And all through the village and over the valley, little houses glowed with candles and fireside kindling, and Christmas lights. For inasmuch as folk were doing unto the "least of these," they were doing unto Christ.

BELLS

Bells have symbolized joy from time immemorial. They antedate the Star of Bethlehem that shone so bright on that first Christmas Eve.

Civilization and progress, joy and gladness, valor and victory, freedom and peace, have all been heralded to the world by the far-reaching music of bells. But all are but tinkling cymbals compared to the voice of the sacred bells that proclaim the Birth of Christ.—From "Christmas," by RUBY LEE ADAMS.

No Bible Quiz This Week

Answers to Last Week's Quiz

1. One window—Genesis 6:16.
2. The Nile River.
3. The Dead Sea (Salt Sea).
4. The Walls of Jericho—Joshua 6:12-20.
5. The Queen of Sheba—I Kings 12:1-2.

(Editor's Note: Mr. Mischief will be back with a Christmas story next week.)

Articles of Religion

XXIV. OF CHRISTIAN MEN'S GOODS

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Article 24, as it deals with economics, is of great import today. It was written in opposition to the teaching advanced by pious groups in Europe just after the Reformation to the effect that Christian people had no inherent right to be the owners of private property. To be a Christian, they said, one must divide all that he has with all other people. This, of course, is communism, though the system that went by that name in earlier times was different in its ideals from modern dictator-dominated communism.

It is quite true that the early Christians did for a time have "all things [in] common," as the book of Acts tells us (4:32). But this plan did not work with as saintly a group as the early Christians, and it will not work any better today. A communistic society can never operate unless its will is enforced by a ruthless police power, which is the very breath of life to such a system.

Our Christian forebears in England considered this article necessary as an affirmation that each Christian *does* have a right to his own possessions. Our church teaches that the title to one's private property is inherent in the individual. However, this Article of Religion guards against a rapacious capitalism by affirming that every man out of his (private) possessions must give to the poor according to his ability—meaning that each Christian must share with others. Neither communism nor a selfish possessiveness is therefore the Christian answer, but *stewardship*, in which each man truly and rightfully owns his own goods and values, but holds them in *trust for God and his fellow man*. In other words our goods are ours to make them God's.

(Reprinted by permission of the Methodist Publishing House from Bishop Harmon's book, "Understanding the Methodist Church." Copyright 1955 by Pierce and Washabaugh.)

Charles D. White Honored by Kannapolis Newspaper

The Rev. Charles D. White, pastor of Trinity Church, Kannapolis, and Secretary of the Western N. C. Conference, was chosen as "Personality of the Week" by the Kannapolis *Daily Independent*, and was featured in the magazine issue of Sunday, November 10.

The *Independent*, in its article, states that Mr. White has distinguished himself not only in his ministry in a number of churches, and as secretary of the Conference, but also through his unusual gift of letter-writing to people near and far, spreading commendation, praise and cheer, and recognizing birthdays and anniversaries of every minister in the Conference.

In addition to his many and varied activities, Mr. White is vice-president of the Kannapolis Association.



Shown above are those participating in the groundbreaking ceremony on Sunday, November 17, for the new educational building of Wesley Memorial Church, Raleigh. The Rev. George W. Blount, pastor; W. M. Bryan, chairman of Official Board; Bernard W. Dalton, of the Building Committee.

The building, to contain six class rooms and an assembly room, will be an addition to the present educational facilities, at a cost of approximately \$27,000.

Future plans include a new sanctuary, upon completion of which the present sanctuary will be used as a Chapel.

The State Methodist Student Movement has mailed out a questionnaire asking for the number of delegates each college will have to the Sixth National Methodist Student Conference to be held at Kansas University, Lawrence, Kansas, December 27-January 1. The State's quota is 82. Students interested in going should contact the MSM representative on their campus. Blanks should be returned to Bill Wells, State Director, 107 Odell Place, Greensboro, N. C.

Subscriptions — Nov. 19 - 25

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Christ: Greensboro	12
Central: Charlotte	11
Central: Asheville	11
Macedonia	30
St. Pauls Charge	19
City Road: Elizabeth City	11
Wallace	7
Broadway: Sanford	10

LETTERS

To the Editor:

This is to urge everyone earnestly seeking light on the race problem to read two books that have just deeply moved and helped me, two autobiographies. One is "Our Miss Rosie"—for the digest of it will suffice, in *Reader's Digest* for November. It is the fascinating story of how the kindness of a lovely Christian woman lifted a starving, hopeless child of the slums to goodness and greatness.

The other is "My Lord, What a Morning,"

the autobiography of Marian Anderson, a truly fascinating, ennobling story.

The sympathetic reader of each cannot but feel proud and thankful that such a person belongs to the human race, regardless of the color of the skin. Proud also of the kind souls that helped them to surmount their difficulties and in each case to become good and great.

The altogether modest, pleasing story of her life as told by Marian Anderson goes to the heart. Going from her humble Christian home in Philadelphia to fill the churches and halls of nearly all the capitals of Europe, Mexico or Japan, for her concerts; then moving deeply a multitude of many thousands on Easter Sunday before Lincoln Memorial, Washington, as she sang number after number, many leading government officials on the platform with her.

Yet with it all a humble human person that people of all races can feel thankful for.

Or that is how I feel under the spell of both these books.

S. L. Morgan, Sr.

Wake Forest, (N. C.)

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SILER CITY, NORTH CAROLINA

IN PASSING

ST. LOUIS—Churchmen and churchwomen from all over America assembled last week in St. Louis for the third General Assembly of the National Council of Churches. From Washington on, the train was filled with delegates and visitors, and there was plenty of conversation as representatives from the various churches met together and discussed their problems.

Two retired Army colonels, now prominent in church affairs, entertained the editor with stories about their hobbies and activities. One is in politics and the other heads the men's work of his denomination.

Renewing acquaintance with the well-known church editor of the *Washington Star*, Caspar Nannes, I found him interested in some of the stories that have appeared in this column. Two of them will find their way into his paper soon.

St. Louis has put out the red carpet for the delegates and religion is front page news in the daily papers. Due to the careful preparation made by the publicity committee, correspondents from the church papers and secular press are given every opportunity to get the news when it happens—or, actually, before it happens, for such a meeting as this must, of necessity, be somewhat cut-and-dried. There will be no surprises, and already the St. Louis newspapers have announced the probable election of Dr. Edwin Dahlberg of Delmar Baptist Church, St. Louis, as president, to succeed Dr. Eugene Carson Blake. Dr. Dahlberg will be the first Baptist to be elected to this post. Former presidents have been Presbyterian, Methodist, and Episcopalian.

The probable election of Dr. Dahlberg points up the vast difference between Baptist, North and South. He is a member of the American Baptist Convention, usually known as the Northern Baptist group, which is considerably smaller than the Southern group (1½ million to nearly 8 million) and very much more inclined to denominational co-operation. American Baptists have taken a prominent part in the work of the National Council.

Such a meeting as this suffers from the natural difficulties inherent in taking care of such a large number of delegates. It is impossible to secure the worship atmosphere which would be found in a church and the worship services suffer from this disability. On the opening night the great procession of delegates, with banners inscribed with the names of the various churches, colorful as it was, fell far short of its possibilities because of the inadequate facilities. Delegates, clad in robes, marched down two aisles, but were almost unnoticed by the spectators, while the music from a trumpet quartette and an electric organ sounded faint and far away in the huge, echoing auditorium.

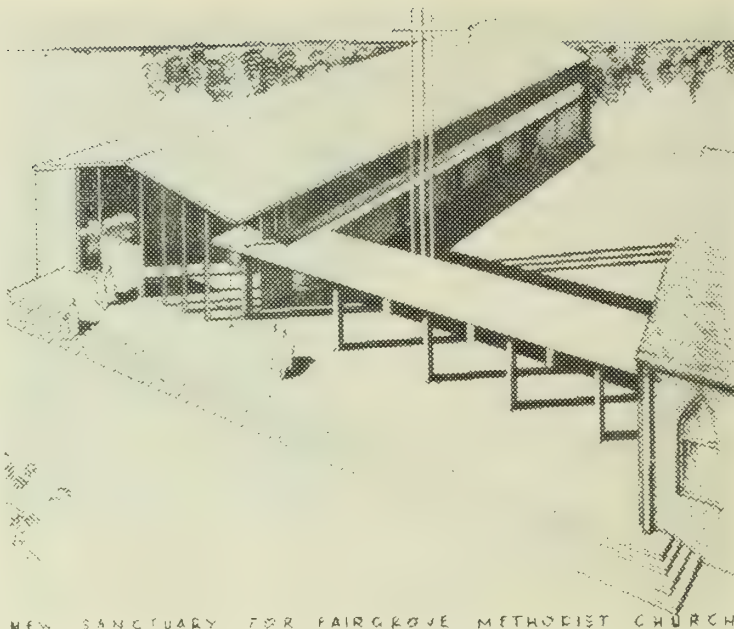
Yet it was a great occasion and the sermon by Dr. Eugene Carson Blake (which

is quoted on the editorial page of this issue) was a masterly presentation of one of the great problems facing American religious life. But, despite all this, the opening service lacked the inspiration and color of other such meetings.

Leland Case, editor of *Together* is receiving congratulations from his editorial friends on the amazing growth of the new Methodist monthly magazine, which has now chalked up a circulation of more than 900,000. Perhaps some of the success of this magazine may be traced to the promotion which it has received by all church agencies, but a great deal of credit must go to Dr. Case, himself, who, as a trained editor of secular magazines, knows what people like to read. *Together* is edited strictly for the layman and its success is an indication that Methodist readers appreciate having a monthly magazine aimed at them and not at the preachers. The *ADVOCATE* has sought to follow this same emphasis, and it sometimes incurs criticism from the ministers that it carries too little discussion of church machinery and ministerial problems. But 30,000 lay readers must be served first and we commend to our ministers the *New Christian Advocate* which they receive free of charge and carries material especially for them. Dr. Otto Nall has made this magazine one of the most interesting periodicals in the field.

Have you ever thought about the delicate matter of press relations in the church? Meeting the top reporters from the great secular papers of the nation, we have been impressed by their co-operative attitude.

See you next week—in passing.



NEW SANCTUARY FOR FAIRGROVE METHODIST CHURCH

Shown above is architect's drawing of the proposed new Fairgrove Church, Statesville District, plans for which have been completed and a building fund drive launched.

This church, organized in 1855, is one of the oldest in Catawba County. The earliest services were held in the open in an oak grove. Later a board-roofed arbor was erected. In 1878 a frame church was built, and in 1928 this was replaced with a brick building.

The new building will cost approximately \$76,000, and in addition to the sanctuary, will include classrooms, fellowship hall, kitchen, choir rooms, and rest rooms. The old church will be converted into additional class rooms.

Western N. C. Conference Hires Fund-Raising Firm

A fund raising firm of New York has been announced to assist in the campaign for Higher Education by the Methodists of Western North Carolina when Dr. Wilson O. Weldon, Chairman of the Commission, reported that the Executive Committee had chosen the firm of Ward, Dreshman and Reinhardt, Incorporated. They will assist in the campaign for raising three million dollars (\$3,000,000.00) which will benefit Brevard College, Greensboro College, High Point College, Duke Divinity School and the Wesley Foundation Programs at state supported institutions.

Additional members of the Commission on Higher Education for the Western North Carolina Methodist Conference were also elected as follows:

Carl Hyatt and Clarence Morgan, Asheville; Murray Atkins, Charlotte; Tom Little, Wadesboro; Edwin Ford, Shelby; E. W. Ross, Marion; Ivey Cowan, Spindale; Rev. C. G. Beaman, Jr., Forest City; Leon Ivey, Hickory; W. D. Halfacre, North Wilkesboro; Rev. Frank Jordan and Austin Harrison, Thomasville; J. F. Harrelson and William Stanback, Salisbury; Rev. Charles D. White, Kannapolis; Rev. R. H. Nicholson, Hugh Massie and Ned J. Tucker, Waynesville.

Dr. Fletcher Nelson of Morganton is the Executive Director of the Commission; Dr. Mark Depp of Winston-Salem is vice-chairman; D. W. Holt of Asheboro is secretary, and Richard G. Stockton of Winston-Salem is treasurer. Dr. Elwood Carroll, of Statesville and Rev. Frank Jordan of Thomasville were elected to the Executive Committee.

NORTH CAROLINA

Christian Advocate

December 19, 1957

Volume 102

Number 50

Christmas Giving

*As you think of giving presents
To your friends on Christmas day,
Don't forget the poor and needy
That you meet along life's way.
Give them something that is helpful,
That will tell them of your love,
For such giving pleases Jesus
As He watches from above.*

*If you cannot give abundance,
Give a little in His name;
For a little given rightly,
With His blessings on the same,
May be bread upon the waters
You will find again some time,
Multiplied to loaves of blessing
That are wondrous and sublime.*

*Give to little orphan children,
Give to widows in their need,
Give the old and give the helpless—
Hear their cry for help and need;
Give the prisoner in his prison,
Give the shut-ins fast in bed,
Give the crippled, blind and sickly—
Give and know that you'll be fed.*

*Give and help to spread the Gospel
On the Mission fields of earth
Where the natives by the millions
Have not heard of Jesus' birth.
Give to causes that are worthy
Of your money, with a prayer;
Give and help to share the burdens
That so many people bear.*

*Let the Christmas thought of giving
Go with you throughout the year,
Then your life will be a blessing
And you'll have a thrill of cheer;
For in making others happy
You will get a great supply,
As our Lord who reigns in Heaven
Will then bless you from on high.*

WALTER E. ISENHOUR

Taylorsville, N. C.



Methodism from Murphy to Hatteras

Whitakers Methodist Church will dedicate their new educational building on Sunday, December 22, at 11 o'clock. Bishop Paul N. Garber will conduct the dedicatory service.

Concord Church, Person Charge, had as speaker at the morning worship service on Sunday, December 1, Dr. Zensuke Hinohara, from Japan. Dr. and Mrs. Hinohara were guests of the Concord W.S.C.S. in connection with their Jurisdictional study on Japan.

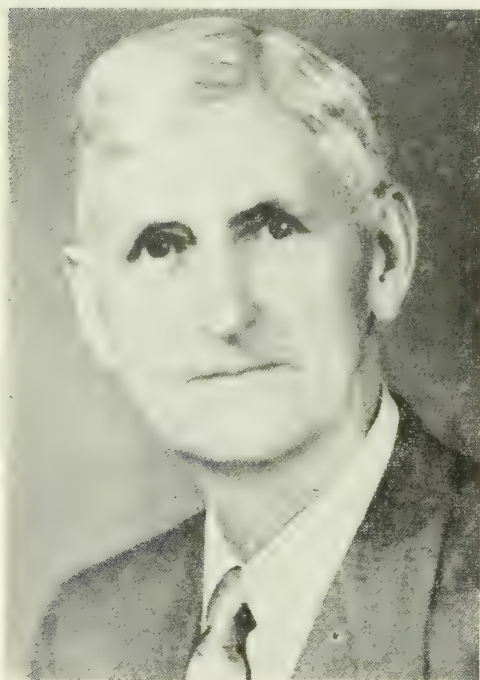
Miss Ethel Smith, a faithful member of the Philathea Class of First Methodist Church, Gastonia, received an unusual tribute on Sunday, December 1, when a beautiful worship center, including an altar, a cross and candlesticks, was dedicated in her honor.

Bishop and Mrs. Nolan B. Harmon held "open house" on Tuesday afternoon, December 3, for the Methodist ministers of the Charlotte District and their wives. The approximately 125 guests surprised the Harmon's with a silver urn filled with two dozen red roses. A silver urn was also presented to the district superintendent, Dr. Walter Miller. Assisting Mrs. Harmon were Mrs. Miller, Mrs. Jackson Huneycutt, Mrs. Eugene Few and Mrs. Harlan Creech.

Edenton Street Church, Raleigh, announces that its new sanctuary will not be ready for opening by Christmas, as had been hoped, but that the date of Sunday, February 2, has been set for the formal opening. Bishop Paul N. Garber will preach at the morning service, and Bishop Ralph S. Cushman, honorary resident bishop, at the evening service.

The Gastonia District Ministers Association met on Monday morning, December 16, at Stanley Methodist Church, with the Rev. James B. McLarty, president, presiding. Bishop Nolan B. Harmon was guest speaker, and Dr. James G. Huggin, district superintendent, conducted the devotions. The Rev. Leonard Rayle was host minister. Following the meeting a turkey dinner was served.

The Brevard College Glee Club, under the direction of Professor Nelson F. Adams, of the music faculty, left on December 12 for their annual Christmas tour in western and central North Carolina. The 46-member group presented programs at Morganton High School, the Burke County Subdistrict MYF at Hildebran, Shelby High School, Hendersonville High School, St. Paul's Methodist Church, Asheville, and Central Methodist Church, Mount Airy.



For the second time since 1880, a Methodist missionary has received the Order of the Southern Cross, Brazil's highest decoration for foreigners. The award to the Rev. Dr. Walter Harvey Moore, of 5400 Seventh St., N.W. Washington, D. C., has been announced by the Brazilian Government with thirteen similar awards. Dr. Moore, who retired in September, 1956, after 38 years' service as a Methodist missionary-educator, joins the late Rev. Dr. Hugh C. Tucker, pioneer missionary to Brazil, as the only two Methodist missionaries in the select group of the Order of the Southern Cross. Dr. Tucker, who died this year at 98, received the award in 1943.

Articles of Religion

XXV. OF A CHRISTIAN MAN'S OATH

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

The Quakers and other sects, at the time these articles were written, did not believe that it was right to swear an oath before a magistrate. They took our Lord's injunction "Swear not at all" to be a direct command against affirming anything at law. Our church holds that rash and vain swearing is forbidden, of course, by the New Testament; but we "judge," as the fathers here put it, that the Christian religion does not keep a man from taking a solemn oath when a magistrate requireth it "in a cause of faith and charity."

A Christian's oath, however, ought to be given reverently in justice, in judgment, and in truth. Lightness or levity in making affirmation or in stating what one cannot know to be true—all this is forbidden not only by the Word of God but by the common sense of the Christian brotherhood.

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FROM OUTER SPACE

*Scientists have flung, at last,
A man-made satellite against the sky;
And as it orbits there
We live in fear,
Not trusting our capacity to use for good
The knowledge and the skills
That God has given
And so, we seek salvation
From ourselves
With instruments of fear and power and
pride.*

*O men of little faith!
Long years ago God set His satellite aflame
In heaven's skies;
And lowly shepherds came
And men called wise,
To honor Him, who lowly born
Shows God and Brotherhood to men.*

*And still today the message comes
To human hearts
That "God is Love . . ."
But only those with ears can hear;
And only those who lift their eyes
Above the things of earth, shall see.
And He finds only those who seek
The Gift Divine.* —SAM B. MOSS

Missions Briefs

Miss Blanche Brittain, who first went to Japan as a missionary of the Methodist Church in 1929 has recently returned from Hirosaki to San Diego, California, for furlough and retirement in the United States. Miss Brittain was highly successful in Bible class work, as well as in her teaching at Sei Ai Girls' School in Hirosaki in northern Japan.

A Chinese educator, who is a graduate of an American Methodist college, has been appointed dean of studies of the Methodist-affiliated Soochow University College, Taipei, Taiwan.

Professor Chun-gi Kwei will direct the academic program of the 1,400-student college, which has been reopened by alumni after the school was forced to leave mainland China.

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EDITORIALS



Look Up and See a Star

For some Americans this is a troubled time—a time of fear and of futility. They look up into the heavens and strive to see the globe-circling satellites, as their hearts are heavy with foreboding. They hang their heads in shame at what they think is proof of our backwardness in scientific achievement, and they blame our leaders for mistakes that we all have made.

But this is the time of the Star.

Things were bad in the world when Jesus came; oppression and tyranny reigned unchecked; morals were at a low ebb. It was a time when men were saying that there was no hope.

But a little group of shepherds on a hillside looked up and saw a star, and their hearts were lightened and their hopes aroused.

All is not lost and war is not inevitable, for the Prince of Peace is in the world today as He was on that night in Bethlehem. Look up and see a Star!

The Whole World Stops for Christmas

A writer in *The Presbyterian Outlook* answered the question of a reader in regard to Christmas by admitting that the celebration on Dec. 25 was not mentioned in the Bible, but had been developed by the Church some time after the fourth century as a means of dramatizing the Nativity story and of countering the pagan celebrations of ancient Rome which took place at the winter solstice.

"Since December 25, under the dating of the old calendar, which preceded ours, was the time which was celebrated as the winter solstice when the sun began to regain its strength, and it was already a religious observance of many people, the early church fathers seemed to believe that if everyone else was celebrating the coming of the *S-u-n* it would be a good time to celebrate the coming of God's *S-o-n*. And since the last half of the fourth, or early fifth century, Christians have celebrated Christmas as such."

With this explanation we would agree, for it is common knowledge that this is the way it all began. The Roman Saturnalia, which was celebrated at the time of the winter solstice, was a time of unrestricted revelry, and Christmas, which focused the attention of the world on the Son of God Who was born into human flesh, gradually turned the pagan festival into a time of holy joy and brotherhood.

As the writer commented, "The whole world stops for Christmas." And so it does, and for a little while our hearts are lighter and our hopes are higher.

Shall We Imitate Communism?

Dr. Roswell P. Barnes, associate general secretary of the National Council of Churches, in a masterly address to the recent meeting in St. Louis, spoke a word of wisdom at the right time when he criticized the present hectic rush to imitate Soviet programs of stepped-up scientific education. We quote from his address:

"The reaction of our nation to the Soviet's recent launching of satellites has been alarmingly revealing of our pre-occupations and assumptions as a people. We have reacted

out of fear and jealousy, suggesting that we concur in their estimate as to what is of fundamental importance—namely, technological achievement. It would appear that we agree that scientific knowledge and ingenuity will determine our ultimate destiny.

"As a nation we have professed to believe that the quality of man's character and freedom, justice, and brotherhood that he achieves in his social institutions and relationships are more significant than his material advancement. Now we are dangerously near to yielding these standards of value to an avowedly atheistic and material standard."

There is a great danger that we may do as Dr. Barnes suggests. With our usual impetuosity we may allow our fear of Soviet achievements in the realm of technology to drive us into a form of government which will be fighting Communism with the weapons which we have called unchristian. Will it be necessary for us to go into a "crash" program of education which will be directed by the State? If so, how can we maintain our freedom? Will it be necessary for the government to draft scientists, encourage the study of science to the exclusion of everything else and transform our nation into a land of busy robots, each working on some scientific project under the direction of the State? All these are possibilities inherent in any scheme of regimentation as proposed by some leaders.

Our Writers Succeed

When the present editor began his duties nearly three years ago he resolved to use as many North Carolina writers as possible. To do this he had to turn down some contributions from boards and agencies of the Church, who would have provided enough material to fill two papers. Much of this is excellent and we would like to carry it, but we still feel that we have writers among the ministers and laity who can do a fine job of inspiring and educating our readers.

The experience of these years has proved that we were right. Our devotional articles written by ministers and lay writers from the two conferences have attracted the attention of other editors and have been reprinted far and wide. Special articles, such as those by Dr. Judson White are being headlined in other magazines. Miss Elizabeth Whisner, now on our staff, has gained recognition for the quality of her stories for children and her editing of the Children's Page. Dr. Robert Tuttle has been asked to prepare a book of meditations similar to the ones which he has written for our pages. Several who had never written anything for publication until a few years ago are now launched in the field of free-lance writing.

If there are those who are inclined to think that we ought to go further afield for our writers, let them remember that we have some of the best in the country right here in North Carolina. And let us again remind all would-be writers that no one has a monopoly on our interest. All manuscripts are read and considered carefully for publication. All we ask is that such unsolicited offerings bear return postage and that the authors do not expect us to publish everything that is received.

There are, however, some requirements which if observed, will make it easier to secure publication. Please double-space your lines, use a typewriter, and hold the word-count down to no more than 1200 (which is just about three pages). We can't guarantee that we will publish everything or that we will use the material which we accept in a short time, but we will do our best.

Of course, the above refers only to articles. News stories are welcome at all times, and it is only by accident that any of these fail to "make" the first issue after they are received.

"Unto Us This Day"

BY RICHARD BRAUNSTEIN*

Not only unto those of the First Century but unto those of the Twentieth Century "a Saviour is born which is Christ the Lord." The Word not only came, but it comes. The Incarnation not only was but is. The Word daily becomes flesh and dwells in our midst. It lives and breathes in great movements and helpful institutions, motivated by righteous men and women. This is the meaning of Christmas.

Christmas like many other great words suffers the limitations of definition; the best we can say of speech that it is practice for some ultimate achievement. We understand what Paul is after when he desponds, "Now brethren, if I come speaking in tongues, how shall I benefit you unless I bring you some revelation or knowledge or teaching If the bugle gives an indistinct sound, who will be ready for battle?" The Word must become flesh, a living epistle, a sermon in shoes. One of our poets confesses, "I would rather see a sermon than hear a sermon."

Even when words fail, the Yuletide Season has its own eloquence. It creates its own atmosphere. James Whitcomb Riley sings, "There's a feel in the air." It is the time for "Christmas bells, Christmas trees, Christmas odors on the breeze."

God came to be with humanity. He came to give strength to weakness, wealth to poverty, light to darkness, hope to the questing and peace to the sorrowing. There are so many ways in which to get lost but He says, "I am the Way." There are no others who can claim to be the incarnation of the highest and best. The best they can claim is that they are signposts pointing to some heavenly Jerusalem, but in no case can they declare or claim that they are the city itself. There is no system, or truth, or way or life apart from Jesus. Mohammedanism is not Mohammed. Buddhism is not Buddha. Christian Science is not Mary Baker Eddy. These systems would be what they are apart from their founders. There are many who point to their systems, but Jesus points to Himself. He did not say, "I am the Way" or "I will show you the Way." He said—and yet speaks—"I am the Way." The Lord and the Way are one. There is no cleavage between the Pathfinder and the Path.

The Scripture Story tells us that this Saviour who was born "this day" comes knocking at men's hearts. "Behold I stand

at the door and knock." He is at the door and the latch is on the *inside*. One of the great pictures that preach is Holman Hunt's canvas, *The Light of the World*. The Master knocks but will not batter. He can break down the door if He so wills. But this is love, not force. This is the Divine Condensation. This is not dictatorship but persuasion. This is not gunpowder but wooing.

In the Kensington Museum in London there is a picture of the great Doctor Johnson. He is waiting to be admitted for an audience to the King. The literary world has named him **great** but he is not great enough for some things. He is not great enough, for instance, to obtain an immediate entrance to his monarch. He must wait for the royal chamber to open. But our story gives a reversal of the situation. The King wants to enter the room of our heart. Would you seek an interview with some important person? Then you must know the right people. There



are buttons to push, levers to pull, strings to unravel, red tape to unwind. There is tradition, custom, precedent.

The Gospel makes it clear that it would have no political protocol, Emily Post procedure, star-chamber regime. Here is God, the Supreme Ruler of the Universe waiting for us to open the portal of our allegiance and fidelity, our acceptance of His redemption and adoration of His supremacy, "pavilioned in splendor, girded with praise."

One of the great truths to dominate mankind and motivate people has been the ideal "It is more blessed to give than it is to receive." He who was born unto us "this day" said that. And the saying made the world different. We are indebted to Paul to capture the saying and put it down for posterity. Strange that the four Gospel reporters failed to put it in their recordings. "God so loved the world that He gave, **Himself**. He not only gave but He gives.

A long time ago the question was asked, "What mean ye by these stones?" Hall of Fame? Wayside Shrine? Memorial Shaft? Arch of Triumph? What is the meaning of biography and autobiography? It is all the purple patches of history. It is all the ephocal turning points. A Schweitzer in Africa. A Grenfell in the Labrador. A Father Damien in a leper colony. It is William Booth in mean streets and slum alleys, so that, as Vachel Lindsey sings, "The soul of the city shall receive the gift of the Holy Spirit."

Dedicated people. Ministers, doctors, teachers, nurses. Good fathers and mothers. Some people give by check and that is good. Others give by remote control and that is good. Scores here and there give themselves and that is better. "Not what we give but what we share, for the gift without the giver is bare." Celebrities make *personal appearances*. What gave Pentecost? "And Andrew found his brother Peter." What makes the world go round? "And Quartus a brother."

Once there was a man who complained about the budget. It was too high. So was the cross, "high and lifted up." "They are always asking for money. I am tired of these repeated requests." So the dirge goes on and on ad infinitum, ad nauseam. But most scripts have more than one character. There was another man. He has taken his cue and he is saying:

"Let me tell you a story of my own life. Years ago there was born in my house a little boy. From the beginning he cost me money. I had to buy food and clothing and medical care and later toys and a puppy dog. Expenses mounted when he went to school and college. When in college he began to go out occasionally with the young ladies and you know what that costs. But in his senior year he suddenly died. He hasn't cost me a cent since,—not one cent." The obvious moral to this is that when you have a living religion, it will cost something. When soul is the theme there are no bargain counters.

Christmas comes and goes. In a changing world there is transition. But the story of the Nativity does not change. The water flows to the sea but the river remains. The oak sends out with each recurring season green leaves. They fade and fall but the tree endures. Once again we give emphasis to an angel chorus Wisdom's gifts and the query of Shepherds who said to one another, "Let us now go even unto Bethlehem to see this thing which is come to pass which the Lord hath made known unto us."

*Pastor, Whitakers, N. C.

A New Home for Shizuki Church

By ARTHUR GAMBLIN
Methodist Missionary, Awaji Island, Japan

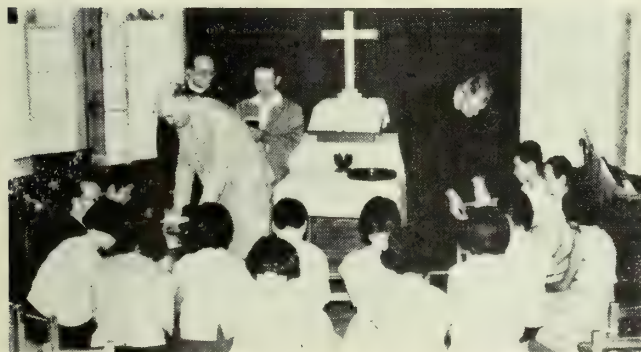
September 1 was a day that will live long in the memory of Shizuki Church, a tiny Christian group on the island of Awaji near Kobe, Japan. After nine years of shifting to many temporary meeting places, the congregation on September 1 moved into its first permanent church home. Though Shizuki Church is small and relatively isolated, it is typical of many of the village churches of the United Church of Christ, of which Methodism is a vital part. It is through gifts which American Methodists make to World Service and Advance Specials that churches like Shizuki are able to attain their dream of a house where they may "worship God in spirit and in truth." The interest of Methodists in Shizuki Church and other Christian congregations in Japan is high this year, because the interdenominational overseas mission study theme for millions of American Protestants is Japan. For all these reasons, Shizuki Church, through only a small outpost of the body of Christ, is significant for Methodism.

After morning worship in their old building, the pastor of Shizuki Church, the Rev. Shinjiro Endo, led the congregation in prayers of praise and thanksgiving. Then during a hymn of praise, six members went to the front of the church and received the symbols of faith, the Cross, the Bible, the baptismal font, the communion set and the offering plates. These were carried to the new building. The procession was led by Mr. Endo and Dr. John B. Cobb, a Methodist missionary.



Dr. Cobb, celebrating his fortieth year as a missionary to Japan, preached on "The Mission of the Church." Speaking in fluent Japanese and calling on his long experience, Dr. Cobb challenged the congregation to new visions and new tasks.

Two young women, who had been led to Christ through the efforts of Mr. Endo and a Christian official of the company where they worked, were baptized. Begun nine years ago with only four believers, Shizuki Church has seen more than 60 persons won to Christ and baptized into the Christian fellowship. Out of the church, fifteen young persons have dedicated their lives to fulltime service within the church.



The service was climaxed with the serving of the Lord's Supper. Although the new church building is permanent, it is not completed. The interior must be renovated before it will be finally usable as a sanctuary. Since money is limited, the congregation will do most of the work themselves.

More than 50 persons were present for the memorable occasion. Speaking the hopes of the congregation, Mr. Endo said: "It is our dream to have a sanctuary and a building that will show forth the beauty and majesty of our Lord."



Christmas in Liberia

BY EDWARD CHARLES JAGER
College of West Africa, Monrovia, Liberia

Whether we are in the snow-covered fields of northern Wisconsin or in the sun-baked tropics of Liberia, at Christmas our thoughts turn again to the Prince of Peace and Savior of the World. We might be on a bus or train, a mammie lorry or canoe—or even in the dirty hold of a steamer as I was last Christmas. It makes no difference. Christmas is where Christ is—and Christ is in all the hearts of His believers all over the world.

I see a native Liberian woman, a baby fastened to her back, kneeling at a wooden rail. The soles of her naked feet gleam and her bony hands tremble as she bends forward to take the bread and grasp the old glass filled with grape colored water. She is taking the body and blood of her blessed Lord. Tears of joy flood her eyes as she leaves God's table. She leaves with the assurance of His forgiveness and with a determination to live a new life.

I see the face of the young boy that several of our missionaries found collapsed in a field, suffering from malnutrition. He doesn't speak English yet—and he doesn't understand all the ways of his new white friends. But he does

know that for the first time in his life he's found love and care. And someday he'll learn that Christ stands in the center of that love.

I see the radiance in the face of the boy who came to me during a recent retreat for young men. "I've thought and prayed," he said, "and I've decided that I want to do something for Jesus." We talked and prayed together, and I helped to confirm his determination to enter the Christian ministry.

I see two hundred men, women and children assembling one rainy sunrise, equipped with cutlasses and diggers, to continue working on an airfield in the middle of the Liberian Kru Coast—that missionaries might be able to come to teach them more about Christ.

Would that the birth and message of Christ reach to the uttermost parts of the earth, dispelling fear and superstition, quieting the ragged nerve centers of western civilization, and bringing happiness. The star still shines as brightly as ever, and it still carries the same hope of peace and goodwill that it carried in years gone by—if only men would pause to look, to hear, and to think.

Nyadiri Christmas

BY BETTY JO CARR
Nyadiri, Southern Rhodesia, Africa

Tamai yawned and stretched, and sat up on her straw mat. This was Christmas! After weeks and days of eager expectancy, Christmas was here! Outside, Tamai could see the summer sun already climbing up into the clear blue sky, promising the Christmas boon of a break in the seasonal rains. Inside, she could see Father and her younger brothers and sisters still asleep. Mother had already slipped out of the little hut, to build a fire and begin the activities of the day.

Tamai's brown eyes studied the grass thatch of the roof, the smooth mud plaster of the walls, until they came to rest lovingly on the beautiful picture she had colored last week in Junior Church. There was the sweet mother, Mary—kind Joseph—and the dear little Baby Jesus. Wasn't it nice, thought Tamai, that the Baby Jesus was born one Christmas morning in that other country so far away.

Even on Christmas, though, one must draw water for breakfast. Tamai shrugged into her faded blue dress and

took the big water gourd from its place on the smooth dirt floor. As she skipped down to the river, the rhythm of her brown feet on the path matched the rhythm of the chant in her heart—"Christmas day! Christmas day! Joyful, joyful Christmas day!"

The African sun was two hours higher in the sky when Tamai and her family made their way sedately down the same little path, crossing the river on the old gum log, and climbing the gentle hill to the mission church. Father walked ahead, his big rough hand helping little Chuma along. Bright eyed Khama came next, balancing his song book on his head. Then Paul. Then Tamai, with baby Rudo tied to her back. Last of all came Mother, her basket on her head.

Tamai suited her pace to the ringing of the church bell. "I'm so glad my other dress is still almost new, she thought, as she smoothed its brightly printed folds.

From every direction, people were making their way toward the church. There went the boarding school boys, singing as they strode along. It must be

nearly time for the service to begin. There were the teachers, the missionaries, the other families, all the student nurses in their uniforms, and so many happy children.

Father took Khama and Paul with him to sit with the men and boys. Mother and Chuma, Tamai and baby Rudo found space on a wooden bench on the women's side of the church. Rudo objected when Tamai sat down. She preferred the rhythm of her big sister's walking. But Tamai, wise in the ways of babies, simply rocked back and forth on the bench until Rudo grew quiet and slept.

"Silent Night, Holy Night," the school choir sang. The Shona words seemed beautiful and somehow holy to Tamai, and the rich voices blended in song seemed to express her own Christmas feeling.

It must have been a long journey for Mary and Joseph, from Nazareth all the way to Bethlehem. But when the Chief says "Come to be taxed," one obeys. Tamai was glad that they had a donkey for Mary to ride. She remembered the time her family had traveled to Chikwizo, when Paul was a baby. Mother had ridden their donkey part of the way, and sometimes Father had carried Tamai or Khama for a while. Long trips were hard. The gentle Mary must have been weary.

No room at the Inn. No room. Tamai understood how a house could be so crowded that one must sleep outside, under the stars of the Southern Cross. And strangers might find it especially hard to get lodging.

"And there were in the same country shepherds, keeping watch over their flocks by night," Baba Chitombo's deep voice gave the quality of music to the familiar words of the Christmas story. Shepherds must care for the sheep, as Khama cared for Father's six goats. One lamb or one kid is of great consequence when there are many mouths to feed. Tamai would love to have been a shepherd that first Christmas night. How her heart would have thrilled at the angel song. How she would have hurried to the manger, with a soft wooly lamb for the dear baby's birthday. Babies were always so sweet, she thought, gently rocking Rudo on her back. She wondered if the little Jesus ever cried. Probably, when He was hungry, or when the friendly cow in whose manger He slept, mooed too loudly.

Now Baba Chitombo was telling about the wise men. Tamai could understand about wise men coming from the East with unfamiliar gifts. Gifts for the Baby Jesus. "What could I bring?" pondered Tamai. "I would give Him my three shiny rocks that I sometimes let Rudo play with—but this is not the first Christmas, and Jesus is no longer a baby in a manger."

"What can I bring Him, poor as I am," the choir sang, voicing once again the

inexpressable longing in Tamai's own heart.

"If I were a shepherd, I would bring a lamb;

If I were a wise man, I would do my part.

All I have I give Him—give my heart." It seemed to Tamai that she was all alone with the Baby Jesus, trying to explain to Him that at last she understood. With the sudden intuitive wisdom of childhood she knew that the only gift that could please Jesus was the gift of love. Love for all, for the sake of the Love that came down to earth on Christmas day.

Other wonderful things happened at church that morning. There was the play that the women gave, telling again the story of the Nativity. Tamai watched with delight as her Mother, playing the part of a shepherd, whistled at a lazy sheep.

There was the tree—the glorious Christmas tree, all decorated with bright bits of paper and lovely Christmas cards—and laden with gifts for all. Tamai

fairly quivered with joy as she watched Mother open the needle case she had made for her in school—and saw Father's eyes light up when he unwrapped the wild mashañji fruit that she and Khama had gathered for him. There was the thrill of hearing her own name called out, and of opening the dear little brown cloth doll that her teacher had made for her. A real doll, with eyes and a nose and a mouth, and her very own! What a happy, happy Christmas!

There was the laughter, and the singing, and the fun of being with friends. There was the hen under the Christmas tree, a gift for someone, who surprised them all by laying an egg, right in the middle of the service.

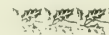
Yes, it had been a wonderful Christmas, thought Tamai, as she and her family walked back down the path toward home. Mother was carrying Rudo now, and Tamai proudly carried her own new doll, tied to her back with Mother's scarf.

It had been a wonderful day, and the best of all had been the sure and beautiful knowledge in her own heart that the meaning of Christmas is love.

have entered the theological school? As I try to get across to them some of the teachings of the Church, I can see how they struggle with new ideas. Through their questions and comments I can see understanding beginning to grow. Probing queries show that new aspects of the duties of witnessing for Christ are beginning to dawn. Articulate puzzling indicates that some of the problems with which Christians have been striving through the centuries are forcing themselves into the consciousness of these growing ministers. And occasional questions show that these boys are still only a step removed from jungle paganism. Here are the Iban church leaders of the future. What the Methodist Church is to become among the Iban people will be shaped in large part by these young men who now sit in class at Kapit.

Not that they spend all their days sitting at their school desks! On Saturday, Wesley Ajan and Giles Senin, for example, will get into a little "speed boat," and travel about two hours and a half down the Rejang River to a tributary named the Ngemah River. They will travel up this for half an hour, to a longhouse which has asked to hear the word of Christ, but which has not yet made a definite commitment to him. The two young men will stay here overnight, talking with groups and individuals during the afternoon and evening. On Sunday almost everybody in the longhouse will gather on the veranda of the house for a service of worship and instruction. After this Ajan and Senin may go on up the river for an hour or so to another longhouse which has asked them to start Christian work. Here they will repeat the schedule. Monday morning they will start back for Kapit, arriving just in time to have a bit of lunch and get to the afternoon classes.

As these theological school students come from homes poor in cash, we must subsidize them with scholarships. One of the most fruitful bits of missionary support that I know of in this "Land of Decision" is a (US) \$25-a-month scholarship for a young Iban man in the theological school.



A Christmas Prayer

O Lord, on whom we wait this day
for pardon and for power, help us to
have faith in the love of Thy dear Son
for this sinful world, and to trust Him
wholly for our forgiveness and salva-
tion; that Thy power may be released
among us, and we may be Thy accept-
able witnesses; for the sake of Jesus,
who came to be the Saviour of men.
AMEN.

—FROM VESTRY COLLECTS

The Spirit Is at Work in Borneo

BY THE REV. BURR H. BAUGHMAN
Kapit, Sarawak, Borneo

One year ago, in the ninety-mile stretch between Kapit and Sibü, in Sarawak of Borneo, there were two small, struggling congregations of Iban Methodists just outside Sibü. Now three more congregations have been added in this territory; we are visiting regularly two other river systems where four longhouse groups have asked us to tell them about Jesus Christ; we have been invited to start regular work in yet another spot where there is a strong, progressive Iban community; and we have received requests to come and work in three other areas which we probably shall not be able to touch for some time.

The only explanation I can give is the working of the Holy Spirit. Our church forces are weak, poorly trained, and thinly scattered. Finances are never sufficient, and are becoming a continually more burdening problem. But something is working in the hearts and minds of these Iban people. Something is leading them to seek for Christ. Something is impelling them to decide for Christ.

In June, for example, two of our theological school boys, Henry Ajat and Robert Malang, went out as guides with a visitor in Kapit who wished to witness one of the more important pagan Iban festivals. Ajat came back with the news that while a guest at this pagan feast he was handed pressing invitations to visit and give Christian instruction regularly in four longhouses (two belonging to chiefs) in two different river systems

where we have never before had Methodist work.

Then again, on June 30th, Henry Ajat, Robert Malang and I held a service in Rumah Anchar, about halfway between Kapit and Sibü. The climax of that time of worship was a baptism service in which twenty-two of the twenty-six families in the longhouse made their vows of allegiance to the Lord Jesus Christ. I had visited this group once before when word had been relayed to me through a nearby Chinese Methodist minister that the Ibans were anxious for us to come and tell them of Christ. Ajat and other theological school students had made other visits later for teaching. Then came the decision. One hundred and fourteen individuals were baptized as Christians.

The most pressing problem of our work now is how to find and train the leaders needed for the Iban Methodists. Each congregation elects two or three "Tuai Sembayang," or Exhorters. These are the voluntary, unpaid leaders who do so much to keep the new Christians faithful to their vows to Christ. Yet if the church here is ever to be strong and permanent, it must have a group of trained ministers.

The theological training program begun here at Kapit is planned to meet this need for ministerial recruiting and training.

The Joy of the Undertaking

How can I possibly explain to you the joy of working with the young men who

Methodists Seek 662 Missionaries

The Board of Missions has listed 662 openings for 1958 in Methodist mission fields in the United States, Hawaii, Alaska, Puerto Rico and about 35 countries overseas.

The 662 figure includes all of the openings listed for personnel. However, the Board is seeking to recruit a minimum of 350 persons for missionary service this year.

The total openings include 547 vacancies in overseas fields and 115 in home fields. The 350 minimum figure includes 235 overseas needs and the same 115 needs at home, the latter being the single figure given by home missions authorities.

In explaining the "total openings" figure overseas as contrasted with the "minimum" figure, Board executives said:

"Each of the openings specified in the 547 figure overseas represents a real need. If a person volunteered for any of the jobs, he could be placed in the position listed if he met the qualifications. But experience has shown that such a high figure in the overseas fields tends to be unrealistic in the light of recruitment patterns. The revised total of 235 is considered more realistic and represents the minimum needs overseas for 1958. Thus, this is the initial goal toward which the Board is aiming in overseas missionary recruitment."

The qualifications for missionary service at home and overseas are the same. They can be listed as follows:

Christian Experience—The basic essential is a first-hand experience of what Christianity is and does, a realization of the need of all men for Jesus Christ and a desire to share one's Christian faith and experience in all areas of life.

Age—For regular missionaries, 23-35; for special-term missionaries, 21-28.

Health—Good physical and mental health is necessary since the work is difficult and exacting, a thorough physical examination under the direction of the medical secretary of the Board is required. A psychological examination is also given.

Education—College graduation is required of all missionaries. For such specialized work as college and theological school teaching or medicine, graduate or professional degrees are required.

Experience—At least one year of successful experience is required in work similar to that which one will be assigned. This is not required for special-term service.

Church Membership—It is the policy of the Board to appoint as missionaries persons who are members of the Methodist Church. Some exceptions are made, especially in the case of special termers.

Quality of Work—There must be a better than average record in scholarship and practical achievement. The missionary should be characterized by intellectual alertness, the ability to get things done and the ability to work with all types of persons.

A summary of 1958 personnel needs in both the home and overseas fields follow. Persons wishing to obtain a detailed listing of openings or interested in any phase of missionary service may write: Office of Missionary Personnel, 150 Fifth Ave., New York 11, N. Y.

The needs in the home mission field are for home missionaries to serve under the Division of National Missions and for deaconesses and home missionaries (men) to serve under the Department of Work in Home Fields of the Woman's Division of Christian Service.

The Division of National Missions needs about 15 pastors (home missionaries) for Methodist churches in Alaska and Hawaii.

The Woman's Division is seeking 50 deaconesses and home missionaries for career service in home fields and 50 "U.S.-2's" for special-term service. Both types of workers will serve in hospitals, children's homes, community centers, town and country work, women's residence halls and mission schools in the United States, Alaska, Hawaii and Puerto Rico. Vocational openings include teaching, case and group social work, nursing, community center administration, Christian education, dietetics and recreational leadership.

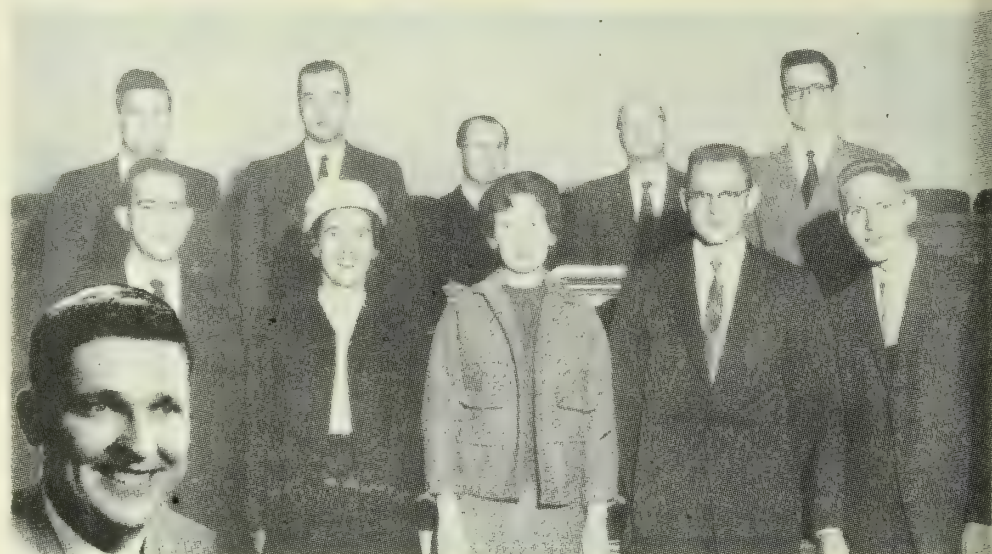
The 547 overseas openings include 497

vacancies for regular career missionaries and 50 special-term workers (3's). Couples and single men will serve under the Division of World Missions and single women under the Department of Work in Foreign Fields of the Woman's Division of Christian Service.

The overseas openings include the following vocational totals: Church and social work—148; agricultural and home economics—8; business and secretarial—10; medical—64, including 20 doctors, 32 nurses, 2 dentists and 10 other medical workers; educational—267, including 27 in education administration, 23 in theological school teaching, 46 in college teaching, 11 in teacher training, 7 in specialties (literacy-literature, audio-visual, etc.), 6 in adult education, 102 in secondary education and 45 in elementary education.

Countries for which openings are listed are: Union of South Africa, Algeria, Tunisia, Angola, Liberia, Belgian Congo, Southern Rhodesia, Austria, Belgium, Pakistan, India, Japan, Korea, Chile, Brazil, Peru, Uruguay, Argentina, Bolivia, Costa Rica, Cuba, Panama, Philippines, Hong Kong, Taiwan, Malaya, Burma, Indonesia, Sarawak, Mozambique, Mexico and Singapore.

Full Time Christian Workers, Bradley Memorial Church, Gastonia



Front row, left to right: Kenneth Styers, Marlene Harmon, Mallie Harmon, Aaron Moss and Daniel Plyler; back row: James N. Peters, Robert V. Martin, Walter R. Kelly, minister, M. Wilson Nesbitt, Jr., and Erman Bradley. (Lander L. Beal inset.)

Bradley Memorial Methodist Church has just concluded the celebration of its fiftieth anniversary. On Thanksgiving Day, November 28, 1957, a service was held honoring the ten full time Christian workers who have gone out from this church in recent years or are now in school preparing for their work. All of these people were present for this service except Lander L. Beal. The Rev. M. Wilson Nesbitt, Jr., is Executive Secretary of Town and Country Work in the Western North Carolina Conference; Lander L. Beal is Student Counselor and Director of Religious Activities at Marshall College, Huntington, W. Va.; Robert V. Martin is Director of Religious Education and assistant to the minister at Ardmore Methodist Church, Winston-Salem; Miss Marlene Harmon has served for three years as a missionary to Africa and is now studying at the Duke Divinity School in Durham for one year after

which she will return to Africa and continue her missionary work; Miss Mallie Harmon, sister to Marlene, is Director of Christian Education and organist at First Methodist Church, Lenoir; Erman Bradley graduated at the Duke Divinity School last year and is continuing his work there by doing clinical work and is a member of the Western North Carolina Conference; Aaron Moss is a student at High Point College; Daniel B. Plyer and James N. Peters are students at Pfeiffer College and these latter three young men expect to continue their work after graduation in theological schools; James N. Peters is also a pastor and is now serving the Woodleaf Charge in the Salisbury District in the W.N.C. Conference; Kenneth Styers is a pre-med student at U.N.C. and expects to become a medical missionary. Walter R. Kelly is pastor at Bradley Memorial Church.

New Churches Open for Worship in December

By T. A. COLLINS

During the Advent Season, five of the new churches of the North Carolina Annual Conference are entering new or first units of the new congregations.

On Sunday, December 8, St. John Methodist Church of Kinston occupied for opening worship services their new sanctuary and educational plant, purchased at a cost in excess of \$20,000. This congregation was led in the opening worship service by Dr. A. J. Hobbs, district superintendent, and the pastor, the Rev. R. M. Gradeless.

On Sunday, December 15, the Aldersgate Methodist Church of Chapel Hill opened the lovely new chapel and educational unit of their church for worship. The opening service was led by Dr. C. D. Barclift, district superintendent, the Rev. Thomas A. Collins, executive secretary of the Board of Missions, and the Rev. A. Kimsey King, pastor. Their new plant located on U.S. 501 will be a credit to Methodism in Carolina.

On Sunday, December 22, Highland Methodist Church of Raleigh, observes opening worship service in their new fellowship hall and educational plant. The service of worship will be conducted by the Rev. Brooks Patten, pastor, the Rev. R. Grady Dawson, district superintendent, and the Rev. Thomas A. Collins, executive secretary of the Board of Missions. This lovely \$100,000 first unit of their new church will serve wonderfully the growing Methodist in Carolina.

Grace Methodist Church in Burlington will observe formal opening services for their new educational unit on Sunday, December 22. The Rev. Harmon Smith, pastor, announces that the opening worship services will formally begin the use of the new \$60,000 educational unit for another of our Ten-Dollar-Club churches that will grace the work of the Methodist Church in this Conference.

Finally, Longview Methodist Church of Raleigh will formally open for full use the new educational addition to their church plant. The Rev. R. G. Dawson, district superintendent, the Rev. Thomas A. Collins, executive secretary of the Board of Missions, and the Rev. W. C. Walton will preside at the formal opening services on Sunday afternoon, December 22. This new \$65,000 educational annex will serve the church, a church kindergarten, and a week-day nursery for a growing community of the city of Raleigh.

Even as these are being opened for worship, several other new churches are in process of construction and will soon be opening for formal worship services shortly after the turn of the year. Gifts by members of the Ten-Dollar-Club are making possible additional construction that is now occurring in places like St. Paul Methodist Church of Burlington, Sarecta Methodist Church in the Goldsboro District, Oleander Boulevard Methodist Church in Wilmington and numerous others that share in the generous gifts of the ministers and laymen of the North Carolina Annual Conference.



SUPPLY PASTORS—Front Row, left to right: Jerry Juren, Pine Level; David Jones, Hope Mills; Joe Grimes, Grimesland; Kenneth Wilson, Lake Waccamaw; Hyder Crawley, Bell Arthur; A. C. Regan, Castalia; Ralph Lester, Louisburg. Back Row, left to right: Dan Meadows, Bath; James Layton, Harlowe; Wade Goldston, Louisburg; Sam Moore, Morehead City; Morrell Tyson, Williston; Harley Owens, Dunn.

Modern Circuit Riders at Louisburg College

By W. P. SHELTON

The traditions of the legendary "circuit rider," who brought spiritual life to early settlers and frontiersmen is still being carried out. The parson on horseback has been replaced nowadays by a conservatively-dressed, 33 year-old man who drives a four-year-old car, if you should take an average of the 18 circuit riders attending Louisburg College.

Actually, the group of supply pastors at the 170-year-old Methodist college numbers 19, but one of the group of preachers has only one church in charge. The other 18, ranging in ages from 20 to 40, and mostly family men, ride a circuit of from two to five churches each.

Mentor of the pastors group is the Rev. C. Wade Goldston, professor of Town and Country Work at the college, who supervises the studies of the group and assists them in their pastoral work.

Professor Goldston, who holds degrees from U.N.C., Duke, and Yale, is widely experienced in the work of the small town and country church, and is considered an authority in this field by his colleagues. A course for the pastors titled, "The Small Church," was designed by Goldston and is believed to be unique in a North Carolina junior college.

Outside a charge in Rocky Mount, Goldston has held pastorates in Stantonsburg, Evansdale, Red Oak, Dowell's Memorial, and Pine Forest, to name but a few. It's quite likely you've never heard of some of these places. Mostly, they are the type of country churches that North Carolina Methodism considers the roots of its organization.

Goldston is proud of his nineteen; and rightly so. In addition to their pastoral work and preaching, a full-time job in any man's book, each of the group is carrying a heavy load of academic work leading to a degree. And it takes a lot of studying to keep up.

Professor Goldston doesn't stop with his classroom work. He follows his charges, so to speak, right into their pulpits, carrying a tape recorder and a microphone. The recordings thus made get thorough criticism on class the next few days or in private counseling with the preacher.

However, says Professor Goldston, "The most severe criticisms of these taped ser-

mons come from the minister-students themselves."

Too, Goldston sits in on meetings of church advisory boards, gives counsel when asked, and calls upon his wide experience in helping with the many problems that often arise.

Recently, for instance, one of the circuit riders took on a several-church charge that had no parsonage. The lack of a home for the minister and his family was dumped into Goldston's lap. An advocate of the open-direct approach, the professor did just that with the church boards involved. The minister's home for the circuit will be completed in the near future.

The minister-students also bring their toughest problems in counseling to Goldston and the classrooms. The problems are worked on from all angles. The result is that the preacher goes home with the benefit of a lot of thought and discussion on his counseling problems.

As a member of the college faculty, Goldston has to teach classes of the younger students in the Bible and sociology. Among this younger group are 10 girls and 12 boys who plan full-time careers in church work. Where the professor finds time no one knows, but he spends several days each semester accompanying deputations of these youngsters in evangelistic visits to a number of churches. Others of the faculty who assist in the religious programs are: the Rev. Walter N. McDonald, head of the religion department; Dr. C. W. Robbins, college president, and the Rev. S. Allen de Hart, director of campus religious activities.

Most of the group of 19 minister-students attend classes only on Tuesdays, Wednesdays, and Thursdays, while the other days of the week are spent on the circuit. On their days out of school the young preachers are attending to their pastoral duties, which often includes sawing two by fours for a church remodeling job or a new parsonage.

Says Goldston, "We've got some pretty good jackleg carpenters in the group, and most of them can spread paint like a professional." One of the students even designed and supervised the remodeling of one of his churches.

The old-time circuit rider carried only his Bible, for soul saving, and a squirrel rifle, for food and scalp saving, if necessary. His modern counterpart still carries the Bible, but the other hand very often holds a hammer and saw.



Talking together at the recent session of the Greensboro District Conference at Bethlehem Church, Climax, are (left to right): Phillip S. Weaver, Greensboro school official; Dr. C. C. Herbert of Wesley Memorial Church, High Point; Miss Marceline Burton, Greensboro, secretary of the Conference; Dr. J. Clay Madison, District Superintendent; and the Rev. Joseph Johnson, host preacher.

Greensboro District Reports at Halfway Mark

Reports made at the Greensboro District Conference, held at Bethlehem Church, Climax, showed that finances had been paid up to date, with a total of \$41,000 for World Service.

Six candidates for license as Local Preachers were presented: Glenn F. Stevens of First Church, High Point; William O'Brien White of Lindsay Memorial, High Point; William Stamey and Mitchell Murrow of Oak View, High Point; Hobart Floyd of Mitchell's Grove; and David Donal Williams of Spray.

The program arranged by the district superintendent, Dr. J. Clay Madison, provided for reports from the various district directors and leaders in four areas: The Missionary Outreach of the Church, The Church in Action Through Its Service Institutions, Our Educational Responsibility, and The Church in Social Action. Addresses were made in these areas by Mrs. John Hoyle, Jr., the Rev. C. W. Kirby, Dr. Fletcher Nelson, and Mr. Phillip J. Weaver. The devotions were conducted by the Rev. Leo Pittard and the Rev. Dewey Smith.

Dr. C. C. Herbert of High Point delivered the address at the evening service, following a Charles Wesley Hymn service conducted by Mr. Kenneth Fansler and the Christ Church Choir.

World Service 6 Months Report

CHICAGO—Half-way through the current fiscal year, Methodists had sent \$4,174.-130.22 for their World Service fund to the church's central treasury here.

In a report for the six-month period from June 1 through Nov. 30, the Rev. Dr. Thomas B. Lugg, treasurer of the church's Council on World Service and Finance, indicated that World Service receipts were up 5.72 per cent over a similar six-month period a year ago. His report showed, however, that this year's November receipts of \$914.-859.89 were considerably less than the

World Service income of \$993,539.78 for November, 1956.

World Service Specials for the six-month period just ended were \$23,807.69—a 38.-72 per cent drop from the amount received during the same months last year.

All other funds showed gains when the first half of the current year was compared with the first half of the previous fiscal year.

Help Needed by Sunset Park Church, Wilmington

On recommendation of the Commission on World Service and Finance, and a vote of the annual conference at New Bern last June, the churches of the North Carolina Conference are asked to make a Christmas offering to relieve the debt at Sunset Park Church, Wilmington. This program is being promoted by Bishop Paul N. Garber, Dr. J. E. Garlington, district superintendent, the Rev. T. A. Collins, of the Board of Missions, and the Rev. J. S. Starnes, pastor.

Sunset Park has a fine future and is growing rapidly. This Christmas offering should put the church in position to clear its indebtedness within a few years.

Remittance should be made at once to Marvin J. Cowell, Treasurer, Box 10344, Raleigh, N. C.

NOT TO A KING COMMANDING MEN

*Not to a king commanding men,
Not to a scholar skilled with pen,
Did God entrust the News of Love
Uniting earth to heaven above:
He gave it to a Babe whose name
Had not been known in halls of fame;
He gave it to a Babe to place
Where meet the roads of trade and race.*

*Our God is undiscouraged yet,
Though men reject with cross and threat;
Though men rely on force and power,
Nor heed his News in their late hour:
From each new babe the plea is heard,
"Come, listen, here is God's new Word." ...
How oft, how long, O blinded men,
Will ye reject a Child again?*

—W. W. REID

Roxboro Church Renovates Sanctuary

The congregation of Concord Church, Person Charge, Roxboro, worshipped in their redecorated sanctuary for the first time on Sunday, November 17.

The renovation program included redoing the walls and ceiling, installing new pews and new green carpet, and making minor changes in the pulpit and choir arrangement. Stained glass memorial windows will be installed by the first of the year. A Hammond Organ, inspired by a contribution of \$1,000 by an individual, has also been installed. The W.S.C.S. bore the expense of the new carpet.

On the exterior, minor changes were made on the front entrance, and walkways were laid from the church and educational building to the front drive.

Father of Greensboro District Superintendent Dies

Thomas Jefferson Madison, father of Dr. J. Clay Madison, superintendent of the Greensboro District, died on December 3 at the home of a daughter, Mrs. R. F. Rash, in Union Grove. Funeral services were held there on December 5.

Mr. Madison was also an uncle of the Rev. T. G. Madison, pastor of Carraway Memorial Church, Greensboro.

◆ ◆ ◆

300 Christian Decisions in Japan School. The religious emphasis and evangelistic program at the Methodist Boys High School, To-O-Gijuku, in Hirosaki, Japan, resulted recently in some remarkable "decisions" for Christian discipleship. In the junior high school department, forty-two boys, and in the senior high, eighty-one boys, indicated their purpose "to participate in Christian activities in the school." Indicating willingness "to attend church and learn more about Christianity," were ninety-nine junior high students and 188 from the senior high. Those wishing to be baptized were twenty in junior high, and twenty-eight senior high students.



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Church Leader Sees Flaws in Church Prosperity Picture

Dr. Roswell P. Barnes, associate general secretary of the National Council of Churches, reported to the triennial meeting held in St. Louis, Mo., Dec. 1-6, that church membership in America numbered more than 100 million, an increase of 3 per cent over the preceding year and exceeded population growth, which was 1.7 per cent. Sunday school enrollment was reported as over 9,000,000, and new churches totaled 3,198.

The rate of increase in giving was three times the increase in membership, said Dr. Barnes, and new building construction in 1956 cost \$775 million—an all-time record.

But, said Dr. Barnes: "The statistics of church growth . . . are not a sure index of the spiritual vitality and of the effectiveness of the churches in influencing the lives of their members or the moral condition of the nation So, while we are grateful for the prosperity of the churches, we must also report that the incidence of crime has reached a new high, perhaps the highest in any major nation."

Calling attention to the fact that the total income of the 53 Protestant and Eastern Orthodox churches was more than \$2 billion, Dr. Barnes reminded his audience that the "take" of one criminal syndicate was greater than the whole income of the churches. "Such facts as these," he said, "are symptoms of the low state of moral discipline, an underlying restlessness and tension, anxiety and unhappiness in American society. Wealth and comfort have not made our nation righteous and happy."

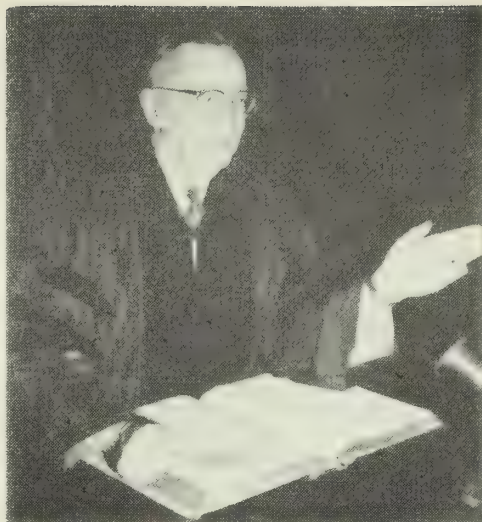
Greensboro Ministers Ask New Sunday Laws

A statement signed by six Greensboro ministers, including two Methodists, representatives of the Ministerial Association, called upon the city council to give adequate study to the matter of Sunday closing laws to the end that a new ordinance be drawn up which would be designed to discourage any and all merchandising on Sunday, making the day as nearly as possible available to all men as a day which is free from work responsibilities, and available for rest, meditation and worship."

The signers continued, "We further urge upon all ministers and all religious people to abide by the spirit of the city code with reference to the Sabbath as it now stands until a new ordinance can be drawn up and duly enacted."

The pastors noted that the present code was "both difficult to interpret and to apply," but commended the officials for their efforts to find a satisfactory solution to the problem. Referring to the fact that some religious groups did not want Sunday laws, the statement continued, "We do not believe that Sunday laws should be aimed at the protection of any religious group, race or type of merchandising."

The ministers stated that they did believe that every worker should be protected from the necessity of a seven-day work week, and that all business enterprises must be protected to insure good business practices.



REV. DR. EDWIN T. DAHLBERG, St. Louis, Mo.—President of the National Council of Churches. Formerly president of the American Baptist Convention (Northern Baptists), Dr. Dahlberg was elected to head the 30-communion Council—the nation's largest religious organization—at its Dec. 1-6 General Assembly, held in St. Louis. Pastor of the Delmar Baptist Church in St. Louis, Dr. Dahlberg will serve as Council president during the 1957-1960 triennium.

They protested against "business practices determined by parties who reside outside" the community.

Methodist ministers signing the petition were the Revs. Fred Paschal, pastor of Grace Church, and J. Max Brandon, Jr., pastor of Bethel Church and president of the Ministerial Association.

Minister's Week at Emory University

Minister's Week will be held at Emory University, Atlanta, January 20-24, bringing together about 400 ministers and 400 theology students for a program of lectures, forums, and informal social activities. This will be the 24th such annual program at Emory.

A series of lectures on the theme "Our Task" will be given by Dr. Robert J. McCracken, who succeeded Dr. Harry Emerson Fosdick as pastor of Riverside Church, New York. Six addresses will be given by Dr. Roland Bainton, Yale professor and authority on church history.

Among others on the week's program will be Park Tucker, chaplain of the federal prison in Atlanta, and author of *Prison Is My Parish*; W. W. Woolfolk, judge of the Fulton County Juvenile Court; and Dr. Emory S. Bucke, editor, Abingdon-Cokesbury Press.

The Minister's Week banquet is set for 5:30 p.m., on Thursday, in the church school building assembly room. Dr. S. Walter Martin, recently inaugurated president of Emory, will participate in the banquet program.

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Correction

The dates for the Duke Divinity School Seminar, to be held at St. Paul Church, Goldsboro, are January 16-17 instead of January 15-17, as shown in the Methodist Calendar in *ADVOCATE* of December 5.

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Weekly Devotional Readings

My Gift to God

By ROBERT G. TUTTLE

"But first gave their own selves to the Lord . . ."—II CORINTHIANS 8:5

A Hollywood producer, amazed at his own expenditure in the production of a picture, cried out, "What God could do if he had the money!" The money we give to God to redeem humanity, to rebuild a world, to heal human suffering and lift the standard of living around this planet—this money becomes "the hands and feet of our compassion."

Sometimes we wonder if it is possible to give anything to God, for we quite well know that everything we have is a gift from Him. The ability to create, the know-how to make money, our strength of body and mind, the raw materials with which we work, everything is a gift from God. We begin to understand; God has given to us with exceeding generosity, that we might have enough to experience His joy in giving.

A minister tells of a young couple coming to him after a service, asking how much should they give to a needy cause. He answered, "I would not dare tell you how much you should give." The next day they came back saying, "We went home yesterday after church, and we were afraid to pray about it—afraid that God might ask of us more than we really wanted to give. Then, we were afraid not to pray about it. We prayed: Here is what we wish to give God for his use in this cause."

Recently I heard someone react to the old saying: "I am in a hurry, but God is not." He observed, "Perhaps it is the other way

MARY'S LULLABY

*Bright the star through stable door,
Clean the straw upon the floor,
Soft the hay in manger bed:
Sleep, my Babe, lay here thy head.
Sleep, my Babe, lay here thy head.
Bye lullaby, rest, rest thy head.
May peace and joy
Surround my Boy.*

*Shepherds tell a wondrous tale,
Princes come from distant vale,
Songs and stars to thee have led:
Sleep, my Babe, lay here thy head.
Sleep, my Babe, lay here thy head.
Bye lullaby, rest, rest thy head.
May earth's great joy
Bless now my Boy.*

*Why the angels? Why the Star?
Why the gifts from lands afar?
What to Joseph has been said?
Sleep, my Babe, lay here thy head.
Sleep, my Babe, lay here thy head.
Bye lullaby, rest, rest thy head.
May heaven's joy
Protect my Boy.*

—W. W. REID

GA

around—God is in a hurry, but I am not." I do not believe that God can look upon the suffering and the heartache, the misery and the agony, the hunger, the ignorance and the spiritual blindness of the underprivileged millions of our world, and not be in a hurry to do something about it. Yet, God dares not invade the area of man's responsi-

bility, and do for man what man must do for himself—or lose his soul. God is in a hurry; God is concerned; God's heart is broken. Man is blind in his selfishness; man is concerned about himself; man is not too deeply aware of his total responsibility—We deny, by our actions, that God has any purpose for humanity in which he calls us to participate.

To paraphrase the words of another: It is possible for a man to become indifferent to the mind of God, to disobey God, and to die. We live—in fulfilling the purposes of God; we die—in denying the purposes of God. Each time I make some sacrifice for God's sake I am drawn into a deeper, richer fellowship with him. He draws near to me; I draw near to him. "Giving is Christianity in earnest."

I ask myself, "Have I ever really made myself poor in any way for God's sake, for Christ's sake, for humanity's sake? Have I given up anything? Have I given of wealth or of time to the point of sacrifice?" The joy of Christ sprang from the giving of himself. How can I discover his richness, until I give myself as he gave himself?

Dr. Harry Denman once said, "That night in the garden Christ came so close to God, he could feel the agony of God over the suffering and the sins of the world, and it became his agony." Can I ever experience the joys of God until I have known the agony of God? Can I ever live, until I have used myself, my power and my wealth to do the work of God? Shall I cancel out the gift of life by turning it only upon myself, or shall I live it up in the giving of myself as God gives himself—in service, in helping, in redeeming humanity. Knowing the agony of God! Knowing the joy of God! For the Christian—"to be aware is to be involved!"

Too many of us give only what is left over to the work of God—and nothing is left over. We live by the Mother Hubbard economy: We go to the cupboard and the cupboard is bare. Nothing left for God, nothing left for human need, nothing left for the Kingdom of God. To give first, to do without something for God's sake—is to discover something greater than that which we do without.

How can I sleep at night? How can I be at ease in my conscience, and have so many of the rich things of life when so many of God's other children are suffering in agony? By giving a tenth, or more than a tenth, I can find some peace of mind in that the more of these blessings that come to me the more of myself and my wealth I give to lift the suffering of humanity.

I can become a bit poorer, that others may become a bit richer.

PRAYER: Father, by the standards of thy world we are so very rich in material things and our brothers suffer in want and in need. Help me to dedicate at least one-tenth of my abundance to the helping of thy children who suffer in poverty of body and of spirit. Amen.

Sacred Memories

"MY CHRISTMAS PRAYER"

*Our Father who art in Heaven, on this Christmas Day,
Teach us to do Thy Will, and from it never stray.
Hallowed be Thy Name here on earth as it is Up Above;
Fill our hearts, we pray, with Thy Infinite Love.
For our countless blessings, our comforts and food,
Keep our minds always in a worshiping mood.
Forgive us, we pray, if we sometimes transgress,
And that our transgressors we may learn to bless.
From Temptation, Our Father, we pray, keep us free;
And for Freedom from Evil, we will ever praise Thee.
Take us into Thy Kingdom when life here is o'er,
Where Thy Power will safely keep us for evermore.
With Jesus, Our Saviour, our loved ones, our friends,
In Heavenly Mansions in Glory where Joy never ends.
This we ask in His Precious Name; Amen.*

—WILLIAM ARTHUR SCHERER

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New Church Windows

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Brothers Through Christ

By **RAYMOND A. SMITH**

Head of Department of Religious Education, Greensboro College

Scripture: Philemon 1-16

This lesson brings to a close the second unit of studies which dealt with "The Gospel Applied to Persons." The scripture basis is the little book of Philemon (hardly more than a brief letter) which contains only about five hundred words. It is different from most of Paul's letters in that it deals almost entirely with personal matters, not doctrine.

Paul, in prison, had been the means through which a runaway slave by the name of Onesimus had been converted to Christianity. His owner, Philemon, was a leading member of the church at Colossae. Paul is writing to ask Philemon to forgive his slave and to accept him as a fellow-Christian.

In his appeal to his friend Philemon Paul first assures him that his work as a Christian leader is appreciated. Paul knows, of course, that the offense of Onesimus is a serious one and carries the death penalty, but he is hoping that Philemon's Christian love will be strong enough to bring about a reconciliation with his slave. Paul admits that Onesimus has been useless to his owner but now promises that he will be more useful. In fact, the apostle refers to Onesimus as "my child" and asks Philemon to treat him "no longer as a slave but more than a slave, as a beloved brother." (verse 16). Some scholars are of the opinion that Paul really wanted Philemon to send Onesimus back to assist him in the Christian work he was doing from his prison headquarters.

John Knox, in the Interpreters Bible, pp. 555-560, suggests the likelihood that Philemon acceded to Paul's request, sent Onesimus back to Paul and that Onesimus became bishop of Ephesus near the end of the first century. There was a bishop of Ephesus by that name in the year 110 A. D. Of course this can't be proved, but the fact that Philemon preserved the letter inclines us to the belief that he obeyed Paul's suggestion regarding the slave. Then, too, it must be recalled that slaves were obtained from the ranks of war prisoners and consequently many very able men found themselves slaves simply by being on the losing side. Onesimus could have been such a person.

Coming now to the significance of the phrase "Brothers through Christ" we may ask first to what extent does this brotherhood exist today? The church is constantly calling upon the people of the world to practice brotherhood, to create a society in which justice and peace will be found. But have we really learned to practice brotherhood within the church? May not the rulers of the world turn to Christians and say, "Physician, heal thyself?" The early church had a spirit that was strong enough to build a brotherhood composed of people from all segments of society. In fact our lesson shows that both slaves and highly-placed people could be found within the Christian community. How is it today? Do we tend to form our churches along class lines? If so, can we justify this in the light of our Christian faith?

There are those who believe Christian

brotherhood applies only to those who, in common, acknowledge Jesus as Lord. This we may call brotherhood in redemption. Others insist that the term "brotherhood" must extend to all men everywhere. This we call the brotherhood of creation. As we suggested earlier, if true brotherhood could begin in the community of Christ a long step would be taken toward world brotherhood. But even this will not be easy. Not many of us have the conception of it that is reflected in the following lines by Chauncey Piety:

"Brother is a dangerous word
When planted in your heart
'Twill flame and burn with terror
Until you dare your part.

Brother is a dangerous word
Where hate and envy rule,
'Twill make a peaceful Christian
Become God's fighting fool."

Sunday School Lesson for January 5

The Church's One Foundation

Scripture: Matthew 16:13-19; Ephesians 2:19-22; Colossians 1:15-20

With this lesson we begin a new series on the Church which will run through April 6. The first of these will be five lessons on "The Church in the Making." Today's topic begins quite appropriately with a discussion of Christ as the foundation of the church. Only the first two scripture citations are printed in most of our literature. However, it will pay the reader to consult the third reference also.

The first selection from Matthew 16 has been a battleground between Roman Catholics (who see in it the designation of Peter as the first head of the church) and Protestants (who interpret the incident in terms of Jesus' accent on faith in Him as the real foundation of the new Israel, as the early church thought of itself). But we have only to read a few verses further on in the chapter to see that Peter, at this time, had little understanding of the way in which Christ was to be the real foundation of the church. He was yet to learn how sacrificial, suffering, redemptive love was to be the foundation of the Christian community. But first this whole drama of the New Creation was to be acted out in all its full meaning by Him who was the founder of the church.

When Jesus asked the disciples the question, "Whom do men say that I am?" they replied that people thought of him as John the Baptist, or Elijah, or Jeremiah risen from the dead. These great prophets were men of surpassing courage and spiritual power. Jesus was the one who was to bring into being the church—the new Israel.

In the selection from Ephesians the people of the early church are reminded that "You are a building which has been reared on the foundation of the Apostles and Prophets, the cornerstone being Christ Jesus himself—in whom you also are being built up together to become a fixed abode for God

through the Spirit" (verse 20, Weymouth Translation). This section of Ephesians is introduced by a "therefore" which means it naturally follows from what has gone before. Reading the verses immediately preceding those cited we see that the church is the fruit of Christ's reconciling work on the cross "His design was to unite the two sections of humanity in Himself so as to form one new man, thus effecting peace, and to reconcile Jew and Gentile in one body to God, by means of this cross—slaying *by it* their mutual enmity" (verses 15, 16 Weymouth).

Christ is the foundation of the Church because He is the only one who is fit to be its foundation. The Hebrews had tried to found the old Israel upon kings, but kings failed time after time to live up to the truth of their religion. They tried prophets and priests and religious lawyers. None of these were equal to the task. That is why, in their desperation, they began to look for a Messiah—the anointed one, the King. When this King came most of them didn't recognize him. *But there were those who did.* It was these, the Remnant, the new Israel, who recognized Jesus as the one who was to inaugurate a new Order of Life. If Jesus was going to be a king there had to be a realm for him to rule over. That realm was the community of those of love and obey God rather than men. It is composed of those who are "not for sale." As Bernard Iddings Bell has written: "The church is the inner company of those who, under the leadership of Christ and empowered by Him, insist on living, and if necessary dying, rather than surrender to the selfish, hateful folly of a perishing race of men."

Now the above description may not fit the reader's view of the church. The church may seem rather like a comfortable club, composed of people who are doing no more than play-acting religion. But if and when the world is saved from the sin and selfishness which is so much a part of our life on this planet, it will have to be the kind of church Bell talks about in the preceding paragraph. It is when the church begins to look at itself *as it is* and then remembers *what it ought to be* that it is driven to penitence. And penitence is the first step to a better church.



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CHILDREN'S PAGE



ELIZABETH WHISNER, Editor

The Christmas Tree Angel

An Adventure of Mr. Mischief

LOUISE C. GOOSMAN

Mr. Mischief had been away from "Singing Winds" for a while, but when the days grew cold he returned and built himself a tiny tree-house on the south side of a sturdy oak. There he was safe and warm, and lived very quietly. Snow lay on the ground and covered the tree branches, and the forest was silent with the white stillness of winter.

One afternoon he was taking a nap, when he was suddenly awakened by a great commotion below. He looked down to see what was happening, and saw all of the forest folk had gathered. Tad, now a proper bull-frog, was there, and so was Daffy Duck, Ima Duck and the other four ducklings, and Toby Tortoise, wearing his top hat and tails. There were many more of Mr. Mischief's friends, too, right under his tree-house; and as he listened he heard Sammy Sparrow trying to get the attention of the crowd.

"Now listen!" cried Sammy, "I have asked all of you to meet here today because I want to tell you something and make a suggestion."

"Go ahead! Tell us!"

"It was like this," said Sammy. "The other day I was flying high and had an accident. I caught my claw on a twig, stumbled and started to fall to the ground far below. Oh, I was sure I would be killed! But a wonderful thing happened. Just as I was about to crash, I felt something like a warm, soft cushion under me, and I was lifted up, ever so gently, and placed on a limb. I was safe! I looked about to see what had rescued me, and I saw a hand. Even as I looked it was disappearing, and I got just a glimpse of it. It was white and shining, and I knew it must be—the Hand of God!"

"Oh! Oh!" breathed the forest folk in awe. "A miracle!"

"Yes, it was the Hand of God," continued Sammy, "and I remembered that a long time ago the same thing happened to one of my Sparrow cousins. He fell, and the Hand of God reached down and lifted him up."

"Hear! Hear!" cried the crowd.

"Now I have learned," said Sammy, "that tomorrow is the birthday of God's own Little Boy, and I want to suggest that we decorate a tree to celebrate."

"Yes, let's do it!" answered the birds and animals.

So they chose Wee Fir Tree, who was delighted, and everyone scampered about to gather bright berries, nuts, and a few red and yellow leaves. In a few minutes the tree stood, very pretty indeed, all decked out as a Christmas tree.

But something was missing. There was no Christmas Tree Angel!

Mr. Mischief had watched and listened, and wished that he had something to add to

the tree. Now he knew what he could do! He flew down to his group of friends and offered to be the Angel. He was just the right size and shape, and was quickly accepted. Since his little suit and cap were all green, Daffy Duck plucked soft white down from her breast and fastened it all over him. Oh, how pretty he looked!

He flew to the top of the tree and perched on the very highest branch, and all the forest folk stood back to admire their work. But there was still something missing, for there was no glitter and glow to the tree.

"Oh," sighed Toby Tortoise, "I wish we had some star dust!"

Even as he said it, two shining stars far above heard, and nodding to each other, they began to shiver and shake, and their bright dust fell off and sifted slowly to the



MERRY CHRISTMAS!

Out of the distant past comes a familiar greeting that stirs the heart like some beautiful old memory, and echoes back across the ages of time—MERRY CHRISTMAS! And so, with these two cheery words the Children's Page greets all of our readers, both children and adults, and wishes for you the happiest Yuletide ever.



earth. It soon covered Mr. Mischief, the tree, and the ground round about.

It was a beautiful scene, and they had a real Christmas party.

Gradually the night deepened, the stars and moon faded, and Mr. Mischief was waiting for the last little bird to fly home to his nest. He was a very weary wee Elf-Angel, and his eyes were so heavy with sleep that they closed for a moment and he lost his balance. As he started to tumble from his perch, the Fir Tree tried to lift his branches and hold him safe, but the ornaments were too heavy and he could not move.

Mr. Mischief, in his shining white, fell right off the tree!

At that very second a wonderful thing happened. Suddenly he was lifted up, ever so gently, and placed safe and sound in his tiny tree-house. And he did not even awaken! Now what could it have been? Was it a breeze? Of that last little bird? Or, perhaps—yes, it just could have been the wondrous Hand of God!

So the night passed, and over the silent

forest the Singing Winds whispered their murmuring song:

"O holy eve! Oh joyous eve!
Oh night when God's Son came,
Let everyone, both large and small,
Now praise His precious name.
O holy eve! Oh joyous eve!
The best night of the year,
Let all who love and praise Him know
God's hand is always near."



WE, TOO, TRIM A TREE

"All right, kids," said Dad, as he placed the cedar tree in the corner of the living room. "It's ready now, and you two, Joe and Ellen, may trim it this year." With this announcement, he and Mother sat down by the open fire.

"Gee, Dad, that's swell," said Joe excitedly. "Come on, Ellen, let's get the trimmings, and—guess what? I've got an idea! Remember what Miss Brown at school said about the way to trim a Christmas tree?"

"I sure do," replied Ellen, clapping her hands. "Let's trim ours that way."

They got down the big box from the closet shelf, and spread the bright ornaments and lights on the floor.

"We'd better put up the string of lights first," said Joe. "You know, they stand for Cheerfulness, and they're mighty important." He stood on a ladder, while Ellen stood below, as they placed the lights evenly around the tree.

"Now let's put on the colored balls," suggested Ellen. "They stand for Unselfishness, you know, and I can hardly wait to get them on our tree." Very carefully they hung the red, blue, green and yellow balls here and there on the branches.

"Next will be the white and blue stars," said Joe. "They stand for Kindness, and I'm glad there are lots of them." As they hung the little stars, the tree took on a twinkling look.

Then Ellen remembered the can of liquid stuff still in the box. "Here go the Smiles," she said with a chuckle, as she sprayed the "Sparkle" on the branches and ornaments.

"And now for the best thing of all," said Joe, as he set the ladder so he could reach the top of the tree. "I'll place the Angel on the topmost branch. It stands for Love, and seems like it makes all the rest of the tree more beautiful."

Their happy task completed, Joe plugged in the lights, and there it was—the most beautiful Christmas tree they had ever had. —E.W.



Bible Quiz

- Who spoke the following words:
(a) "Glory to God in the highest!"
(b) "Let us now go even unto Bethlehem, and see this thing which has come to pass."
(c) "We have seen his star in the east, and have come to worship him."
- What were the three gifts that the Wise Men brought?
- Did the shepherds keep secret what they had seen and heard?

The Methodist Calendar

Dec. 22—Sunday before Christmas, World Service Sunday in N. C. Conference
Dec. 27-Jan. 1—National Methodist Student Conference, Lawrence, Kans.
Dec. 29—Student Recognition Day
Dec. 29-31—Pastors' Retreat, Louisburg College
Jan. 5-12—Universal Week of Prayer
Jan. 6-10—District Missionary Seminars and Workshops, N. C. Conference.
Jan. 11—Salisbury District Conference, First Church, Salisbury
Jan. 13-14—Duke Divinity School Seminar, First Church, Charlotte
Jan. 13-17—District Missionary Seminars and Workshops, N. C. Conference
Jan. 14—Asheville District Conference, Brevard Church, Brevard
Jan. 14—Thomasville District Conference, Fairgrove Church, Thomasville
Jan. 15—Waynesville District Conference, Franklin Church, Franklin
Jan. 15—Charlotte District Conference, Harrison Church, near Pineville
Jan. 16-17—Duke Divinity School Seminar, St. Paul Church, Goldsboro
Jan. 19—Church Extension Sunday—N. C. Conference
Jan. 20-24—Ministers' Week, Emory University, Atlanta
Jan. 26—Rocky Mount District Conference, Bethel Church, Bethel
Jan. 26-31—Nation-Wide Religious Survey
Jan. 28-29—N. C. Council of Churches Annual Meeting, First Church, High Point

Book Reviews

Meet Joe Ross, by Russell L. Dicks. (Abingdon Press, New York. 159 pp. \$2.50.)

Joe Ross, average citizen, seeks through the pages of this interesting and inspiring new book to find the answers to vital problems of everyday living.

Written for the layman, this thought provoking volume is conversational enlightenment at its best.

The author is Dr. Russell L. Dicks, Director of Clinical Pastoral Education at Duke Hospital, who suggests that the reader: "Meet Joe Ross, the friend of my imagination, for no such person exists and yet he does. He is a part of the thousands of persons with whom I have talked and whom I have sat beside during the past twenty-four years as a hospital chaplain, pastor, counselor, and teacher."

Consisting of conversations between Dr. Dicks and his friend, Joe Ross, the book should find a wide popular appeal for the problems discussed are those faced by the average American citizen every day.

Pain and grief often challenge faith, and the hospital chaplain meets many people at this crucial time. This book is rich with the understanding that can only come from years of this kind of experience and a personal bout with pain, yet Dr. Dicks does not attempt to force his own ideas, but rather to help the reader crystallize his own thoughts so they can help make his life happier and more meaningful.

Dr. Dicks is well qualified to write on the subject, having had a distinguished career in his chosen field—ministry to the sick. Professor of pastoral care at Duke University Divinity School since 1948, he has served as chaplain at Massachusetts General Hospital

in Boston and at Wesley Memorial Hospital in Chicago, where he also was a member of the staff of Presbyterian Hospital.

Dr. Dicks was awarded a citation by the National Council of Churches for his outstanding achievement in strengthening pastoral services in homes and church-related hospitals.

"Meet Joe Ross" is not Dr. Dicks' first attempt at writing. He was editor of the magazine "Religion and Health" and collaborated with Richard C. Cabot, M.D., on another book entitled, "The Art of Ministering to the Sick."

—Glony Reed

◇ ◇ ◇

The Rev. Eddie Emanuel Edling, a Methodist missionary to Angola, Africa, 29 years, died October 29 in Nashville, Tenn., where he had lived seven years. From 1921 until 1950, Mr. Edling served a double role in Methodist mission work in Angola, as pastor-evangelist and as teacher-worker in industrial arts. He served at Quessua, at Malange as pastor and district superintendent, and at Luanda as supervisor of building projects.

In Memoriam

W. H. CALL

Our Heavenly Father in his infinite wisdom called our good friend and fellow member, W. H. Call, to the rewards of eternal glory on September 19, 1957. Our hearts are saddened by this separation, and we desire to express our appreciation for the good life he has lived among us.

We declare our deep gratitude for his influence in our Church and community, for his fifty-three (53) years of service as treasurer of our Church and for his devoted and inspired leadership in the life of our Church. He gave unselfishly of his time and means for the common good and the example he set of devoted service to his Church and community are worthy of emulation.

We extend to the members of his family our sympathy and assure them of our love and esteem for our mutual loved-one.

Respectfully submitted, this 30th day of October, 1957. —Matt R. Gardner, Pastor; B. C. Dubose, Chairman Official Board, Edgerton Memorial Methodist Church, Selma, North Carolina.

JUNIOR E. BOLICK

The death of Mrs. Bollick, June 25, 1957, removed from Rutherford College one of its oldest and most useful citizens. He was a successful business man, and had been a local preacher for 42 years. His fondest dream was realized when his eldest son, Horace, answered the call to preach the Gospel.

Professor M. T. Hinshaw's text for the funeral service was, "Not slothful in business; fervent in spirit; serving the Lord." Perhaps few full-time ministers visited more sorrowing homes, and admonished more sorrowing people to trust the Lord for comfort than Mr. Bollick. He was a strong champion of the high standard of Christian living.

MRS. DOLLIE EDWARDS MOSS

Whereas, God in His infinite wisdom has seen fit to remove from our midst our devoted and faithful friend and co-worker, Dollie Edwards Moss, we humbly submit to His will.

Be it resolved that we feel deeply her passing as a great loss to her family, her church and her friends.

Be it further resolved that we shall miss her in our personal relations and as a Sunday school teacher for more than fifteen years. Her well-prepared lessons and her consistent devotion to this duty will be cherished by the class for many years to come.

She was a regular member of the WSCS from girlhood and was always interested in every phase of the work. Her part on the programs was always enjoyed and well-presented.

We are thankful for our associations with her and for the good influences of her life upon her family and church and community. —Woman's Society of Christian Service, Gibson Memorial Methodist Church, Spring Hope, N. C.

MISS JENNIE MECUM

The community, the school, and the church suffered a great loss in the sudden passing of Miss Jennie Mecum, a native of Walkertown, N. C., on December 31, 1956.

A public-school teacher and valiant advocate of Christian humanitarian undertakings over the years, Miss Jennie had known a life-long association with

Love's Methodist Church in which she had rendered long years of faithful service, as, among others, Sunday school teacher, librarian, member of the Official Board, and Chairman of the Commission on Education, in which latter capacity she had been serving many years at the time of her death.

"Miss Jennie's" passing has brought sorrow and a deep sense of loss to this entire church and community. It is with profound sympathy to the members of her family and a great sense of bereavement in our own church circles that we mark her going and record this memorial tribute to her life upon the pages of the *North Carolina Christian Advocate*, the minutes of the Commission on Education and of the Official Board of Love's Methodist Church, and extend a copy thereof to the members of her family.—The Commission on Education, the Official Board, Love's Methodist Church, Walkertown, N. C.

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Christmas Greetings from London

The sweetest flowers of nature fade

Time ravages all that man has made

But love came down at Christmastide

To last until the end of time.

By REGINALD DOHERTY

You must have frequently wondered and rejoiced at the continuous and lasting popularity of Christmas. Despite the fact that we know the secret.

In London the stores both big and small are decorated. Regent Street is festooned with garlands and huge coloured balloons. It is packed solid with traffic from morning to night at this time of the year taking forty-five minutes or more to get from one end to the other although the distance is not more than half a mile.

I live within a few miles of St. Alban's Cathedral where the choir, the choral and orchestral society will unite to render the Messiah. The cathedral has a tremendous nave, as your editor Dr. Pitt Marshall knows; this will be packed to capacity and all tickets sold out as usual. St. Paul's Cathedral will have the usual Christmas services. Thousands will sing carols in Transegar Square led by augmented choirs.

Our own little Methodist Church at Potters Bar, on the outskirts of London, will be lit by its three-score of candles for our own carol service. The singing will be relayed by loud speaker into the church hall for the overflow from this meeting. We know that we must take this opportunity to attract the outsider into the church for we know that Christmas does mean something to the 'Man in the street'.

I was discussing the choosing of a Christmas card with a hard-boiled, non-churchgoer, businessman. He asked me to choose one for him. I selected a number from which he might make his choice. These included beautiful ladies, snow scenes, Father Christmas, toasting with wine by the log fire. These were my choice for him, but "No," he said, "I want a card showing the real significance of Christmas, 'The Christ Child with Joseph and Mary or a similar picture'. That's what the public likes." I was rather surprised, but I believe he was right.

"Why Christmas? Why after near two thousand years the power still lies in that dear name? Christmas, when stingy men will give, the sad will laugh, the sick forget their ills. Praises in carols rise from voices that have never known a church. Cottage and mansion, city and village, poor and rich, old and young all join to celebrate this festival of love. Would that this brief spell that lifts the nations' hearts to generosity and praise stay through the year. How grand a world could we enjoy. Why, is it so unthinkable?"

I had the pleasure of accepting the toys from the boys and girls of the Sunday school on behalf of the church. As they brought their gifts up to the table in the front of the schoolroom I watched one little fellow with a box that looked like a clockwork train set. He approached the table with reluctant steps, hugging his precious parcel. He handed it to a waiting teacher and then just stood and stared at it. He had to be led back to his seat. What a battle of self-denial was going on in his mind, but what a lesson in self-sacrifice it must have been.

The toys were afterwards sold at a toy fair and they raised £70 for our church extension fund.

I am sure I could be told of a thousand tales from the U.S.A. of a similar nature. Yes, we are brought together as one in this universal celebration and in thinking of you all in your great country at this time it gives us great joy in England to wish you

A VERY HAPPY CHRISTMAS

♦ ♦ ♦

Then pealed the bells more loud and deep;
"God is not dead, nor doth He sleep;
The wrong shall fail, the right prevail,
With peace on earth, good will to men."
—Henry W. Longfellow

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